

Correspondence.

Free Church of Scotland.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—Your article in last week's PRESBYTERIAN REVIEW headed "Look for a Via Media," is very good so far, but before passing censure upon the minority of the Free Church of Scotland for their rejection of the "Declaratory Act," and the proceedings which followed that step, we should consider whether the antagonistic feeling now existing is not the result, in a great measure, of the unprecedented course taken by the majority in the Dods and Bruce cases in the Assembly of 1892. On that occasion the conduct of the majority, led by Professor Rainy, was overbearing in the extreme towards the minority, who, by unseemly interruptions, were scarcely permitted to state their objections to what they considered the heretical teachings of the professors. In short, the course followed was somewhat similar to that of Mr. Gladstone in his Home Rule question; if there had been a Closure Act, doubtless it would have been applied. Such treatment of their ministers and elders has, no doubt, been rankling in the minds of the Christian people of Scotland, particularly in the Highlands, creating a deep feeling of distrust in those leaders who were so eager to condone the teachings of the professors. Is it any wonder that the people should feel alarmed when they found such a course followed by the Declaratory Act; and when they ventured to raise their voices against such interference with their beloved "Confession of Faith" they were accused of insubordination and were reprimanded for threatening to record their protests in their Presbyteries against the, to them, obnoxious Act.

The Free Church has now a strong argument in favour of confining teachers of theology to their own special work and leaving the church courts to the ministers and laymen. If the Free Church would go heartily in for union with the Established Church upon establishment principles such as the venerable Dr. Chalmers unswervingly held to his death, then old Scotland might be able to rid herself of her unseemly and disturbing politico-religious quarrels, and with one heart and one mind "pray for the peace of Jerusalem."

PRESBYTERIAN.

The Loyola Monument.

REV. E. BOSWORTH, Hon. Secretary Grand Ligne mission, writes from St. John, N.B., last week to the St. Catharines Star as follows:—In your issue of August 21st I notice a letter over the signature of J. Lavergne, M.P. for Drummond and Arthabasca, accusing me of making false assertions in a sermon preached at Hamilton, Ont., on August 13th; subject, "What of the Night?" a report of which was copied into the Star of August 17th.

The letter indicates one of two things—either Mr. Lavergne is writing about things of which he has no knowledge, or that, acting on the Jesuitical principle "that the end justifies the means," he is trying to throw dust into the eyes of your readers and blind them as to the true condition of things in Quebec. I would fain hope that he is not to be found in the latter class.

I again repeat that a monument representing Loyola crushing out the spirit of Protestantism has been erected in front of the Jesuit retreat on the St. Foye road, adjacent to the Plains of Abraham. In order to convince Mr. Lavergne I shall be glad to meet him in the city of Quebec on September 12th, and accompany him to where this evidence of Jesuitical disloyalty now stands.

If that is not convenient for Mr. Lavergne I shall be glad to send him a large photograph of this monument at his request. This I do, notwithstanding that he denies it in the most emphatic manner the existence of such a monument.

I stated in that same sermon that among the Roman Catholics were many broad-minded, liberal men who were better than their creed. I trust that Mr. Lavergne is one of them, for he further states that "it

would not be tolerated by the Roman Catholics any more than by Protestants." It is, therefore, his manifest duty as a loyal citizen to acquaint himself with the facts of the case and use all his influence with his co-religionists (assuming that he is a Roman Catholic) to have this evidence of their disloyalty removed, and failing in that, from his place on the floor of the House of Commons to call the attention of the government to its existence, and to demand in the name of loyal Roman Catholics its removal.

Will Mr. Lavergne do this? We shall see.

His reference to my "labouring under a delusion," to my "preying upon the credulity of my co-religionists," etc., I pass by. God knows, and I am more concerned about His judgment than the judgment of the M.P. for Drummond and Arthabasca.

No wonder that he should doubt the committal of outrages on liberty of speech and of conscience which have recently been perpetrated in Sorel. It reads like a chapter of Spanish history of two centuries ago, but it is the mere recital of facts which have transpired in the month of August, 1893, in the British Dominion of Canada, and is only a repetition of what our missionaries have had to contend against during the entire history of our mission.

I have been invited to occupy the pulpit of the Queen street Baptist church on Sept. 17th. I shall have with me a photograph of the monument referred to, and shall be glad to show it to any of Mr. Lavergne's friends who may doubt what I have written.

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