

of telling to the young, of the country from which their ancestors had come, and of the massacres of 1559 and 1560. When the butchery took place here the blood of the martyrs had actually flowed a short distance outside the walls of the town, to a house now called "La ca dal sang"—the house of blood.

There are at La Guardia some 1,212 souls, for whose care are three priests and a monk, as the people have all been Catholics for the last three centuries. Still, they have preserved an extreme repugnance to auricular confession. The present Syndic or Mayor, called Molinari, was kind to Mr. Pons, and told him that his father, who had just died at the age of eighty-six, had never gone to Confession. Mr. Pons gave a Bible to a poor old priest who had allowed him to see all the papers of the parish, and after reading a few verses, he thanked the donor, saying it was "the Book of his fathers."

AT MONTALTO

there is still the "Borgo degli Oltramontani" built by the colonists on their arrival. Wherever he went the authorities willingly placed at his services the public archives. He preached twice in the public square of Fuscaldo, and gave the account of the Waldenses to a great crowd that had collected, and which included five priests. At Fuscaldo a priest said to the colporteur to take away his false books, or he would be stoned. As soon as the Mayor heard of this he sent for the colporteur, gave him coffee, and told him to sell as many books as he could for "they were all good." The people are now poor, so that in the two schools, one for boys and one for girls, there were no seats, the children being obliged to sit on the ground. Mr. Pons was convinced from all he saw that there is still fire beneath the ashes, and hopes that the parent Church, which has a missionary in America (Uruguay) and in Africa (Lesonto) will also send missionaries to Calabria to preach the Gospel to their brethren according to the flesh, so that the torch extinguished in 1560, may soon be relighted to go no more out. Pius IV., and the men who for ages persecuted the poor, inoffensive Waldenses, have long since gone to their reward, but the

REFORMATION WAS NOT QUENCHED.

It remained concealed amongst the hills and rocks of Piedmont until the call came to invade the enemy's territory. This appeal was first made in 1848, and repeated with increased force in 1859, in 1866, and in 1870, and the Church has been both willing and able to give a favourable reply. To-day, in the city of Rome where Paschale perished on the scaffold, Vaudois pastors and workers belonging to the different evangelical Churches are proclaiming to large congregations the message of salvation through faith in Christ.

IN CONCLUSION,

what a contrast between the courage of Paschale and that of the ex-Jesuit Father Curci, whom people had begun to regard as a second Luther! While the heroic old Vaudois pastor, like many of his predecessors, joyfully accepted tortures of every kind, and death itself rather than deny his Lord, the modern Italian Reformer, unable longer to endure the "warnings and threats" which could only affect his ecclesiastical position, was the other day obliged to "succumb to the power that forced Henry IV. to Canossa and humiliated many a king and proud prince," and to "reprove and condemn" the honest offspring of his own brain and heart. The terrors of the Church have compelled him to deliver up his conscience to her keeping. It is, indeed, "as a spectacle, whether we consider its personal or ecclesiastical aspect. On the one side is a strong man forced to deny and denounce the inmost convictions of his soul; on the other, a Church which calls itself the Church of Christ, using its tremendous power to crush the individual conscience." Well may we exclaim with the writer of this quotation: "What a spectacle for the Christianity of the nineteenth century!" T. H.

Clarens, Switzerland, Nov. 12th, 1884.

DEMAND AND SUPPLY.

MR. EDITOR,—It is a patent fact that one of the very serious problems with which our Church must deal—and at a very early day, or give up its position and acknowledge its inability to discharge its responsibilities—is that of missionary and ministerial supply. I called attention in a former letter (November 5, 1884) to one means of meeting, at least partially, the immediate demand of our North-West field especially

viz., by securing the services of *capable* young men for whom, through any cause, a college course is not practicable, placing them in the field at once, and ordaining them upon their completing a prescribed course of study which should not include classics.

I did "forget" when writing that letter that we had "the historic honour of our ecclesiastical ancestry to sustain in the land," and apologize to said ancestry. My thought was rather how to save souls and build up the Church—the body of Christ—which I have been taught was, and believe is, the duty and privilege of the Church.

Now, whatever any of us may think is the best means of supplying the people of our prairies and in our forests with the Gospel of the Grace of God, and while we are talking and writing and overturing about it, these two facts remain:

(1) Many of these people, for want of a missionary, are drifting, not simply from Presbyterianism, but from God—for want of bread are perishing.

(2) Our colleges are not supplying the needed number of men and, with their present system of training, cannot possibly do so for several years.

What are we going to do about it?

Must the Church say to her children who ask for bread—yes, we know you are hungry, and we know your little ones must perish without a supply of food, and we lament so deplorable a state of affairs, but then we have not sufficient liveried waiters (and the shades of our "ecclesiastical ancestry" forbid the employment of any others) to serve you, so, though there is abundance of bread, you cannot have it? To the child who cries for water—we serve water only in china cups of a peculiar pattern which are just run out of stock?

No! give the bread, though by the hand of a child; and the water, though in a broken earthen vessel. What have we to do in this matter with the "opinion" of "our maternal relatives across the sea"? Are we to be the servants of men, and are we to starve those depending upon us lest, by giving them plain food, we should offend the fastidiousness of some one five thousand miles away.

Our duty, it seems to me, is to save immortal souls and glorify our Father in heaven, without consulting our "ecclesiastical ancestry" or "maternal relatives" except as they may assist us.

You say, Mr. Editor, in the issue of January 7, that the course prescribed by the Master is—"Pray ye the Lord of the harvest? But what if the Lord's answer be a number of intelligent, business-trained, energetic, spiritual-minded men, acquainted with God's word rather than with men's opinions of it (and I do not undervalue commentaries)? Must we reject them as "ignorant and unlearned" because not holding a college certificate?

The battle presses, the enemy is active and aggressive, important strategic points are in danger of being lost to us unless there is immediate relief.

Shall we insist, under such circumstances, upon all entering the service taking a drill of seven years before going to the front.

Will you suggest, Mr. Editor, what possible way, better than the one indicated above, immediate (or within five years) relief can be afforded. Or, is it your opinion that nothing should be done till our colleges can meet the demand? and is there any signs of that demand being met at a very early day?

PRESBYTER.

Winnipeg, January 20, 1885.

A WORD FOR MUSKOKA WORKERS.

MR. EDITOR,—Four years ago I wrote you from the Township of Franklin, two years ago I wrote you from the shores of Lake Nipissing, now I write you from the banks of the Magnetawan river. During these four years I have journeyed through many parts of the Muskoka and Parry Sound districts, yet I have never seen anything approaching the deplorable picture given to your readers by the Rev. J. Sieveright, of Huntsville, who writes that Muskoka is strewn with the wrecks of Presbyterian church buildings. As I believe this statement will do harm to our cause, and is in some respects, a reflection on our workers, I wish to correct some points which might lead your readers to form a wrong opinion of our Mission work in these districts. Beginning with Mr. Sieveright's own field; four years ago, Huntsville had a church building, not very handsome, but still there was no hardship in worshipping in it; Port Sydney, through the exertions of Miss Kay and Mr. Jarvis, has a nice,

well-furnished church; Mr. Jarvis also collected money which is now being used to build a church in Brussels.

There is progress in this statement; there was also a good log church built at Bethel, which the Port Sydney friends helped along.

The wreck, mentioned at Cain's Corners, Franklin Township, was built as a Union Church, and against the wishes and counsel of the Presbyterian missionary stationed there at that time. This church is a wreck, but it is not a Presbyterian wreck, and should not have been named in that connection.

Ten miles north of Huntsville, at the town line, there is a neat little church building, not quite finished, but gradually approaching that desirable end. It is impossible to get every needed comfort at once, and the missionaries cannot all go out on a lecturing tour to raise funds. I think this is fortunate, as some of us are not well qualified to shine on the lecture platform. Nine miles north of Chaffin is Emsdale; our church building here was ruined by the great wind storm last summer. It is now being repaired and fixed up. These are all the wrecks with which I am acquainted throughout these districts.

I will now mention some of the nice, well-furnished little churches. They are not crimson-draped, neither are the walls kalsomined as Mr. Sieveright's church at Huntsville is, but they are more comfortable than churches furnished with the old seats of the Methodist Church, Orillia, will be. I see these old seats are to be used in our new churches at Brunel and Allansville; before these old seats reach their destination and are remodelled, Mr. Sieveright will find them a very dear bargain indeed.

At Rosseau we have a nice frame church, well furnished, willow seated, one acre of land, picket fence in front, post and boards in rear and sides; at Spence, a new frame building erected last summer, comfortable to worship in, but not quite finished; at Magnetawan, large frame building, two class-rooms, stone foundation; in the township of Strong, three frame churches; at Burk's Falls and Katrine, building next summer, and many others scattered over the districts, some of them being log houses, but most of them frame. This is not discouraging; it is a true picture, nothing more. Now, Mr. Editor, church and manse building is all very well, but is not what is most needed in these mission fields. Our great want is men, men like Mr. Sieveright, full of zeal and energy, men who will stay in the work.

I am sorry to hear a rumour that we are likely to lose Mr. Sieveright from Huntsville. He cannot be blamed. I know there are great sacrifices to be made by ministers who remain here, but these hardships will become less and less severe as the country prospers, and these constant changes hurt our cause more than the want of church and manse accommodation. I think the first question asked a missionary should be, "how long are you going to stay in the work?" No one need come here to get rest; there is no rest, but there is great joy in the work. I trust a brighter future is before us, and that the efforts of our superintendent will be successful in obtaining more men. To show the need of men I have only to mention that the church at Rosseau has been closed all winter, and only once during the winter has the voice of prayer and praise been heard in the churches at Strong, when Mr. Findlay preached on his visit to the field a week ago.

Our Church has a firm hold in these districts, and, in the face of great difficulties, is making good progress. But a winter supply of workers is essential to lasting success. My four years' experience proves that whenever our services have been continuous our cause has prospered. We need humble, self-denying men, consecrated to the Master's work. Just here I may say that, although the settlers are for the most part poor, no kinder or more hospitable people can be found. The messenger of Christ is treated with every respect and consideration. I may also add, for the information of any one who may be thinking of serving the Master in the mission work, that our Church is generous and liberal in dealing with her missionaries; neither does she lay a burden on the people here more than they can carry, and now that the railway is being built through this country, the importance of these districts will become better known, so that it is now most necessary for our Church to occupy the new centres of population which the railway will create. Fill the pulpit with good men, and there is no fear of wrecked churches. May our Lord send more labourers into His vineyard, who are willing to endure the burden and heat of the day.

H. K.