

support of Presbyterian ordinances at two permanent and five temporary stations on the continent of Europe. In view of a large deficiency, the Committee appeal for greatly increased contributions, and state that "as soon as the means are supplied for aiding the work in Manitoba they will be glad to give effect to the General Assembly's desire to assist the Presbyterianism of a Province so new and needy," but in the present state of their finances the Committee say they are "absolutely helpless,"—and they wind up their statement with the following stirring appeal, which is as applicable to the position of our Church as regards our Home field as to that of this interesting Mission of the Church of Scotland: "Let every minister loyal to the honour of the Church of Scotland, obey the injunction of the General Assembly and give his people an opportunity of contributing to the Colonial Committee's funds; let every member of the Church contribute as God has prospered him; above all, in view of existing difficulties, let united prayers from both ministers and people ascend to Him who loveth a cheerful giver, who can enlarge the liberality of the Church to the full extent of her greatest need for advancing His cause; and while the people rejoice for that they offered willingly, because with perfect heart they offered willingly to the Lord, abundant means shall not be wanting for a work of ever-widening blessing to our fellow countrymen in distant lands."

Let us trust that the people of the Church of Scotland will respond to this appeal, and, cheered by the sympathy expressed towards us in our field of operations, let us strengthen the ability of our Home Mission Committee, and enable them with unfettered hands and ample means to discharge their truly national work.

Ere I close I should add that during the year both the Free Church of Scotland and the Presbyterian Church in Ireland made grants in aid of the College in Manitoba, thus evincing their hearty sympathy also with the efforts of our Canadian Church in endeavouring to carry the Gospel to the homes of immigrants who are peopling the erstwhile uncultivated wastes of our new North-West, destined as it is to become one of the granaries of the world.

Toronto, April 7, 1880.

AN ELDER.

ROMISH ORDINATION.

The article on the question of Romish ordination by "Why" very frankly invites discussion, and a few words may, perchance, be offered in opposition to the views so plainly set forth, in the hope that they may shew a sufficient reason for the rare unanimity of the vote by the different Presbyteries. Historic and logical consistency appears to be the prize fought for by "Why" and his friends. Historic consistency may, however, be a mere figment and a delusion, and we may force ourselves into logical conclusions quite at variance with what would be practically the best or in accordance with God's Word.

It is true that the first Reformers received ordination from the Church of Rome, but this other fact must be steadily borne in mind, viz.: that the true Church was, to a great extent, within the Church of Rome previous to the Reformation. All our teachers in church history will grant this, and the early Reformers, as they looked back, clearly recognized the fact. The church historian will point you to a steady line of men within the Church, but superior to it, and of whom it was not worthy. Both Luther and Knox had godly associates within the Church. The good shoot which left the old tree had its roots deep in the earth, although surrounded by much badness and rottenness. To-day, the separation has become complete, and the good tree is clearly seen bearing its good fruit, and the evil tree its evil fruit. In the above illustration I do not pretend that any exact parallel can be found in nature, but it will serve to convey to the mind the character of the great division at the Reformation. It was just when the Church of Rome clearly had changed from the true so as to become anti-Christian, that the Protestant Church came out and left the synagogue of Satan. Up to this time good men in the Church struggled to reform it, but at last Luther and Knox saw that all such efforts were useless. Ever since the Reformation the salt has been losing whatever savour it had, and, as "Protestant" clearly shews in his letter, the Church of Rome is now more thoroughly anti-Christian than it was in the days of the Reformation. Is anyone prepared to

acknowledge and prove that the true Church is partly within the Church of Rome, in the same manner as it was previous to the Reformation? Granted that God has to-day His people within that Church in spite of her damnable doctrines and practices; granted, also, that she teaches an iota or two of truth, yet is that enough to constitute her a true Church of Christ? If so, then any organization which teaches a fragment of truth and has some good persons in it, must also be held to be a Church of Christ. Can it be a Church of Christ of which Antichrist is the head? Is not the Church of Rome, with her fragment of truth, just a dead carcass with salt enough to keep it from actually rotting? And the few living members within it owe their spirituality to God in spite of the death around them. Those who come out of the Church of Rome to-day, come out through a different method of enlightenment than the Reformers did; the Reformers were enlightened from within the Church, our converts are reached by influences external to the Church of Rome; generally they are evangelized. If we need a tactual succession we have all that we need, and the time seems to have come anew in the minds of our people for being consistent with our standards and openly declaring that we believe the Pope of Rome to be the great Antichrist of Reformation times and of our own day. If John Knox had not preached that the Pope was Antichrist, where would the Scottish Reformation have been? Rome held the balance until this one conviction upset it in both Germany and Scotland. A greater Antichrist may yet be developed from the forces of evil, but surely the Pope of Rome is the one great and quite sufficient Antichrist for us. Had there been more than one great Reformation period we might have supposed that the true Church was still largely within the Church of Rome, but clearly the good shoot came all out at once. In the meantime it shewed a large amount of both charity and carefulness to have accepted all along the baptism and ordination of the Romish Church. Converts now leave the Church of Rome with much different feeling from those of the early Reformers. Father Chiniquy felt the necessity of being re-baptized. Converts look back with pity and abhorrence to the pit whence they were taken and see that their old teachers and associates are in darkness and know not the truth. And for Protestants at this day to shew sympathy and charity for the baptism and ordination of the Church of Rome, is to do violence to the fresh, strong convictions of converts. I myself put the question to one very intelligent French Canadian Missionary, "What do converts from the Church of Rome think about this question of re-ordination?" Answer: "They think they ought to be re-ordained." I have associated considerably with converts and think I know their feelings towards the Church of Rome. Still, I am not anxious to press the argument from the feelings of converts unduly, and it may be that evidence could be got to the contrary of that here adduced. It would give a new meaning and importance to baptism especially, if converts were to be re-baptized, and in the progress of French Evangelization work there can be little doubt but the zeal of our Baptist brethren will compel us to rectify our present practice. It would excite internal activity if our denominational boundaries were more closely drawn in this respect. Many of our people who are ruled more by their spiritual feelings than by the logic of the situation, would know much better where they stand. Rome's communion is a sacrifice, her baptism is a saving ordinance, her ordination is the ordination of sacrificing priests. What is there here in common? Nothing but the names of sacraments and rites which in practice are utterly different. I would like if "Why" would give us the official acts of Judas in detail with the true value of each, apart from the college of disciples. Another got his bishopric just when the office became of full importance. When the Christian Church came out from the Jewish, and a separation was clearly and naturally obtained, nothing as done by the one was accepted by the other as valid, and to-day membership in a Jewish synagogue will not admit to membership in a Christian Church. We do not read of elders among the Jews being admitted to the rank of elders of apostolic churches, and circumcised persons were all baptized on seeking entrance into the Christian Church. A Romish priest coming to us through the Church of England should be willing and anxious to receive ordination by his co-presbyters. Besides we are not to measure our corn in an Episcopal bushel, or be

frightened at the seemingly narrow Episcopal corner in which "Why" thinks we are placed. The lines which separate the Episcopal and Romish Churches are not so deep and broad as the great gulf between Rome and us, and if we wish to be courteous to the Episcopal Church and receive a priest without reordination for her sake, that is another matter.

I trust that all the logical and historical consistency our Church requires will be found in the Word of God, and in the deep and pure spiritual feelings which vitalize the hearts and minds of our church members.

ERIGENA.

MISSIONARY INTELLIGENCE.

SOUTH SEAS.

All who have read Williams' "Missionary Enterprises," must remember with special interest his graphic account of the first planting of the Gospel in Rarotonga. That island as well as the whole group to which it belongs has long been entirely Christianized. Perhaps not one of the inhabitants ever saw one of the idols which their fathers worshipped. As will always be the case where Christianity has any measure of living power, these islands have become centres from which the Gospel goes forth to the "regions beyond," as will be seen from the following communication from the Rev. W. Wyatt Gill, B.A., the head of the Missionary Training Institution in Rarotonga:

"There are now twenty-six students in the Institution, all married but one. We have been much pleased with their behaviour during the past year. A great deal of work has been accomplished, both intellectual and manual (e.g., keeping up the premises). The plantation at Nikao has been regularly cultivated, although the drought in the early months of 1878 sorely tried our faith and patience. The students were very short of food for some time, yet never complained. The abundant rains of late have clothed the island with beauty and fertility. The Normal School has been maintained with efficiency. Several of the elder scholars have been dismissed with a good character, and will, we hope, become centres of usefulness in their own circles. At the end of November we received a letter from Mr. Chalmers, soliciting subscriptions towards the purchase of boats for the teachers labouring on New Guinea. I was very much pleased at the cordial way in which the deacons and churches took up the matter. Within a fortnight they placed in my hands \$235.70 (£47), which I retain for the present, in the hope of receiving something additional from the outlying islands. The whole amount will then be forwarded by first opportunity to the Rev. J. P. Sunderland, for the purchase of boats for the New Guinea Mission. Besides this, about £300 have been collected and expended by themselves upon repairs of two churches and a school-house, re-seating, and shingling, etc. £100 have been remitted by me to the Bible Society, for the Bibles sold in the group during the past year. The great burden upon us just now is that we have to build a row of cottages for the students; the old ones built by Mr. Buzacott, of lath and plaster, at the commencement of the Institution, being utterly decayed. The work will fall exclusively upon the students, superintended by Tamaiti and myself. We move slowly. However, we have begun to burn lime. This itself is an immense work. To cut down gigantic chestnut trees in the valleys, and then to drag the severed trunks and limbs to the appointed place by sheer human strength, is no slight undertaking. As soon as the dry season sets in, we purpose to build. Should we succeed in completing the new row of cottages this year (as I trust we shall), we may think ourselves fortunate." Writing again three months later, Mr. Gill adds: "I have just remitted to Mr. Sunderland £162, a special contribution from the churches of the Hervey Group, for the purchase of boats for the use of the eastern teachers in New Guinea, at the discretion of Mr. Chalmers. A thrilling appeal was made by Mr. Chalmers to our people, who warmly took it up. At this village a collection was made on three successive Sabbaths at their own desire. An energetic deacon said, 'It is not enough; let us off with our ear-rings, and put them in the plate!' Men often wear gold ear-rings in these islands. Mangaia, as usual, gave the largest amount."

THE famine in Armenia is increasing. One hundred and fifty have died of starvation at Agbak and one hundred at Van.