

displayed the greatest bravery, but were almost annihilated. During the fight Zwingle remained with the soldiers and offered comfort to the wounded. Both friendly and hostile writers assert that he made no use of his weapons. Amongst the dead were many pastors, seven of them from the town of Zurich and eighteen from the surrounding country. Zwingle himself had been twice wounded, but recovered, but a third time he was mortally wounded. As he was of the enemy were engaged in pillaging the dead, after the battle, an Unterwalder came upon Zwingle whom he did not recognize, and seeing that he was still in life, asked if he wanted a priest to confess him. Unable to speak the dying man shook his head as a token of refusal, when the captain drew his sword and ended his sufferings. Thus died this brave Swiss reformer, at the age of forty-seven years and nine months, and notwithstanding the anathemas of Luther which pursued him to the end, his memory rises pure and sacred above the dust of controversy and the smoke of mortal combat.

THE WRITINGS OF ZWINGLE

do not possess the literary perfections of those of Calvin, nor the impetuous eloquence of those of Luther, but they show that he was master of his pen, as well as of his tongue. After 1522 they followed each other with great rapidity, six or seven appearing sometimes in the course of the same year, besides commentaries, expositions, etc.

His work as a reformer was certainly less great than that of Luther and Calvin, still it was considerable. His piety, simplicity, irreproachable life and indefatigable industry won him respect and even popularity. His very errors were those of an honest and loyal nature, notwithstanding the complications amidst which his life was passed, he was never accused of a dishonourable act from the beginning to the end of it. The subject of incessant hostilities, he remained invulnerable to the shafts of calumny.

MEMORIAL.

It may interest tourists to know that on the spot where he is supposed to have received the mortal blow, is a rock in which is inserted a metal plate. This is close to Cappel, at the foot of the Albis, between Zug and Zurich. When his body was found after the battle by the Romanists, it was subjected to the greatest indignities and then burnt, and the ashes scattered over the battle field. On this field has been erected a monument, bearing the inscription: "They may kill my body, but not my soul."

In the public library in Zurich is a portrait of Zwingle, and an old Greek Bible, on which he has written with his own hand, the names of his children, and notes of different kinds. In the arsenal of the same town may be seen his coat of mail and his helmet.

Paris, 1884.

THE OUTSIDERS IN PUBLIC SCHOOL EDUCATION.

MR EDITOR,—The following extract is clipped from the report of the proceedings of the Public School Section of the Teachers' Association at its recent meetings. "Mr. James Duncan, of Windsor, the president, on the question of the Bible in the Public Schools, expressed a preference on the whole for the present system, fearing that any of the changes proposed would lead to discord, and so lessen the efficiency of the school system. The present system he believes to be satisfactory to the profession, and he is not clear that outsiders should interfere in this matter."

Permit me to ask Mr. Duncan who are meant by "outsiders?" I presume "the profession" means all engaged in connection with the system of education, including the Hon. the Minister of Education, the inspectors, the teachers of all classes and grades, the examiners, secretaries, etc. Are all the rest of the community to be treated as "outsiders" who "should not interfere in this matter?" Are parents to have nothing to say? Are the electors who send their representatives not to interfere? Are men and women who for many years gave their time and talents to educating the present generation of teachers, but who are now employed in other walks in life (viz., M.P.P.'s) to be prevented from giving an opinion?

The proposition enunciated by Mr. Duncan is fundamental and revolutionary in a high degree. If the teachers are to determine for the country what is best, what subjects are to be studied and what are to

be excluded, then let us know it. Then repeal the clause of the school law which says "Pupils shall be allowed such religious instruction as their parents and guardians desire." Repeal the first and second regulations, chap. XIV.—which says "that Christianity ought to pervade all the regulations for elementary instruction," and "in the Public Schools Act the principle of religious instruction is recognized, and the right of each parent or guardian in the subject is secured." Until this is done, however, parents are not "outsiders." They have a right to speak on the subject and to make their voices heard through any legitimate channel. Parents have not yet by any act of theirs, in Parliament or elsewhere, handed over the education of their children to the profession, or agreed to let "the profession" arrange all important matters regarding the education of the young. On the contrary, parents, as ratepayers in the school districts, and as electors through Parliament, have the right to tell the profession what to do; have defined the duties of teachers, and stand to teachers as employers, not as subjects. It has not as yet come to this that "the profession" has all power—irresponsible power—in such matters. It is the duty of the profession to teach just what subjects, and in what manner, parents as represented by trustees and Parliaments, are pleased to decree. The profession are servants of the "outsiders," not the masters.

If ever the time comes when a majority in Parliament shall determine to force upon this province a purely secular system of education, Christian parents will have to consider what they should do for the moral and spiritual good of their children, and they can be trusted for wise action in such a contingency. Meanwhile the "outsiders" have the control, and they will try to keep it. Parents have the right to religious instruction for their children, and some of them intend to insist upon that right. If the "profession" should see fit to array itself in antagonism to these parents, then one or other must be forced to give way. The giving up of religious instruction, or withholding of it, is too serious a matter to be handed over by parents to an irresponsible "profession." An efficient system which ignores Christianity, is not the system which Christian parents desire.

Dundas, Ont., 1884.

JOHN LAING.

MISSION WORK IN THE NORTH-WEST.

As the summer is drawing to a close and the students at present labouring in the mission fields of the North-West are returning to college, the question of supply during the winter becomes more urgent. From almost every field letters are received from missionaries and people anxiously enquiring about the prospect of supply for the coming winter. The efforts made hitherto to secure suitable men have been only partially successful. This is a work in which the whole Church is interested, and it is also one in connection with which her honour, missionary spirit, self-sacrifice, her love of souls and the best interests of her Master's Kingdom are at stake. The Church has laboured successfully here up to the present time. Shall she allow the harvest ready to be reaped to go to waste? The Church has the means and men necessary to overtake the work. Is she equal to her responsibility? Whatever is done must be done quickly. Arguments many and strong might be used to incite to action. The people are very desirous of having the Gospel preached to themselves and their families. Their liberality in the support of ordinances is most commendable. Last year the average for salary per communicant in the supplemented congregations of the North-West was \$14.16. The average for the whole western Section of the Church was \$6.08. If neglected the people will be disheartened and lapse into indifference and irreligion.

This country promises to become an important part of the Canadian Confederation. It has great resources which are being developed. It is of vast extent. Wealth will accumulate here as soon as the country is brought under cultivation. Surely any Church is short-sighted that neglects the demands of such a country for mission work. Let the people receive ordinances at the hands of any Church, and much of their future wealth will be at the disposal of that Church for aggressive missionary efforts elsewhere. Enlightened selfishness should thus stimulate the Church to decided action.

At present our Church is strong in the North-West,

and our people are proud of her record. They are also much attached to her. Let there be any flagging in zeal; let important fields be abandoned or left uncultivated and our present prestige will be clouded. The Church in this country will re-act on the Church in the East, for the sons of Eastern families largely make up our population.

More than all, our Master must be displeased if an opportunity of this kind is not embraced by the Church for the extension of His Kingdom.

That the urgency of the situation may be appreciated, a table is subjoined showing the supplemented congregations and mission field, that will soon be vacant or that should be supplied:

PRESBYTERY OF ROCK LAKE.

| Names of Congregations. | No. of Stations. | No. of Families. | No. of Coms. |
|-------------------------|------------------|------------------|--------------|
| *Nelson, &c., | 4 | 52 | 47 |
| Swan Lake, | 4 | 50 | 35 |
| Pancake Lake, | 6 | 60 | 50 |
| Riverside, | 4 | 45 | 30 |
| Deloraine, | 4 | 40 | 60 |
| Morrison, | 4 | 38 | 18 |
| Lintrathen, | 4 | 40 | 32 |
| | 30 | 325 | 272 |

PRESBYTERY OF WINNIPEG.

| | | | |
|-------------------|----|-----|-----|
| *Rat Portage, | 2 | 41 | 38 |
| Kainy River (say) | 4 | — | — |
| Springfield, &c., | 3 | 60 | 59 |
| *Headingley, | 4 | 60 | — |
| Posen (say) | 3 | — | — |
| *Dominion City, | 3 | 40 | 39 |
| *Meadow Lea, | 4 | — | — |
| | 23 | 210 | 136 |

PRESBYTERY OF BRANDON.

| | | | |
|-----------------------|----|-----|-----|
| Auburn, | 5 | 52 | 47 |
| Whitewood, | 6 | 47 | 52 |
| *Elkhorn, | 4 | 45 | 30 |
| *Grenfell, | 4 | 52 | 25 |
| Rosedale, | 4 | 38 | 35 |
| *Neepawa, | 4 | 50 | 60 |
| Cadurcis, | 2 | 53 | 39 |
| Rosburn, | 4 | 46 | — |
| *Oak Lake, | 5 | 55 | 30 |
| Dumfries, | 6 | 50 | 25 |
| *Moose Jaw, | 3 | 30 | 27 |
| *Medicine Hat, | 4 | 30 | 20 |
| Touchwood Hills (say) | 4 | — | — |
| *Pense, &c., | 5 | — | — |
| Rapid City, | 2 | 45 | 50 |
| | 63 | 593 | 440 |

Those fields marked with an asterisk (*) are on or close to the railway, and many of them are ready to call a minister. The families only are given, but a large number of homesteaders who are unmarried belong to each field. The presence of these increase the importance of the field. The fields are new, and may be expected to grow rapidly. Where no statistics are given recent returns were not to hand.

It may be mentioned that the salaries of missionaries labouring in the North-West is \$850 per annum, part of which is paid by the field and part by the Home Mission Committee of the Assembly. The salary of ministers of supplemented congregations is \$900 with a manse or \$950 without a manse.

The following methods are suggested of rendering assistance. 1st. Let any young men who wish to engage in this work permanently or for a limited time correspond with the convener of the Home Mission Committee of Assembly, or with the Clerks of Presbyteries, or with the Superintendent of Missions. 2nd. Let any ministers who may know of suitable men for this work write and put the Presbyteries in communication with such men. 3rd. Let Presbyteries try and send one of their number for the winter to occupy one of these fields. The pulpit of the minister should be supplied by his brethren during his absence. We shall consider it a kindness to receive suggestions or assistance from any quarter.

JAMES ROBERTSON,

D. B. WHIMSTER.

Supt. of Missions. Sec'y-Treas. of Synodical Committee.
Winnipeg, Man., Sept. 11th, 1884.

THE gift of \$20,000 to the Trafalgar Institute Montreal, by Mr. Donald A. Smith, is a proof that the subject of the higher education of women is not only securing attention, but substantial support. The large sum has been promised on condition that the Trafalgar Institute affiliate with McGill University. No doubt that condition will be complied with. The female undergraduates of Toronto University, believing they have a legal title to the privileges of attending lectures in University College, have tendered their fees, and intimated to the Council their intention to attend lectures, whether formal permission is given or not.