

missions, as in all else, that the best equipped agents are likely to be most fruitful? It is always assumed that without the inducement of the Holy Ghost nothing will be done by either classes, and none will contend that the illiterate have a monopoly of His presence. I sincerely regret that there should be any occasion for such a communication as this. I yet hope that there is some mistake about the publication and distribution of this handbill, which, when known will remove the unpleasant impression and suggestion it makes.—R. P. MACKAY.

The Rich and Poor.

There is a practice in vogue in some cities in the United States by which a wealthy church takes a poor congregation situated in the outlying suburbs or in the country, under its protection and becomes financially responsible for it; in addition to this the experienced pastor of the city church exchanges pulpits with the country pastor for a month or two each year, thus giving the benefit of his ministrations to a congregation which otherwise would not be in a position to command such and giving the country brother an opportunity of studying the pastoral duties of city charges. Something in the same direction has been suggested in Canada where it has been proposed that Presbyteries should arrange exchange services between members within the bounds, bringing town and country into closer association with each other. These are admirable efforts. But there is another direction in which neighborly interest might well be aroused. There are poor churches in the suburbs of many cities which experience great difficulty in bearing up under heavy financial burdens, but which deserve sympathy and assistance from the brethren. The Augmentation Fund does much to meet current expenses, but the load of debt remains an ever-clogging weight retarding the work of the Master. Why should not a wealthy congregation single out a weak one and stick to it until church debts have been reduced altogether, or to an easy minimum? This suggestion if acted upon would produce the most happy results, and would be a practical illustration of the mutual relationship and community of interest between congregations in the Presbyterian Church.

Sabbath Observance.

Since the REVIEW drew attention to the running of street cars in Toronto on Sabbath evenings, the Mayor of the city has made an investigation the result of which satisfies him that the cars are being run solely to keep the rails clear of ice, for the Monday morning traffic. There is no intention to question the explanation given, but it must be said that the frequency with which the cars were run led many to believe there was a deeper motive hidden behind the act. The Sabbath Observance Committee will do well to keep a sharp eye on any suspicious cases of Sabbath labor which may occur this spring; for there have been rumors that efforts will be made in various directions to lull the public mind into a false security and upon pretexts which may seem at first thought to be plausible enough, make inroads on the quiet and sanctity of the Lord's Day. Let all Christian citizens strengthen the hands of the Committee.

As illustrating the awakening interest in the broad question, two articles have recently appeared in *The*

Christian Monthly, from the pen of Mr. Gladstone. His reminiscent description of the Scottish Sabbath is well worth re-producing:

"It might be a question," says he, "whether the Scottish Sabbath was not for 200 years a greater Christian Sacrament, a larger, more vital and more influential fact in the Christianity of the country than the annual or sometimes semi-annual celebration of the Lord's Supper, or the initiatory rite of baptism, or both together. I remember that when, half a century ago, ships were dispatched from Scottish ports to South Australia, then in its infancy, laden with well-organized companies of emigrants, I read in the published account of one of them that perfect religious toleration was established as the rule on board, but that, with regard to a fundamental article of religion like the Sabbath, everyone was, of course, required to observe it. Many anecdotes might be given which illustrate the same idea: an idea open to criticism, but one with which the Presbyterian Church cannot well afford to part, without some risk to the public power and general influence of religion."

Dealing with the New Testament evidence Mr. Gladstone finds that while the aggregate of evidence for the obligation of meeting together for worship on the Christian Sabbath or Lord's Day is not literally homogeneous; he must assert and insist that its several parts are in keeping one with another, and that its combined force is conclusive. No Christian, he holds, can entertain a reasonable doubt as to the solidity of the foundation on which the established tradition and practice rest.

Priestly Oppression.

Another instance of flagrant clerical interference has come to light in the Province of Quebec, in which the action of the priest is on a par with that of a prelate in the dark ages. It smacks of the Irish boycott, but we make no comparison in that direction as there are many good and intelligent people who find political necessity at the root of the boycott, as they find industrial necessity behind the similar operations, at times, of trades unionism. But we have yet to learn of an enlightened defence of priestly insolence and oppression such as have disgraced and do still disgrace the name of our country. This time Dr. Elliott, a medical practitioner of good character and standing, is the victim and Mr. Portelance, rector of St Sauvenr, the offender. As reported in the Montreal witness the priest has, from the pulpit, forbidden his "parishioners to employ Dr. Elliott on pain of everlasting damnation." The story of the case throws light on the manner in which the Church of Rome controls her people and of the utter want of individual liberty within her pale. On the authority just quoted, it seems that a man named "Desjardines had recently exhibited a Roman Catholic New Testament (De Sacy) in his window, and when bidden by the priest to remove it had refused to do so. He had also expressed sympathy with the Protestant preachers who were being mobbed at Quebec." He was tried for some alleged offence, "but these were the real crimes for which he was prosecuted, with the result of being imprisoned for six months, and these were the reasons why certain intelligent citizens of Quebec busied themselves to get his extreme sentence lightened. Among those who petitioned the govern-