

metropolis. They have scattered to the winds all Papal pretensions. In the same way, there may now be a great future in store for Turkey, if she humbly learn the lessons of her defeat. But impossible as this may seem to many on account of the inherent qualities of the Turk, there will at all events be other good results appearing on the surface. Let us hope that the despotism of the rulers of Turkey is well nigh broken in pieces, and that some degree of civil liberty is secured for her people. Let us believe that the period of her murderous atrocities is at an end. Let us realise that Mohammedanism has had a deathly blow dealt, from which it will never recover, but that will lead to its entire dethronement. Let us trust too that Russia in the midst of her proud achievements will learn that she cannot pass the rubicon of modern civilization, and that she must listen respectfully to the restraining voice of Europe. If these things be so, there will be reason indeed to thank God for the merciful evolution from late events of the principle of Christian liberty.

For one thing we have to rejoice in the way which shall now be thrown open for the entrance of missionaries, a nobler soldiery than that of Russia, upon the territory of many lands. The cause of the Gospel in Turkey was greatly marred by her fierce war. Now the door is opened for the message of salvation. With the security which the ambassadors of the cross will enjoy under the shadow of British authority, we doubt not that many will go forth to Turkey to occupy in the name of the Captain of salvation. It is rumoured that Bismarck favors a British occupation of Egypt. Even though this should be defeated by the combined influences of France and Russia, there will no doubt be a British occupation in another and more inspiring sense of the word. In the retirement of Turkey from Europe there is involved the spiritual emancipation of Africa. The gospel of Jesus will have free course in these benighted lands. Oh! there is much reason then to rejoice in the present prospects of peace. The banner of Christ will soon be planted far into the heart of Africa. It may be unfurled on the vast plains of Asia, and be carried forward until the soldiers of the cross entering from Europe meet those who are advancing from mission centres in far India and China. In these times it becomes the Churches to be up and doing. Great things are awaiting them, if they are only faithful. There is a stronghold to be successfully assailed by the Churches, more powerful and terrible than all the forts of Turkey combined, and that is the stronghold of idolatry. Forward, is the watchword of Christian nations. With the spiritual weapons of faith and prayer and the Bible let them advance to storm the embattlements of sin and Satan.

FREE-THINKING.

WE are face to face with an avowed scepticism, and our young men are meeting it in many insidious forms and under names which have a charm for the bold ambition of youth. Free-thinking and liberal Christianity! Does not this imply that orthodox Christians are in bondage—not allowed to think? Rational religion! Does not this imply that orthodoxy is opposed to reason? Neo-Christianity! Does not this as-

sume that orthodoxy is effete—a thing of the past, exploded by science? Then we have the cool assumption, "all the first thinkers of the age, all who have a right to be heard, because *they alone have investigated*, have abandoned Christianity and adopted the new religion of nature. Some young men are doubtless affected by the bold, dashing recklessness which these liberal writers and speakers manifest; and *without investigating for themselves*, are in danger of being led away. It may, then, not be without profit to let any who have come in part under the influence of Free-thinking, clearly perceive whither these boastful leaders wish to take them—what must be the end. We wish them to look at the *thing*, not at the *name*, and before they launch forth without chart or pilot, to see clearly the rocks which threaten shipwreck to all who sail the seas of mere human speculation and philosophy. The leader of Free-thought in Toronto has given us "What Liberalism offers in place of Theology." The chief points may be thus summed up: 1. In place of a personal God: inscrutable power; 2. For the Bible as a standard of truth: the enlightened reason of man; (each man must decide for himself which reason is enlightened); 3. For right and wrong: the advantageous and injurious (each man again being judge); 4. For faith: confidence in the results of experience (each man's experience); 5. For authority: the testimony of competent investigators (each man being judge who is competent); 6. No hereafter—"we live in our race;" 7. No creator: instead, evolution; 8. No miracle: but fixed laws; 9. No Saviour Jesus Christ: but Jesus a brother and benefactor, fallible and dead; 10. No worship, no prayer, no science beyond that of man; 11. No free will or culpability; 12. "We do not profess to love God."

To call this Neo-Christianity is to deceive—it is antichrist; to call it religion is to deceive—it is *ir*-religion. It is *free* enough, in truth, for each man is his own judge. But no man can be satisfied with such uncertainty: all men must believe some one, man or God. A creed so powerless can never produce rest, although it may produce revolution and ruin.

SUBSCRIPTIONS (MOSTLY PAID) FOR THE KNOX COLLEGE DEBT, PER REV. J. M. KING.

East Westminster.—Adam Nichol, \$20; William Laidlaw, \$5; John Wilson, \$5; Mrs. Haldane, \$5; Robt. Baly, \$5; Mrs. Wm. Simpson, \$5; William Weatherston, \$5; Elliot Grieve, \$4; William Fraser, \$4; Mrs. McColl, \$4; Janet Kerr, \$4; smaller sums \$11;—in all, \$77.

Mitchell.—Messrs. Currie and Thomson, \$40; Osborne Sinclair, \$4; Dr. Hodge, \$5; James Thom, \$4; Rev. James W. Mitchell, \$4; smaller sums, \$16;—in all, \$73.

Seaford.—D. D. Wilson, \$25; M. McDermid, \$10; Duncan & Duncan, \$10; Mrs. McCaughy, \$10; S. Dickson, \$5; A. G. McDougal & Co., \$5; Mr. McLean, \$5; Laidlaw & Finlay, \$4; R. Jamieson, \$5; Archibald Dewar, \$4; James Scott, \$4; R. Lumsden, \$5; smaller sums, \$25.50;—in all, \$117.50.

Goderich.—Rev. Robert Ure, D.D., \$10; M. C. Cameron, \$50; R. Gibbons, \$10; J. Garrow, \$10; Robt. Adamson, \$5; D. McDonald, \$10; Archibald Dickson, \$5; Henry Horton, \$4; D. C. Strachan, \$4; M. Hutchison, \$5; J. R. Miller, \$5; smaller sums, \$2;—in all, \$120.

Clinton.—W. McTaggart, \$16; Wm. Murray, \$5; Alexander McMurchie, \$10; Joseph Chidley, \$5; D. J. McPherson, \$4; W. & R. Coats, \$5; smaller sums, \$16;—in all, \$61.

Blyth.—Andrew McCaa, \$10; Dr. Sloan, \$10; Rev.

A. McLean, \$4; smaller sums and collection, \$17;—in all, \$41.

Brucefield.—Rev. John Ross, \$10; Donald McDermid, \$4; Wm. Graham, \$4; Dr. Stewart, \$4; Robert Landsboro, \$4; Samuel Landsboro, \$4; John Landsboro, \$4; James Carnochan, \$4; John Keichen, \$4; James Miller, \$4; Rev. Thomas J. Thompson, \$4; Rev. D. B. McCrae, \$4; smaller sums, \$15;—in all, \$69.

Teeswater.—Rev. Peter Currie, \$6; Samuel Waldo, \$4; Hettle & Inglis, \$4; J. K. McLean, \$4; Rev. D. Wardrope, \$4; smaller sums, \$12;—in all, \$34.

Wingham.—William Hutton, \$5; Rev. H. McQuarrie, \$10; D. McInnes, \$5; smaller sums, \$7;—in all, \$27.

Lucknow.—Alexander McIntyre, \$10; Geo. Douglas, \$5; Rev. D. Cameron, \$4; J. Kerr & Co., \$5; J. McLure, \$4; William Henderson, \$4; M. Campbell, \$10; smaller sums, \$5;—in all, \$47.

Kincardine.—Robert Richardson, \$20; Donald McKenzie, \$4; Alex. Campbell, \$4; John Mathers, \$5; smaller sums, \$9;—in all, \$42.

Brussels.—Dr. Wm. Graham, \$5; Alexander Stewart, \$4; Robert Broadfoot, \$4; John Leckie, \$5; Walter Jackson, \$4; John Halliday, \$4; smaller sums, \$10;—in all, \$36.

THE PRESBYTERY OF QUEBEC VERSUS THE HOME MISSION COMMITTEE.

MR. EDITOR,—In your paper of last week the following paragraph occurs in the report of the proceedings of the Quebec Presbytery:—"The Presbytery resolved to continue Mr. Fenwick's services, and to express their disapprobation of the action taken in the case by the Home Mission Board, *in withdrawing the grant from Metis*, and earnestly solicit its renewal."

I trust, Mr. Editor, the members of Presbytery present were ignorant of what I have now to state, when such a resolution was passed.

1. The Home Mission Committee *never refused* a grant to Metis, *or to continue* the former grant.

2. The Presbytery of Quebec *did not ask for the renewal of the grant*. For reasons (which, out of respect to both the Presbytery and Mr. Fenwick, I am reluctant to give) it was intimated to the Committee that for a time at least, until certain arrangements contemplated were made, the grant should cease.

3. Since the grant was discontinued (*not* by the action of the Committee as I have already stated) the Home Mission Committee *at every meeting* where a representative of the Quebec Presbytery was present, has made enquiry as to what the Presbytery wanted to be done with Metis—urging that action should be taken in the matter.

In view of these facts, which I am certain the Committee will endorse, I do think that the Presbytery of Quebec, and the Church at large, will conclude that there is little cause for such a statement in the minutes of the Presbytery.

I have only to add that the Home Mission Committee, in view of the peculiarly isolated position of Protestants in the Province of Quebec, and the great difficulty that exists in supporting gospel ordinances, have ever dealt most generously with such applications. I am, yours very truly,

WILLIAM COCHRANE,

Convener of Home Mission Committee.

Brantford, March 8th, 1878.

CONVERSION OF ROMISH PRIESTS.

The Treasurer of the Board of French Evangelization acknowledges with thanks the following additional contributions in aid of the ex-priests now studying under the care of the Board:—A friend, Springville, \$4.50; Springside Session N.S., \$13; Rev. Dr. McGregor, Halifax, \$2; John Leask, Greenbank, \$5; Mrs. A. Leask, Greenbank, \$5; Rev. S. Acheson, Ed. Boe, Jas. McMillan, Andrew Ross, G. Watt and Wm. McMillan, of Greenbank, \$1 each; J. Miller, 25c. Rev. W. Inglis, Ayr, \$1; Misses Ballingall, Ayr, \$1; W. Baker, Ayr, \$2; Rev. D. Wardrope, Teeswater, \$4.

Additional contributions respectfully solicited. These should be forwarded to the Treasurer, Rev. R. H. Warden, 210 St. James Street, Montreal.

THE Peterboro' "Review," an old and influential local journal, reaches our table in a new and becoming dress. Mr. Romaine recently retired from the proprietorship; and his successors—Messrs. Toker & Co.—are carrying on the paper with all the vigor and enterprise of its earlier years.