The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess. v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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TIME IS FLYING.

Eccl. xii. 2-7.

Hour by hour the days are hasting,
Less and less will throb the heart;
More and more the strength is wasting—
Soon the spirit will depart.

Day by day the months are going,
Less and less the eye can see;
More and more our fears are growing—
Whiter blooms the almond-tree.

Month by month the years are rolling;
We are nearer to our home:
Hark! the solemn bell is tolling—
Mourners weep around the tomb.

Year by year—and life has ended—
Turns to dust the house of clay;
But the soul, to God ascended,
Lives in endless, blissful day.

There it bathes in wondrous glory,
Learns at its Redeemer's feet;
Hears anew redemption's story,
Joys th' angelic host to greet.

Age on age new themes unfolding—
Themes our minds had never known;
New and glorious scenes beholding,
Far around Jehovah's throne.

Ceaseless cycles, onward moving,
Pour fresh rapture on the soul;
While Immanuel, loved and loving,
Is the centre of the whole.

—*Am. Messenger.*

From the New York Observer.

Kirwan's Letters from Europe.

OPEN AIR MEETINGS.

Belfast, July, 1860.

There is a species of religious service very common in Ireland, for the purpose of reaching the masses of the people, all but unknown amongst us. I refer to what are here called "Open Air Meetings." The attention of the people has been so remarkably awakened to religious consideration, and so deeply moved are they as to their eternal interests, that all places of public worship are filled to overflow; and on extraordinary occasions no church can contain them. And when a town, where there are two or more churches, is visited by strangers that all wish to hear, the people are of necessity driven to the open air. And for such meetings the country itself is wonderfully adapted. The air is generally mild. The sun is often obscured; and even when it shines without a cloud, which is not often, its warmest rays are not oppressive. Then, the long twilight of summer, by which you can read until ten o'clock, gives time to the working classes to attend such meetings, and invites to them. And they seem adapted to the genius, and to the habits of the people. The ministers are usually strong, and have voices cultivated to such services; and the people are enthusiastic, and ardent, and prone to the demonstrative, and the excitable; and have great power of endurance. And the glen, the mountain side, the wood, adapted to such meetings are to be found everywhere. The lordly domain, the Botanic Garden, are opened to them. And in Wales they are held within the ruins of old castles, as in Denbigh, and Carnarvon, within whose enclosures thousands of people may congregate; whilst they are protected from the wind by the lofty towers and crumbling walls.

Many of these meetings we have seen; and have addressed several of them. The one in the Botanic Gardens, Belfast, held on the 2nd of July, we have already described. Such a collection of people for religious worship we expect not to see again until we stand before "the great white throne." Another such meeting was held on the top of a hill ten or twelve miles from Belfast, at four o'clock on Saturday, the 7th of July, at which Professor Gibson presided, at which were present ten or twelve thousand people. We were prevented by indisposition from being present; it was held during the sessions of the General Assembly, and was addressed by many of its most able ministers. And on the Sabbath during the sessions of Assembly, from five to six o'clock, many of these meetings were held in different localities of Belfast, and all over the surrounding country. Not long since these meetings were often disturbed by the low Roman Catholics; but now they are as orderly and as solemn, as is the ordinary service of the church. A psalm is given out, and is sung by all the people; and never have our hearts been so melted with singing, as when it went up to the throne, through the open air, from ten thousand tongues? Prayer is made, when all devoutly bow with uncovered heads, in supplication. Not an irreverent one could be seen within the reach of our vision. The Bible is read; when all turn to the passage read; all carry with them their Bible. The people crowd toward the stand to hear the sermon; and we have seen five, six, ten thousand people standing around the preacher, thick as they could stand, and hanging in breathless silence on his lips. And when the service is ended they disperse as regularly and as solemnly, as if retiring from the walls of a church, discussing as they go the topic to which the preacher invited their attention. Nor can there be a doubt, but that in this way vast good is accomplished. But how!

1. Ministers address themselves with great point and brevity to the people. Theological essays are avoided. Metaphysical disquisitions are not attempted. High doctrinal discourses are not thought of before such promiscuous audiences. The great truths as to our need of salvation, and the way of securing it, are the topics presented; "repentance towards God, and faith in our Lord Jesus Christ," the text from which Paul preached the world over, is usually the text, when one is taken, of open air sermons. And, probably, in no churches in Ireland, is the simple Gospel more faithfully, simply, and emphatically presented than in the services by the way side, in the glen, and the grove! And after all, it is the preaching of the simple truth, that God most blesses to the conversion of men. High doctrines, and weighty discussions, have their time and their place for the edification of believers; but their time and place is not before audiences most of whom are as sheep wandering without a shepherd.

2. These meetings are greatly useful to the poor. There are here, as with us, multitudes of people connected with no church, and for whom but few, until recently, have cared. These have no seat in any house of worship. No minister can claim them as his people; and they have no claim upon any minister as pastor. These go to the open airmeetings. These all have an equal right. The vaulted roof of heaven covers them all; and as the sun of God shines upon the evil and the good, there is no charge for "dim religious light." Nor do any subject themselves to the charge of changing their religion, a charge much feared here, by going to such meetings. Hence they are attended by multitudes who but rarely go to any other religious services; and multitudes of poor, deluded Romanists thus hear the Gospel, who never would hear it otherwise. And the proofs of their usefulness, in the conviction and conversion of sinners, are constantly occurring. One striking instance came to our knowledge. A "case" occurred in that great meeting, in the Botanic Gardens, on the 2d of July. The young woman was taken to her home, where all attention was given to her; christian friends prayed with her, and directed her to Christ. She was led to rejoice in Christ Jesus. This was Tuesday evening, Christ was all her salvation and all her desire through Wednesday, and onward to Thursday morning, when, in the midst of her duties, she sat down and expired, rejoicing in Christ Jesus with her last breath. Nor can there be a doubt that these open air meetings are thus means of grace to multitudes. How far they could, with safety and propriety, be introduced into our country, is a question that has not been much discussed among us. One thing is certain, they should not be left to unwise zealots and fanatics without weight of character, to obtain for them a fair trial. Should they ever become useful amongst us, as here, they should be commenced, and carried on, and encouraged, by our best, ablest and most judicious men. Otherwise they will be a failure. They may be useful, or otherwise, according to the way in which they are conducted.

Nor are these meetings peculiar to Ireland; they are held in all the great cities of Scotland. Nine years ago we saw them in Edinburgh, in the Canongate, where they are held yet.

I was but yesterday invited to attend such a meeting in Wales, in August, where it was expected there would be forty thousand present. Not long since, I saw three thousand or more at such a meeting in Manchester at eight o'clock, as I was returning home from preaching for the Rev. Mr. M'Caw, of that city. And every Sabbath day, in London, there are ministers and laymen preaching at the great thoroughfares, and directing the aliens and outcasts to the Lamb of God, who takes away the sin of the world.

Is not all this a sign of the times for good? Does it not show a desire in the heart of the Church to carry the Gospel down to the masses, instead of waiting for the masses to come up to it for the gospel? Does it not show a desire to obey the command to go out to the high ways and hedges to compel the people who resort there to come in to the gospel feast? There are people over here who think all this is not sufficiently dignified, and who would hardly go to hear the Saviour, if he were again to preach from a boat or from the mountain side, or from a well side. These are like Moliere's doctors, who would rather kill by rule than cure by innovation. They are for "ecclesiastical proprieties," and would not condescend to save a man, if they had to pull him out of the fire. They are men of starch. And if their cravats, with wings a foot long on either side of their neck, were taken off, and their ecclesiastical coats were laid aside, and the starch were taken out of them, there would be nothing left. There are some such starched ecclesiastics to be found everywhere, who will not preach the gospel save in a holy place, and who would not condescend to save a sinner save according to rule. But we thank God they are growing "beautifully less" everywhere.

Kirwan.

The Season of Youth Neglected.

Here is one young person, gifted with talents, rich in all but the things pertaining to the kingdom of God, wasting his youth in pleasure. His heart is as yet green and unwithered, but no seed of God's word is sown there; rank weeds and noxious plants are springing up in the place of the tree of life. He has many friends with whom he mingles often, and pledges them in the intoxicating cup. The haunts of pleasure—it may be, the haunts of vice—often witness their vows of hollow friendship. But he has done nothing to secure the friendship of Him that "sticketh closer than a brother." His home is no longer to him a place of delight; and the tender accents of a mother, and the wise counsels of a father, are neglected and despised. And to the heavenly home and to the heavenly Father he is an utter stranger. There is another who has no taste or relish for the sinful pleasures of the world, but it is not because they are sinful. His idol is gold. Day after day he spends in the place of business, toiling for a little yellow dust; meanwhile neglecting God, his intellect, his heart. Such a one the world would commend as an honorable example of industry; but look at him as he really is. It is his spring-time of life; everything about him invites to something better and purer than riches. But his heart is as dry as a summer dust; no love of God, no holy affections, no hope of heaven are there; and "the cares of this world and the deceitfulness of riches" have choked the word of God. There is another, who might be a blessing to all around her and the beloved of God, frittering away the day of salvation in the service of society, sedulously adorning that body on which ere long the hungry grave-worm will banquet, while rankling envy or overbearing pride inhabits the soul which the Spirit of God has in vain sought for His temple; or from which he has been banished—it may be, to return no more. It may be that the plant will bloom amid the unkindly frosts and snows of age, that was not nursed by the dews of spring, or matured by the sun of summer. But if it bloom at all, it must be watered by the bitterest tear of repentance; if it bloom at all, it will here be "a small unsightly root," and in another country will bear its "bright golden flower." Meanwhile, the religion implanted in youth will have sprung and spread into a beautiful tree, ready to be transplanted to the evergreen banks of that river whose streams make glad the city of our God. Thus is life—and youth especially, that great, that best opportunity of salvation—too often neglected by men. Their spring is passed in pleasure; their summer in the fierce struggle for riches, place, and power; and at harvest time they "reap the whirlwind" of Divine displeasure. Their autumn is a season of withered hopes and fallen pride; their winter of spiritual desolation and death. Thus they are "not saved."—*Rev. B. D. Winslow.*

"Prove all things; hold fast that which is good."

There are many persons in the Christian Church who are Christians because they have been brought up in the Christian faith; who believe the Bible to be a revelation from God, because from early childhood they have been taught thus to believe; or because their parents, before them, have believed; or, perchance, because it is fashionable or respectable to believe. Their faith is the result of just such circumstances as would have made them Mahommedans in Persia, Bhudists if their lots had been cast in India, or disciples of Confucius if they had been brought up in China. A faith like this, it is needless to say, is but little better than infidelity. True Christian faith must rest upon foundations very different from those upon which a Pagan faith is built. It must not be an implicit reliance upon the word of parent or teacher, or preacher. It must not be a thing of the heart alone. It must be the result both of prayer and of a candid, impartial examination of the evidences of Christianity. It must result, in part at least, from an exercise of the reason. We must be able to give a reason for the faith that is in us; not only a reason drawn from our own experience, from the effects which the truth has upon our own heart, but we must be able to give a reason which will satisfy the infidel, and which will silence the caviller.

But true faith is not a product of the intellect alone. There are many persons who give an intellectual assent to the fundamental doctrines of Christianity, who, if asked if they believe the Bible, will answer in the affirmative, but who are yet destitute of all true, saving faith—theirs is like the faith of devils, who, we are told "believe and tremble." The truth has no effect upon their hearts and lives. They may be persons of great erudition. They may be profound scholars. They may understand the gospel as well as it is possible for man to comprehend it. They may be versed in all the schools of philosophy. They may be able to enumerate all the evidences upon which Christianity rests, and yet, notwithstanding all this, their hearts may be untouched by the Holy Spirit; they may not have that faith which is the "gift of God."

By far the smallest class of persons in every community are those who have both an intellectual and a spiritual perception of the truth. To study the evidences of Christianity may be, for such persons, unnecessary. But it is important that the young—those who believe without knowing why they believe—should have an external rational foundation for their belief; that they should be stimulated to inquire of themselves, "Why—upon what grounds—do I believe?" They should be taught to "prove all things," and to "hold fast that which is good."—*Phil. Presbyterian.*

The Moslem in the East.

The papers, foreign and domestic, are full of the details of the late horrible massacres in the East. We reproduce only enough of these to give our readers an intelligent idea of what is passing, as we have no heart to enlarge upon the truly appalling particulars. The destruction of life in Damascus seems to have been much greater than was at first reported. Between three and four thousand Christians are said to have been slaughtered in cold blood, and among them the Rev. Mr Graham, the efficient and beloved missionary of the Irish Presbyterian Church.

A large Turkish garrison in the city looked upon this slaughter without an effort to avert it. There is the most abundant and conclusive evidence that the Turkish troops have everywhere either connived at or assisted in these massacres. With regard to the news of peace, announced last week, it is considered of no account whatever, as the war has now extended far beyond Lebanon, and it is feared that these massacres may be repeated in every city and town where the Moslem can find food for his fanatical rage. Even in Constantinople itself, much fear is expressed in view of the state of affairs. A letter, dated there July 18th, says:—"There are those who consider the state of this capital itself highly critical. I am not of the number; but fears for the safety of the Christian population are entertained in quarters where sound information should exist, and by persons whose opinions one cannot altogether disregard."

Nor is this all. In the two provinces of Bulgaria and Bosnia, in European Turkey, the most horrible cruelties have lately been inflicted upon the Christians. In Bosnia more than three thousand have been thrown into chains and into prison, where most of them will meet death by poison. In Bulgaria similar scenes have been enacted, and many have been murdered under the most aggravated circumstances. All this would go to show a secret and widespread combination of Moslems to extirpate the Christians from all their borders. Indeed, the Christian world was warned of this more than two years ago, and the revolt in India was only the beginning of what the massacre in Damascus may not be the end.

The effect of these things, as we have before said, is likely to be such as will bring to an end the Moslem rule. The Russian Government and people are in a frenzy of excitement. Louis Napoleon is, to use his own words, "transported with indignation," and the Conference of the Great Powers, in session at Paris but two weeks ago, have undoubtedly decided upon a prompt and efficient interference. No one can doubt what the ultimate results of that interference will be. A temporary arrangement may be made upon the basis of the *statu quo*, but in the end the accursed despotism of the Crescent must pass away.—*Phil. Presbyterian.*

Romanizing the English Dictionary.

Most of our readers are aware that Dr Webster, some time since, published an enlarged and improved edition of "Johnson's Dictionary," and that abridged editions of "Webster" have also been circulated and used in our colleges and schools. Jesuits have hitherto been satisfied with falsifying history, but now James W. Kavanagh, Professor in the Catholic (Popish) University of Ireland, late Head inspector of National Schools, has adopted a new "dodge" to corrupt the youthful mind, by garbling the vernacular in which history is written. Mr Kavanagh has just published what he terms "A New Edition, 'improved and corrected,' of Webster's Dictionary." In the preface this Jesuit states that his definitions of English words "have been carefully altered from the originals of Johnson, Walker, and Webster;" he has, however, done nothing but vitiate and corrupt those authors, for the purpose of securing Ultramontane Popery. A few instances will suffice to prove this:—According to James Kavanagh's interpretation, the word "Pope," defined by Johnson to be the "Bishop of Rome," is explained to mean "supreme visible head of the Church." "Apocrypha" signifies, according to etymology and Johnson, "books not publicly communicated; books whose authors are not known. It is used for the books appended to sacred writings, which being of doubtful authority, are less regarded;" but Mr Kavanagh makes a short end of the controversy by defining the word to mean "books of Scripture, the canonicity of which Protestants deny." Here are a few more of the Jesuit's corrections to corrupt children in Protestant schools:—"Bible, the volume that contains the Scripture of the Old and New Testament." "Marriage, the sacramental union of man and woman for life." "Heterodox, contrary to the true faith." "Baptism, a sacrament which remits original sin." "Heresy, dogma, or error, contrary to the Catholic faith." "Litany, a form of prayer invoking the saints." Indulgences, remission of the punishment due to sin, granted by the Church."

We sincerely trust that all the heads of educational institutions will examine carefully every book before placing it in the hands of youth, and we hope after this warning no Protestant will be deluded into purchasing the fraudulent edition of what is falsely called *Webster's Dictionary*, got up by the Jesuit Kavanagh. —*Liverpool Herald.*

Cheering Results from an Unpromising Field.

In a portion of North Carolina, where the opinions of those who are opposed to all missionary and benevolent associations widely prevail, a faithful colporteur has labored for several years, seeking to introduce the light and truth of the gospel. Though the people are generally blest with the comforts of life, there were not enough houses of worship to accommodate one third of the people if they were disposed to go. Only a third were in reach of the means of grace, and not a fourth of these were regular attendants, the other two thirds being without the gospel, and with scarcely any books but those procured from the colporteur. There were but a few small schools, and but three Sabbath-schools. There was not a book-store within a hundred miles, for they had been taught to discourage education and the circulation of books, their ministers being in the habit of preaching against education, books, and every missionary effort.

In the midst of all the discouragements which he has daily had to face, from an ignorant and jealous people, he has been cheered by witnessing many encouraging fruits of his efforts. A new church has recently been built, making the fourteenth, the result of his patient labor in circulating the volumes of the Tract Society. On his first visit he could not sell or give away a book. On his next visit he gave books and tracts to all the children, with exhortation. The next time he found a more willing and accessible people, ready to purchase books; and soon a revival commenced, resulting in the hopeful conversion of 150 souls. Many young men growing up in bad habits were through his influence sent to school, who are now successful teachers. Many of the most useful men in his field have told him that the books they purchased from him have led to their conversion. "I have no doubt," he says, "but a multitude of souls could tell a similar tale of the books and and tracts I have distributed since I have been in the work. Baxter, Alleine, Bunyan, Doddridge, and Flavel are still preaching here, and are daily leading sinners to God. To God be all the glory."—*American Messenger.*

The Bible for Italy.

The condition of this beautiful and interesting country is, just now, such as to call forth the sympathy and prayers of all who love the kingdom of our Lord and Saviour Jesus Christ. For the first time in many centuries, its northern provinces are now open to the dissemination of the Word of God. The whole valley of the Po, except the Austrian possessions in Venetia, together with the valley of the Arno and the eastern slope of the Apennines, down to the marches of Ancona, may now be traversed by the colporteur just as Switzerland or France is traversed, and everywhere an eager people met thirsting for the waters of life; and when it is considered that in all this region, until within the last few months, the Word of Life has been carefully and most perseveringly bound in most cruel fetters—an absolute government and a vigilant priesthood refusing to suffer a single copy to reach the people except in a secret way—it presents a case which appeals most forcibly to the prayers and efforts of the Christian world.

No one can foretell how soon, in the progress of events, the door which is now opened may again be closed. Victor Emmanuel may not be able to carry out his plans. Austria is watching his movements with a vulture's interest, and will pounce upon her beautiful provinces with all her forces, the first moment that success in such an effort becomes probable. The Pope and the Grand Duke of Tuscany, who have likewise been despoiled, are still more anxious, since with them the recovery of their lost possessions is almost a matter of life and death; and they, too, will aid in enslaving the people again under their iron yoke.

In the meantime, the Christian world ought to make it sure, that whatever the fate of these provinces may be in a political point of view, they shall at least know the law of God, and be able to understand the liberty wherewith Christ makes his people free. In fact nothing can be done that will prove a more effectual guardian of their present freedom, than to spread among them the Word of God. It is the want of this, more than anything else, that has allowed their tyrants so long to oppress them. Give them the Bible, and you give them liberty, under whatever government they may be required to live.—*Bulwark.*

Treasury.

Christ the Only Saviour.

A poor heathen woman, when entreated by a missionary to come to the Saviour, replied that she would do so as soon as her heart became good enough. "Ah," returned the missionary, "that is like saying you will go to the fire after you get warm, or that you will seek for food as soon as your hunger is assuaged. Your heart is an evil tree, planted in a soil of entire corruption and depravity, and the fruit must continue to be evil until the nature of the tree and the character of the soil are changed; and this can be effected only by application to Jesus the great restorer. *Go to him at once;* the longer you stay away, the viler your whole nature becomes, the less able are you to make the application, and less and less will you desire to be made holy. It is He alone can apply the cleansing of his blood, and the sanctifying influences of his Spirit to form you a new creature in his own image and likeness, meet for his service here, and prepared for the enjoyment of his blissful presence hereafter."—*American Messenger.*

Not I, but Christ.

It is not necessary to have entire confidence in ourselves before we begin an important work through which we hope to influence others; but the poor mind, conscious of innumerable weaknesses and defects, must stay itself somewhere; it cannot carry its burden alone, without fainting under the load. Our heavenly Father knows this, and says to us, "Do not try to carry it. Cast thy burden upon me; I will deliver thee, and *thou shalt glorify me.*"

How well that it should be so. This at once places both us and our work in the right position—"Glorify me," not yourselves. We do not think of the tool that has chiselled out the beautiful sculpture, but of the hand that has wielded and directed that instrument.

Saving Knowledge.

For the acquirement of a saving and spiritual knowledge of the gospel you are, on the one hand, to put forth all your ordinary powers, in the very same way that you do for the acquirement of knowledge in any of the ordinary branches of human learning. But in the act of doing so, you, on the other hand, are to proceed on a profound impression of the utter fruitlessness of all your endeavours, unless God meet them by the manifestations of his Spirit. In other words, you are to read your Bible, and to bring the faculties of attention, and understanding, and memory to the exercise, just as strenuously as if these, and these alone, could conduct you to the light after which you are aspiring. But you are at the same time to pray as earnestly for this object as if God accomplished it without your exertions at all instead of accomplishing it in the way he actually does, by your exertions. It is when your eyes are turned toward the book of God's testimony, and not when your eyes are turned away from it, that he fulfils upon you the petition of the Psalmist, "Lord, do thou open mine eyes, that I may behold the wondrous things contained in thy law." You are not to exercise your faculties in searching after truth without prayer, else God will withhold from you his illuminating influences. And you are not to pray for truth without exercising your faculties, else God will reject your prayers as the mockery of a hypocrite.—*Chalmers.*

No one helps Christ to pardon.

"By himself he purged our sins." (Heb. i. 3.)

Look the right way, sinner. Deliverance comes down to you; you do not go up to it. You must look out of yourself altogether for pardon and acceptance; for it is written, that Christ "*by himself* purged our sins." No one helped him; He alone did it all. It was his obedience and his dying that satisfied the Lord and completely met the demands of divine justice. Nothing done by you can blot out one sin; no feelings of yours, no prayers of yours, no penance of yours, no sorrow of yours, no love of yours, no obedience or self-denial of yours; for it is written, that He "*by himself* purged our sins."

What a view of God's *justice* is here! Sin is so hateful, so tremendously evil in itself, that none but *God himself* could deal with it. No creature could give what justice sought. *God himself* in our nature must come to obey and to suffer, if our sin was to be forgiven. O what is *sin!* O what a fearful abyss of evil is in *sin! God himself* alone could sufficiently atone for it, bearing what it deserved, enduring the hell, the curse, the infinite curse due to every sin. And He did it. God the Son came into our nature and has done it all. "*By himself* he purged our sins."

What a view of *love* is here! When things had come to this extremity, that only God could deal with sin and save the sinner, lo! *God himself* did so. God came out of the bosom of God! God the Son from the Father's bosom! Herein indeed is love. "*By himself* he purged our sins."

Look, then, the right way, sinner. Your acceptance with God depends simply on your accepting his testimony. "*By himself* he purged our sins." This is free grace. He has not left you ought to do but to *receive his own doing and dying.* He did not say. "Drink this one drop of gall, and I will drink the rest of the cup." He did not say, "Bear this one stripe, and I will bear all the rest." He did not say, "Let this one pang rend thy heart, and I will suffer all besides. No; remember it is written, that He "*By himself* purged our sins."

Listen to the following statement of a man of God; "Since I first discovered Jesus to be the end of the law for righteousness to every one that believeth, I have more than once met with a poor sinner seeking peace at the foot of Sinai instead of Calvary (and coming as little speed as I did); and I have heard him now and again, in bitter disappointment and fear, groaning out, 'What must I do?' I have said to him, "Do! do! what can you, what do you *need to do?*"

Nothing—either great or small, nothing, sinner, no;
Jesus did it, did it *all*, long, long ago;
When He, from his lofty throne, stooped to do and die;
Every thing was fully done, hearken to his cry.

"*It is finished!*" Yes indeed, finished every jot.
Sinner, this is all your need; tell me, is it not?
Weary working, plodding one, why toil you so?
Cease your doing; all was done long, long ago.

Till to Jesus' work you cling, by a simple faith,
"Doing" is a deadly thing—"doing" ends in death.
Cast your deadly "doing" down, down at Jesus' feet.
Stand in Him—in Him alone—gloriously complete!

—*Rev. Andrew A. Bonar.*