

any condition of life where 'labor union' is justifiable it would be especially so in the banding together of workmen of all trades in union against any of them being compelled to labor on Sunday."

The mode. Sabbath keeping city o. our Dominion, Toronto, is in the midst of a "Sabbath" conflict which will be decided ere these lines are read. The Street Railway not content with six days gain, wants seven, and on the plea that the workmen need to get out to the suburbs and parks they are trying to get the right to run. One class of workmen will certainly be affected in all such cases, viz: the employees of the railway. For them life will have no rest. May Toronto honor herself by honoring God's law.

**Help for the Colonies.** The *Free Church Monthly* gives no uncertain sound with regard to the duties of the Home Churches to send aid to the Colonies, and it does so upon the right ground, not of giving aid to us, but of helping to give the gospel to the inflowing tide of 'immigration from the old world. It says:—

"The Church of Canada, for example, has what is practically a colonial mission of its own to support. Into its ample territories in the Northwest, we and other European nations are pouring in floods of our superfluous population, and the Canadian Church is bravely struggling to supply their spiritual necessities from the first. Have we, as Scotchmen, and Free Churchmen, no direct responsibility in this matter? Are we not bound by every consideration of patriotism, of religion, and of loyalty to a sister Church, to take, if not an adequate share of the burden, at least an appreciable interest in the Canadian solution of the problem? Is it not our duty to offer financial assistance and men, when available, to keep our Scottish Presbyterian emigrants in touch with the gospel, and to prevent them, if possible, from falling away?"

The Home Churches, both in Scotland and Ireland, have aided in this great work in the years past and the need is in no wise growing less. From our older Provinces, from Britain and elsewhere, still they come. If they be not followed with the Gospel new settlements soon lapse. Now is the time for the work, it will not wait.

**The Burning Bush.** Which has long been used as a symbol by the Presbyterian Church, was first adopted by the Protestant Church of France, and the truthfulness of its legend, *nec tamen consumebatur*, has been illustrated, even amid the fires that there have scourged. In spite of the massacre of St. Bartholomew in 1572, the revocation of the edict of Nantes in 1685, and the "terrible century of persecution" which followed, Protestantism still

lives, and it is said numbers some 650,000 adherents.

In the recent history of French Protestantism occurred an event which reminds one of the secessions and disruption in Scotland. After the revolution, the Protestant Church was not only tolerated but received state support, with which, however, was included state control, and along with this there came, as might be expected in France, a large measure of Rationalism. While some 350 out of the 600 pastors of the National Reformed Church are said to be Evangelical, yet there was and still is much to thwart and hinder the efforts of earnest, faithful men, and in 1849, a number of pastors separated themselves from the communion of the National Church and formed the Free Church of France. This Church is Evangelical in its doctrine and Presbyterian in its government, and now numbers fifty congregations.

This movement has done great good. Many of the Evangelical pastors of the National Church are in fullest sympathy and fraternal fellowship with it, and are feeling the benefits of its warm hearted spiritual life.

Still more recent is the wide spreading work of the McAll Mission noticed in another item, giving another ray of hope to the light that is rising over erring, misguided France.

**Death of Dr. McAll.** Many of our readers have already heard of the death of Dr. McAll. He was a remarkable man and did a remarkable work. Born in 1821, the son of a Congregational minister in Manchester, England; he was trained as an architect, but afterwards entered the ministry and labored in four different congregations up to 1871.

In August of that year, he and his wife visited Paris, with no thought of staying more than three or four days. It was just after the war and the terrible scenes of the Commune. The good man could not speak French but anxious to do good was distributing tracts in the Belleville district of Paris, one of the worst Communist districts, and was surprised at the willingness with which they were received. One of the workmen said to him in English—"Throughout the whole district, containing tens of thousands of workmen, we have, to a man, done with the priests. We cannot accept an imposed religion. But if any man would come and teach us religion of another kind, a religion of freedom and reality many of us are ready for it." And as he retired he heard some of them saying "Bons Anglais! Bons Anglais!"

Then the thought came to him whether he could not do something for the people. He was a stranger, he knew little French, and was now fifty years of age, well on in years to undertake a new work among people of a strange tongue.