

we deal with a personal God, almighty and infinite, the moral governor of a great and infinite universe, which has no end or beginning as to Him, who holds the infinite mass of matter under his control, and without whom all would be blind chaos! In the distant antiquity after the Flood we see no light until God called Abraham. The object of man's being on earth was not clearly made known, but when God called Abraham we see man is here to serve, to adore, to love God. How beautiful it is to pray to this God, to know that He will hear His rational creature, man, when he offers worship.

Christ says to the woman of Samaria (John iv. 24), "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The world at this time is filled with many nations that worship mere stocks and stones, yet let us feel thankful that God is also known and worshipped by some one perhaps in every land under the sun, and that missionaries are penetrating all lands.

Then, God did not leave the Hebrews, the children of Abraham, to their own minds and thoughts after the time of Moses, but in His great providence He raised up eminent men to teach them, warn them and make known His name and will. Such were Samuel, David, Nathan, Elijah, Isaiah, Jeremiah, Daniel and others. Lastly, in due time, came the Light of the world, the blessed Jesus, who now reigns in every true man's heart, in the heart, I say, of every man who loves and fears God. Link by link we see the providence of God in all this history down to the sacrifice of Christ on the Cross. Then we see the culmination of the Old Testament dispensation. The whole world lay in spiritual ignorance, heathenism was rampant, tyranny was everywhere existent. Rome overshadowed the world with her riches, corruption, ignorance of one true God, until it fell through its rottenness, and Christianity took its place for a time, until corrupted in the dark ages by wicked men. We see in the Jewish worship of God something very different from heathen idolatry. In the Psalms, in the Prophets, in Job, in the works of Moses, in Samuel, in Daniel we see a deep adoration for, and a yearning to worship and love, God. The sixty-third Psalm shows how truly God was sought after and loved, how the truly good in spirit longed to have intercourse with Him. "Oh God, Thou art my God; early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy loving kindness is better than life, my lips shall praise Thee"—verse 6—"when I remember Thee on my bed, and meditate upon Thee in the night-watches."

How different from this was the worship of the heathen, and how irrational! We thus with our minds, the deep affections and adoration of our souls, approach that blessed God who so loved the world that He gave His only begotten Son to save it and bring the humble and pious nearer to Him until they see Him among holy angels in those many mansions which Jesus speaks of so beautifully in John xiv. 12, "Let not your hearts be troubled. ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Connecting links bind the Old Testament to the New, and the love of David to God in the Psalm just alluded to is echoed in Daniel and Isaiah, in Job and Moses, and culminates in Christ and His Apostles, and should be in all our hearts. Psalm cxiii. 2, 3: "Blessed is the name of the Lord from this time forth and for ever more." "From the rising of the sun to the going down thereof the Lord's name is to be praised."

CHARLES DURAND.

Toronto, Oct. 20, 1886.

THE PREMIER OF ONTARIO'S OPEN LETTER.

The unfounded charge that, after his complete vindication, Roman Catholic pressure was still brought to bear on the Ontario Government to secure the dismissal of the Warden of the Central Prison forms the subject of an exhaustive statement by the Hon. Oliver Mowat. It is in the form of an open letter addressed to Rev. G. M. Milligan. In that transparent narrative there is neither concealment nor evasion. What he says will carry the force of conviction to every fair-minded and honest man, whatever may be his politi-

cal leanings. Several extracts from Mr. Mowat's open letter follow:

The result of the investigation before the Commissioners was to exonerate the Warden in regard to all that was serious in the charges made against him, and from that time to this there has been no pressure on the Government, and no proposal or suggestion to the Government, from the Archbishop or any other quarter, that the Warden should be removed, either by being transferred to another office, or in any other way. Whatever has led to a contrary supposition on the part of any one, the fact is as I have stated.

The *Review* writer, in one of his articles, announced, "on good authority," that "success is at last about to crown the efforts of the devout men who are so anxious that our public institutions should be managed in their interest. The Government, it is said, has been convinced that 'Massie must go.' Of course they will give him an appointment somewhere else." This story was as unfounded as most others. The Government was never convinced that "Massie must go," and never contemplated removing him from the Warden's office, or giving him an appointment somewhere else. No such suggestion was ever talked of amongst us, and I have the best reasons which the matter admits of for saying that no such suggestion was ever made otherwise to or by any of my colleagues. The whole story is the creation of some one's fancy or invention. The tone in which it is told by this writer has a wonderful similarity to party attacks on the Government. But the same article takes credit for the spirit in which it is written. "We are acting in no spirit of enmity to the Government. If we were enemies to it, we would say nothing until the thing contemplated was done." Yet no such thing was contemplated, and if the writer had said nothing until the thing said to be in contemplation was done, we would have been spared all his articles. Enemies, according to his own showing, would have done better for us than the professed non-enemy, who, for the last three months, has been doing what he could to destroy the good opinion entertained of us by our friends of the *Review* and by its Presbyterian readers.

The charge with respect to the appointment of the prison clerk is thus stated by the *Review* writer.—"The Government was induced to appoint a devout Roman Catholic as secretary to the Warden. The Warden declared, we understand, that there was nothing for this gentleman to do. The Government knew better. They were responsible for the management of the prison, and could not allow so worthy a Warden to be overworked, even though he was willing to sacrifice himself. Let us have plenty of officials. Let there be efficiency. Perish economy." In various articles the same writer pronounces Mr. Korman (the person referred to), the "nominee of the Archbishop" and the "Archbishop's spy"; says he has no hesitation in calling him the Archbishop's spy, declares as a matter of perfect certainty that Mr. Korman had been appointed, "ostensibly" for legitimate purposes of the prison, "but in reality to be a spy on the Warden"; and he designates the Government's action in the matter as involving an "infamous system of priestly espionage."

All these statements are untrue. Korman was not appointed to be secretary to the Warden, he was not the nominee of the Archbishop directly or indirectly, he was not the Archbishop's spy, or any one's spy; he was not appointed to be a spy on the Warden or any one else.

Some have the notion that Roman Catholics get more than a fair share of public offices; but it is not so. No Government ever existed in any Province in Canada which ignored the fact that a large section of its population are Roman Catholics, or which in its appointments had no reference to that fact. I should be glad if I were at liberty in every case to weigh the claims and merits of candidates for every appointment as if all were Protestants or all Catholics; but it is not always practicable to do so; and no wise statesman, therefore, will lay down an absolute rule to that effect. Not being able always to exclude from consideration the religious element, our rule is to see that Roman Catholics get a due share of Provincial appointments, and not more than a due share, regard being had to efficiency, and to local considerations and personal claims. The Roman Catholic organ of the Conservative Party has frequently attacked us on

the ground that we do not give to Roman Catholics more offices than they have received.

I believe that the apprehensions of some have been excited by the mere circumstance being dwelt upon of the Archbishop being friendly to the present Government, or by that circumstance in connection with others. As a Liberal leader, I am glad that he is friendly to us. I am glad of the support we receive from all quarters. I am glad to know that his Grace has always been friendly to us, and who doubts that nothing would better please those Conservatives who are trying to raise a "no Popery" cry than to get all Roman Catholics, bishops, priests and laymen, to give their support to the Conservative party? Who doubts that we should then hear nothing more from our opponents about "no Popery"? The more Popery the better would then be the Conservative sentiment.

But whatever political advantage we may receive from the good will of Roman Catholics, whether clergy or laity, we shall not owe to any unequal rights or privileges obtained by their Church or people at our hands, for they have obtained none; nor do we owe their good will to any condition, promise or understanding in regard to the future, for there has been no such condition, promise or understanding. With the light of my official experience, I have always thought that as observant churchmen the Roman Catholics, bishops, clergy or laity, do not expect any unequal privileges and advantages in a Province where their people number but one-sixth of the population.

Since Confederation no religious question has divided political parties in Ontario, and outside of religious questions, Protestants and Catholics have the same interest in good government. I have no ground for doubting that one principal reason why any of the Roman Catholic bishops and clergy desire the success of the present Ontario Government is, that, in common with, I hope and believe, the majority of the Protestant clergy, they believe the present Ontario Government to be a good Government; they believe that we have governed well in the past; and that we may be relied on for governing well in the future.

Of the three letters, Mr. McLeod's is the hardest for a Presbyterian layman to bear whose endeavours to do his duty have hitherto met with acceptance from his fellow-Presbyterians as well as others; for Mr. McLeod repeats, under his own name, and evidently believes, several of the untrue things which the *Review* articles contained, and which are not mentioned by Mr. Macdonnell or yourself, though Mr. McLeod mentions them (as I have already acknowledged) without the virulence which the *Review* articles display. I presume that in sanctioning the insertion of those articles in the *Review*, if he had any thing to do with their insertion, he did so from that general concurrence in some of their statements which appears from his letter, and without perceiving the political bias and personal animus running through the articles.

Mr. McLeod gives publicity to a rumour, which I have never seen or heard of elsewhere, and which he refers to as if he believed it also might be true, viz.: that a member of the Government had "breathed out threatening and slaughter upon all Presbyterians after the next election." Now, it does seem to me that any one who could believe that rumour must for the time have been in a state of mind to believe any thing against us. As head of the Government I should have to be a consenting party to the "slaughter." I am myself a Presbyterian, by birth, education and choice, and an older Presbyterian than Mr. McLeod himself. One of my colleagues also is a Presbyterian. Presbyterians have always been and still are amongst our strongest supporters and warmest friends.

It has been my duty to point out some errors into which your two brother clergymen and yourself have been led by information partly defective and partly false, but I continue to hold you and them in that high esteem and respect which are your due as faithful and successful ministers of the Church to which we all belong, and which we all love. I remain, rev. and dear sir, your obedient servant. O. MOWAT

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.