

But, seriously, I ask if it is wise for us to take presumption and arrogance as signs of enlightenment? Would it not be better for a man to be profoundly ignorant than to be puffed up with a false knowledge—to be humbly seeking light rather than walking by the light of sparks of his own kindling? I do not wish to return railing for railing, but I ask with all earnestness is it charitable or Christ-like to say of a presbyter, whom I suppose only to be known by his letter, that as yet his understanding is not enlightened by divine grace. But now I come to my "cunning insinuation" that Mr. Parlane expressed very decided opinions about the character of ministers of the Gospel. All I need say is that Mr. Parlane does not deny using the illustrations I referred to in my letter; and, as I then informed him, either these illustrations were meant to show that a large number of ministers were both ignorant and unfaithful, or they were utterly meaningless as helping his interpretation of the parable of the mustard seed. If the beginning of Mr. Parlane's letter displays bitter feeling, what shall be said about the ending of it. Will he find a single sentence in my letter which he characterizes with such emphasis which will compare with the violent denunciations poured upon me as a falsifier untruthful and unreliable. I am glad to know Mr. Parlane will not write again, for it would appear that his forte is not calm reasoning on points upon which good men differ, but authoritative declaiming where no questions can be asked and where no thoughtful Christian men are likely to put in an appearance; and I am specially glad in the interests of our common faith, as such exhibitions of temper are delighted in and gloated over by the enemy. By the way there seems to be some peculiarity in the views held by the believers who attended that conference, which makes them particularly sensitive to opposition, so that venturing to differ from them is to incur a very serious responsibility.

I will leave Mr. Parlane alone after this, and I will turn my attention to others who have presented the same views in greater detail and with greater power, and whose views are with us in books while the men themselves are dead, and so will not be able to turn round and call you a liar when you venture to differ from them.

PRESBYTER.

#### ABJURATION OF A PRIEST OF ROME.

To Cardinal McClosky:

SIR,—As you are the representative of the Pope on this continent, I must address you the present document.

I was born in Ireland of Roman Catholic parents, and ordained priest in October 1868 by Dr. Keane, who was then Bishop of Cloyne in the county of Cork; but it has pleased God to open my eyes to the errors of your Church and to give me the grace of, for ever, breaking her heavy and ignominious yoke to follow the Gospel.

These are some of the reasons of that solemn action:

1st. Your dogma of an unbroken link of successors between Peter and the present Pope is an imposture. You know it well; such a link has never existed.

2nd. You have not a single Gospel proof that Peter has ever been to Rome, and you cannot even show that he had any supremacy over the other apostles without perverting the words of Christ in a most blasphemous way.

3rd. You and I, with all the priests of Rome, made a public false oath when we swore that we would never interpret the Scriptures but according to the unanimous consent of the holy fathers. You know very well that unanimous consent in favour of the Supremacy, Infallibility of the Pope, Transubstantiation, Auricular Confession, etc., etc., is an imposture.

4th. The Church of Rome made a blasphemer of you and of me and of every other priest, every time she forced us to address the following prayer to Mary in the Breviarium: *Accipe quod offerimus, redona quod rogamus, excusa quod timemus, quia tu es spes unica peccatorum*—"Receive what we offer, grant what we ask, excuse what we fear, for thou art the only hope of sinners." (Lesson VI: Sept. IX.) It is our Saviour Jesus Christ and not Mary who is the Only Hope of sinners.

5th. The Church of Rome ceased to be a branch of the Church of Christ the very day she taught her priests to make a God of a contemptible wafer.

These among many other errors of Rome have more or less troubled my conscience from the day of my ordination to the priesthood, but they have become evident since I came to study and meditate on the

Word of God in the Converted Priests' Home which Pastor Chiniquy has raised in this beautiful solitude of Saint Anne.

May God grant that you and all the deluded priests of Rome may follow my example by giving up the traditions of men to receive the Gospel of Christ.

Yours truly, STEPHEN DONNELL.

#### NOTES FROM MANITOWANING.

MR. EDITOR,—The Presbytery of Bruce having deputed four of its number to visit the islands and north shore included in the Algoma district, one of these sends a few jottings of the field allotted to him. The month was September; the people in the midst of harvest. Three steamers a week call here on their way to and from the Sault Ste. Marie. Many of the settlers now find themselves in a position of growing comfort and independence. Still our cause does not prosper as it should, mainly for want of continued working. For nine months there was no Presbyterian missionary here, and not one on the island all last winter. There are two resident clergymen—of the Episcopal and Methodist churches respectively. So far as mere numbers are concerned, our cause is as hopeful as any other; and it is greatly desired that we get a better hold of this field. The Rev. H. McKay did good service on the island; and he, or one who could so adapt himself to the circumstances, would be a blessing to the people. Some of the disciples of Paine and Ingersoll are here and busy sowing their baneful seed. It is to be feared that some of the young men have not escaped the fowler's snare. A fair attendance is given our Sabbath school; still there is material for large increase. Not a few of the people keep themselves aloof from any of the churches, as it were, waiting to see what would turn up. It of course involves some self-denial to be so cut off during winter from the outside world, but all the more need by the people for the Gospel Shepherd to lead and keep them in the fold.

These fugitive visits to neglected parts, however earnestly planned and faithfully carried out, are like to the tilling and sowing without the after gain in reaping and garnering the precious grain.

D. DUFF.

Manitowaning, 15th September, 1883.

#### SUPPLEMENTAL DIFFICULTIES.

MR. EDITOR,—The meeting of the Home Mission Committee is approaching. The question of the further augmentation of stipends will come up for discussion. No doubt many fresh applications will be made for supplement. The writer conceives of a new difficulty with which the committee will have to contend—viz: the qualification of applicants. Formerly the sum necessary to qualify for aid was at the rate of \$4 50 per member and \$7 per family. Now it is \$4 50 per member and \$4 50 per family in such cases as the number of members is less than the number of families. This is quite a change about the propriety of which there will be a difference of opinion.

Here will be another difficulty. Suppose a congregation make application for a grant whose contributions do not quite come up to \$4 50 per member, but exceed—not \$7 per family merely, but—\$10 per family, what will the committee do? By the new regulations apparently they are not to have respect to the number of families at all, unless these exceed the number of members. This, then, is the question: "Will a congregation giving \$10 per family, though not quite \$4 50 per member, and falling short of \$600 and manse, be entitled to aid?" If not, why not? It is replied, the regulations do not provide for such a case. If so it is a grave omission, and the denial of aid in such circumstances will be a great injustice.

The average of membership over the Church is less than two per family but here is a minister with a small congregation of forty or fifty families, whose membership, owing to faithfulness among the young, is 25 per cent. over the average, and whose success has disqualified him for an increase of salary. It will be a sad thing for the Church to inflict a penalty upon the man who seeks the conversion of childhood and youth.

B.

#### OBITUARY.

Mr. Alex. Murray who has been for the last seven years an elder and session clerk of Central Presbyterian Church, Toronto, passed away peacefully on Saturday, 22nd ult., after a lingering but not painful illness, having reached the ripe age of seventy-three years. Mr. Murray was for twenty-five years an elder in Cam-

bridge Street United Presbyterian Church, Glasgow, Scotland, under the pastorate of the late Rev. Dr. Eadie, and his successor, the Rev. J. Fleming. During fifteen years of that period Mr. Murray held the office of session clerk, and upon his leaving Glasgow to emigrate with his family to Canada, received a written address from the session of Cambridge Street Church expressing their high esteem for him and their recognition of the valuable services he had rendered that church as superintendent of the Sabbath school and as an indefatigable worker in other departments of church work. Mr. Murray resided for a short time in Dundas after his arrival in Canada, but soon removed to Toronto, and from the opening of Central Church identified himself with its interests. His gifts were soon recognized by his fellow members, and he was elected an elder and appointed clerk of session. Mr. Murray was a man of marked ability and great originality, and more familiar with the Work of God than any man the writer of this notice ever met. He was extremely liberal to what he considered non-essentials, but uncompromisingly faithful in testifying for the truth and in maintaining Presbyterian discipline and polity. He held his views with the tenacity characteristic of his nationality, and was ever ready to give a reason for the faith that was in him. This characteristic sometimes led, when others were met with of a like disposition, to warm discussions, but when the battle was over no trace of ill feeling remained, and it was often noticed by friends that there was a determined purpose on Mr. Murray's part never to let the sun go down upon his wrath, however, justifiable he considered his warmth to be. All who have heard Mr. Murray's expositions of Scripture, and joined with him in social prayer, or received the benefit of his quarterly visits as an elder, will treasure his memory while they live, and his brethren in the session will feel their loss most keenly of one who had special claims to the title of faithful servant. His widow and four sons, the eldest of whom is also an elder of Central Church, have the warm sympathy of a large circle of friends, both in the Church and out of it.

The following has been forwarded for publication by request:

MRS. ALEX. MITCHELL: *Dear Madam*,—The members of Knox Church session, at this their first meeting held since the death of their highly esteemed and deeply lamented session clerk, the late Alexander Mitchell, who departed this life at his late residence, No. 70 Wellington st. north, on the 7th August, 1883, desire to place on record their feelings of heartfelt and sincere sympathy with the widow and family of our late brother elder in this the hour of their sad bereavement with which our Heavenly Father, in his wisdom, has seen fit to afflict them, by which you, dear madam, have been deprived of a faithful, loving, and affectionate husband of nearly threescore years, your children of a kind and indulgent parent, and we of an honest, upright, and conscientious friend and counsellor, who was always foremost in any and every good work for the advancement of the interest of the church with which for so many years he was connected, having been an elder of the Church since the 10th of December, 1854; and a member of this congregation since the 10th of October, 1867; and an elder of the same since the 31st October, 1877; and session clerk since the 2nd December, 1879; he also held the office of trustee for years, all of which offices he filled in a most painstaking, correct, and careful manner; and we desire to express to you and to your dear family how much he was beloved by every member of the session with whom from month to month he was wont to meet, and what pleasure it was to have his kindly counsel at all our meetings, and the members of Knox Church session desire to say that they will be ever ready to extend to you a helping hand (should you require it), and kindly advice or counsel, it may be in their power to give.

We now prayerfully commend you and your dear family to the holy keeping of Him who has promised to be the husband of the widow and the father of the fatherless—Him who has promised that He will never leave nor forsake those who truly seek His face; this we know from experience has been your stay and support thus far; and may He be still your guide and support through life, even unto death, is the sincere wish of every member of the session.

Signed on behalf of the session,

JOHN JAMES, D.D., DAVID MCLELLAN,  
Moderator. Session Clerk.

Hamilton, 4th Sept., 1883.