

northern tour, one of the king's cavalcade spies the rustic beauty, and, thinking to propitiate his royal master, leads her to the king. The monarch is instantly impressed by her charming face and form, and true to his libertine instincts, and in harmony with the custom of the time, presses her to join his harem. To this she promptly and sturdily objects, and gives as her reason that on the moor is her shepherd love, to whom all her love had been pledged, and to him she would be true. Four times, as recorded in the poem, Solomon renewed his suit, but to no purpose. Her love and fidelity stand as massive walls between the apparently defenceless maiden and the all powerful King. To her this lover is "As the apple tree among the trees of the wood," and for him she is "sick of love" (chap. ii. 35). In chap. v. 28 the intensity of her love is vividly portrayed. In the night she has a dream, which she relates to the women of Solomon's court. In her dream she thought her lover came to visit her one evening after she had retired. His locks were wet with the dew of night, and he called upon her to open the door and let him in. In a playful mood she dallied and made excuses (verse 3), which was more than her impatient swain in the circumstances could endure. On coming to the door she is horrified to find he had gone, and in a frenzy of fear and love she hurries out into the night calling his name. Her cries attract the watchmen, who deal roughly with her, and still she calls her lost lover. In verse nine the women to whom she tells the disturbing dream jest with her over such a silly infatuation, but she still declares the Shulamite lad is her only love, and to him she will prove true (ver. 10-16). Solomon, finding her love "strong as death," and such that "many waters cannot quench" (chap. viii. 6, 7), sends her back to her home and lover with hearty commendation of her chastity and devotion. This line of interpretation, it is claimed, presents practical question for the consideration of the people for whom it was originally written, and frees the book from many difficulties that arise when it is held to refer to Christ and His future kingdom. Certainly the interpretation as given in detail by Professor McClenahan was deeply interesting, and he aroused in his hearers a deeper interest in this marvellously beautiful song.

Chautauqua Assembly, July 4, 1892.

DR. DOUGLAS ON SIR JOHN THOMPSON.

Much discussion has arisen about the speech made by the celebrated and aged Dr. Douglas, of Montreal, against Sir John Thompson in a late Methodist Conference, in which Dr. Douglas shows how inconsistent the life of said Sir John Thompson has been as a Christian.

The *World* newspaper and Mr. Emerson Coatsworth, Jr., M.P. for East Toronto, have in consequence of the speech severely commented on Dr. Douglas. The *World* has become a toady politician to the Ottawa Government since the election of the editor to Parliament, and as for Mr. Coatsworth, I fear he has always been so, but he has certainly been so since his election to Parliament.

Both these gentlemen were put where they are by the votes of Orangemen, and without such votes they could not have been elected. If the Orangemen had known that Mr. Maclean was going to toady to Sir John Thompson as he did lately in a leading article in the *World*, he never would have been elected. Orangemen are too facile in their support of slippery politicians, such as Mr. Coatsworth, but as a body I don't think they would support any Protestant renegade such as Sir John is.

I would ask these two gentlemen, do they think the Protestants of this Dominion are willing to be ruled by the Roman Catholic hierarchy or by any Protestant who, after mature years, has turned tail on the faith of his father (a Methodist minister) and on the profession he himself made in the Methodist Church, in which it is said he was a local preacher and a Sunday school teacher? Do they think that the Ottawa House of Commons would accept of Sir John Thompson as Premier? If so, and if the great Orange body of Ontario would allow such a thing, they would be certainly a poor set of noodles.

The one—Mr. Coatsworth—is a class leader in his Church. The other—Mr. Maclean—professes to be a Presbyterian.

Do they not know the history of Jesuitism and the Roman Catholic Church in past ages, and do they think that this wicked sect of Jesuits or the old Roman Catholic Church has changed?

Can we forget the persecutions of Huss—the Waldenses of Luther and Knox—or the burning of English bishops?

We know this Roman Church is intolerant and ever intriguing for court power, ever conspiring to weaken and injure Protestants, that they look upon the English nation as their greatest enemy. Dr. Douglas call Sir John Thompson a lay Jesuit—that he is kept where he is by their secret influences, and is their secret tool. We know he was the great advocate of the infamous Jesuit Estates Bill of Mercier, and supported it with all his known skill and oratory. He would do so again and would do anything to further the interests of Jesuitism and Roman Catholicism.

Yet this is the renegade Methodist that Mr. Coatsworth supports. He thinks that the great Protestant interests—the school question and the North-West Territories—are safe in the hands of such a man!

He will certainly never get my vote or the votes of honest Orangemen again in East Toronto.

There is quite a difference between the position of a man

who has been brought up a Roman Catholic, honestly so instructed by parents and one whose father is a Methodist minister, whose prayers have blessed the child, at whose altar he has knelt, and with whose blessing he has been blessed, as was the case with Sir John Thompson. Are his parents wrong? Was all the blessing of a father wrong? Is the Protestant faith wrong? Well, I say let him be as he is if he cannot see his faults, but don't denounce the words of the noble Dr. Douglas, who speaks as an oracle of Methodism. We do not eschew charity, but why have charity for one who openly forsakes his father's altar?

CHARLES DURAND.

Toronto, June 21, 1892.

THE CHURCH AND MANSE BUILDING FUND.

The Church and Manse Building Fund has been in existence for ten years, and during that time has helped to erect 180 churches and thirty manses, worth over \$300,000. The capital was only \$55,000; and the Fund is now for the whole country between Lake Superior and the Pacific—a stretch of 2,000 miles.

The need of such a fund is evident. The American Presbyterian Church gives yearly in grants to erect churches between \$125,000 and \$150,000. British Churches help weak congregations to build. Ontario and the Maritime Provinces suffered seriously through lack of such a fund in the early days, and the Hunter Fund has greatly helped Nova Scotia of late years. From 1872 to 1882 only fifteen churches were built in Western Canada, and from 1882 to 1892, 180 churches and thirty manses. Mark the contrast. Last year forty two churches and manses were erected, valued at \$60,000.

The benefits conferred by the Fund are many.

It encourages, stimulates and helps good people who are beginning life in a new country—often with little means.

It shows the unbeliever the care of the Church for her children.

It gives visibility to the cause of religion.

It takes possession of a village, country or district; and people know that when the Presbyterian Church builds she is there to stay.

It secures a home for the congregation and provides accommodation for public services and Sunday school work.

It helps the growth of the congregation and hastens the day of self support. Eleven years ago we had two congregations in the West; now seventy-three. Twelve congregations and missions became self sustaining last year.

The manses provide a home for faithful men and their families who are doing important service.

The Fund is managed by a Board appointed by the General Assembly, and reports annually. The Chief Justice of Manitoba is chairman of the Board, and all the members give their services gratuitously. The Assembly of 1892, like the previous nine, recorded its high appreciation of the work done by the Fund, and commended it to the liberality of the Church.

The Fund, unlike other Schemes, such as Colleges, Home and Foreign Missions, French Evangelization, etc., gets no collection from congregations, is seldom remembered in the wills of the wealthy, and depends almost exclusively on special donations.

Authorized by the Assembly, the Board is trying to secure \$45,000 additional capital so as to meet pressing demands. Who will assist? There is no surer way of helping Home Missions.

Contributions may be sent to the Rev. Dr. Reid, Toronto, Ont., Colvin H. Campbell, Winnipeg, Man., or Rev. Dr. Robertson, Winnipeg, Man.

Winnipeg, Man., June 22, 1892.

THE GENERAL ASSEMBLY AND THE PROHIBITION COMMISSION.

MR. EDITOR,—Please allow me to call the attention of your readers to the action of the General Assembly with reference to the royal commission of enquiry into the liquor traffic. Two resolutions were adopted. The first declared the acceptance of the commission as a step in the right direction, though very far short of the prayer of the petitions of 1891, and instructed the Committee on Temperance to urge upon the Government the vigorous prosecution of the work of the commission without unnecessary delay. The second appointed the Moderator, the Clerks, Dr. Campbell (Renfrew) and the Convener of the Committee on Temperance, to immediately prepare and issue to all congregations a circular containing the requirements of the case, and asking that a contribution be sent to Dr. Reid, if possible, before the 15th of July, in order that some qualified person may be secured to fairly present the interests of prohibition before the commission on behalf of the Assembly.

A circular has been sent to all congregations in accordance with these instructions. It will also be printed in the *Record* for July, so that if, in any way, any congregation should not receive the circular in separate form the matter may not be overlooked.

Now that the commission has been appointed, and has been at work for some time, there is nothing to be gained, but much to be lost, by waiting to discuss the merits of the commission, or the reasons which led to its appointment. It is now a fact. Those interested in the liquor traffic do not like it and did not ask for it, but they are shrewd enough to go to great expense to employ an expert to work up all the evidence

he can and to appear before the commission on their behalf. The time is critical in the history of the Prohibition movement. The case—the very strong case—of the thorough-going advocates of Temperance and Prohibition cannot now be neglected without serious disadvantage in the future. The duty of the present is, emphatically, to make the most of the commission, and render our case in favour of Prohibition irresistibly strong. Our Church has long taken an advanced position on this question, and it is only proving herself true to her record that she should now make her voice to be heard and her influence to be felt in this important crisis. This can only be done by our congregations heartily responding to the appeal the Assembly has unanimously and heartily made for a small contribution, to be made promptly. Let the response be such as will be creditable to our great Church. The results of the commission cannot but be far-reaching. Let us do our share to turn those results in the right direction. Such an opportunity will not be within our reach again for many years. Let not the children of this world be wiser in this matter than the children of light.

D. STILES FRASER,

Convener Com. on Temperance.

Upper Stewiacke, N.S., June 29, 1892.

A LETTER FROM MR. CHINIQUY.

MR. EDITOR,—I am just returning from an evangelical mission to our Roman Catholic French-Canadians emigrated to the cities of St. Paul, Minneapolis, Duluth, in the Minnesota State, Superior City, in Wisconsin, and the blessings which "the good Master" has given to the sowing of His life-giving words are such that I feel bound to ask your Christian readers to help me to thank Him for these new manifestations of His mercies.

Not only was it my unspeakable joy every evening to see a great number of them among the crowd which wanted to know what we had to say about the errors of Rome, but very often my room was filled from morning to night by multitudes of sincere and intelligent enquirers about the truths which Christ has brought from heaven to save the world. You would hardly believe me were I telling you the number of those who have forever broken the ignominious yoke of the Pope these last six weeks.

But if it is a cause of joy to see those conversions, there is a serious cause of distress for a French-Canadian when travelling through the north-west as well as the south-east States of the United States, to see the incredible and every day increasing number of sturdy sons of Canada who are leaving the land of their birth to give their hands and their hearts to the great Republic.

You have no idea in Canada of the losses you are making every day by emigration. To understand that, you must travel, as I do, through the New England States, and go through the Wisconsin, Michigan, Illinois, Kansas, Minnesota, Dakota, Nebraska, etc., States. Yes! when your politicians of all colours and names are, with very few exceptions, at work to rob our dear Canada either to enrich themselves or to foster the Jesuits, the bishops, the priests, the monks and the nuns of Canada, the population is flying away by every road as if there was a deadly plague raging on both sides of the great St. Lawrence River.

Those who wish to see Canada becoming a part of the United States do not need to trouble themselves. That fusion of the two countries into one is coming faster than you suspect, of itself.

Yes—without any shedding of blood—without any political struggles, this public depravity, the want of patriotism and intelligence of the rulers of French Canada, the capacity of the Roman Catholic clergy will soon make it a solitude; before long you will have to cross the frontier if you want to see the children of those who shed their blood at Chateaugay, in order to save their country from impending wreck.

On my return from that interesting mission, I am sorry to learn that Dr. Fulton has left Montreal. The good work done by that fearless soldier of Christ in Canada is much greater than it appears to those who have not had the privilege of working with him as I have done. The Rev. Dr. Fulton is "Number One," among the few Protestant ministers in the United States who understand the duties of the Church of Christ against the Church of the Pope. Though he is neither a Luther, nor a Calvin, nor a Washington, many times he has the energies of a Luther, the profound logic of a Calvin and the courage of a Washington when fighting Rome.

Would to God that there were many Fultons in Canada and the United States to sound the alarm and open the eyes of the sleeping population on the dangers for the disciples of the Gospel from Romanism.

I cannot sufficiently thank God for the good work done by Dr. Fulton in Canada—though that good would have been greater had he been better supported by the many who were enrolled under the banners of Christ. I know a good number of precious souls wrenched from the iron yoke of Popery through the zeal and eloquence of Dr. Fulton, both in Canada and the United States.

May the God of the Gospel grant that the eloquent voice of that true son of the Reformation be heard in all the great towns of the United States for many years. Truly yours,

C. CHINIQUY.

St. Anne, Kankakee, Illinois