

struggles the Evangelical party were opposed by men of note, whom many Presbyterians in Canada will claim to be among the fathers of the Church—such men as Robertson, Cook, McFarlane, Hill and Blair.

It is, therefore, folly to speak about Presbyterians in Canada having a common ecclesiastical ancestry with regard to matters of opinion. Nevertheless, the action of the General Assembly in Montreal was contrary to the ecclesiastical history of the Church because contrary to the Westminster Confession, which has always been the standard since 1647 when Knox's First Book of Discipline was abandoned. These clerics in Canada who wish the Church to use its influence in affairs of State, and flatter their own vanity that they are making history, are only committing in another form the blunders of the men who opposed Chalmers. But if it be claimed that the Church should interfere in State matters it must be remembered that it can never be done unless the State receives concession from the Church. The question then arises. How far should this interference go? Where should the supervision stop?

Among the churches, Presbyterian, Anglican, Roman Catholic, Congregational, Disciples, Reformed Episcopal, Jews, Lutherans, the Methodist Church of Canada, Quakers, Unitarians, Universalists and other denominations that claim to be the true Church, which shall be selected to enforce its peculiar views of morals as understood by it through divine truth? The Methodist believes in prohibition and coercion while the Roman Catholic does not. The Methodist would make drinking a civil crime, but dare not adopt it as a dogma and enforce it on its members, for it would drive a large body out of its communion. The Roman Catholic Church has no dogma it does not enforce on its adherents. The Methodists ask the State to enforce a dogma they dare not enforce themselves. The Roman Catholic does not. Which of all these churches shall rule, and can order come out of such confusion? It cannot. The duty of the Church is to teach divine truth and of the State to enforce justice. The head of the one is Christ and of the other, the Queen. This new heresy springs from a wrong conception of the headship of the Church. "And He is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things He might have pre-eminence." He is also the head of the State, "for the kingdom is the Lord's and He is the governor among the nations." But a separate and independent jurisdiction belongs to both Church and State with the Scripture, as understood and interpreted by mind and conscience, to guide. And any attempt by either Church or State to enforce dogma is a violation of the rights of conscience and a crime. There is no infallible interpreter of Scripture and the Church adopts an interpretation because she answers for herself. The Church, nevertheless, cannot intrude upon the conscience of a single member. "But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy; for by faith ye stand." It is her duty to teach, not coerce. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always; even unto the end of the world"—as it is the duty of every son of the Church to follow the example of those whom Paul and Silas found in the synagogue at Berea who were "examining the Scriptures daily whether these things were so," and who were declared to be more noble on this account than those in Thessalonica. Paul, therefore, said to the Romans: "Let each man be fully assured in his own mind." Nor should the Church use the interposition of a third party, for "Verily, verily, I say unto you a servant is not greater than his lord, neither one that is sent greater than he that sent him." If Christ is the head of the Church we must appeal to Him and not to the people. The two must be kept separate; "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

If the Church permits the State to direct her, she allows the State to have dominion over her. When the people charged Peter and John not to speak at all nor teach in the name of Jesus they answered and said: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things we saw and heard." If then the Church uses civil power to enforce dogma on the conscience she ignores the headship of Christ and

becomes a tyrant and a party to crime, and if she allows the State to encroach upon the conscience, she ignores the dominion of Christ and becomes servile to the world. But He has said. "If my kingdom were of this world then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen ye out of the world, therefore, the world hateth you." The adherents of Christ on becoming His followers find little encouragement for temporal prosperity.

Toronto, July, 1885. WILLIAM T. TASSIE.
(To be continued.)

MR. HOUSTON AND THE FRENCH MISSION.

MR. EDITOR, It is to be regretted that Mr. Houston in advocating the cause of a mission to the North West Indians should have gone out of his way to renew his attack on the work of French Evangelization. This method of advocacy is a new thing in our Church, and should be resolutely frowned down. There is no need why one mission should be jealous of another. All experience goes to show that the prosperity of one is the encouragement of all. This is now so well understood that it may be questioned whether the Foreign Mission Board will thank him for his aid on such terms. And they will do so the less that he ungenerously ignores the work that has been done by the Church already among these very Indians, and attributes all the credit for keeping them quiet during the recent troubles to the Methodist and Roman Catholic missionaries, while it is well known that our own missionaries have been no less successful.

But it would seem that Mr. Houston is really more anxious to destroy the French Mission than to build up the Indian one. According to him that Mission is unnecessary, as the French Roman Catholics are better supplied with churches and pastors than we are; and, furthermore, is unpolitic and useless, tending rather to hinder the emancipation of the people from the oppression of the Church. To quote his own very homely proverb, he would let them "fry in their own fat" until they take the remedy into their own hands.

Now, whatever may be thought of the political pleas for French Mission work to which Mr. Houston so strongly objects, forgetting that he uses precisely the same plea for the mission to the Indians, it is safe to say that the Church does not so understand its religious duty to Roman Catholics. The same style of argument would speedily close all foreign missions, as well as that to Roman Catholics, and carry us back to the exploded ideas of a century ago. They have churches, indeed, and plenty of them; but the Gospel is *not* preached in them. They have a superabundance of clergy; but their work consists very largely in keeping the people generally ignorant of the Bible and of everything else except what they choose to tell them. Our Protestant missionaries are practically the only ones who are making any effort to spread the Bible among them and enlighten them in the truths of Evangelical religion.

That an explosion will sooner or later come from within the Church itself as the result of the many oppressions to which the people are subject no one who has read history to any extent doubts. But it would be folly to delay our Evangelical work until then. Hard as it is to reach a Roman Catholic population it is far harder to reach an infidel one. And if the people are to any extent leavened with Gospel truth there will be the less danger that in throwing off the yoke of an oppressive Church, they will throw off all faith. A wise insight into the future forbids us to be idle now, even if little immediate result in the way of an organized Protestant Church should appear.

But immediate results have not been wanting either, as any one who has taken the trouble to enquire knows. In the course of a few months the semi-centenary of French Protestant mission work in Canada is to be celebrated in Montreal by a conference representing all the various Churches. It may be confidently predicted that this effort to give visibility to the work actually accomplished will astonish both friends and foes of the Mission. JOHN SCRINGER.

Montreal, July 23, 1885.

MIDLAND CANADA.

(FROM OUR OWN CORRESPONDENT.)

The Presbytery of Kingston is making some progress in filling up its waste places. That there are waste places in that Presbytery so far as settled pastorates are concerned is plain when it is stated that there are no less than fourteen missionaries employed, that is student missionaries, for besides there are two ordained missionaries. The writer had the duty of communicating with all the fourteen on a certain business enjoined by Presbytery and so he knows whereof he affirms. A short time ago, as the readers of THE PRESBYTERIAN know, Mr. A. K. McLeod was ordained and inducted into the pastoral charge of Concession and Hillier. These places are in Prince Edward County and lie between Trenton and Picton. Those who were present at the settlement report that the people showed a great deal of interest in the settlement of the young minister who, as a student missionary, has spent several summers among them. Another settlement, it is confidently expected, will soon be effected. The vacancy in St. Andrew's Church, now of more than two years standing, is soon to come to an end. A Mr. Mackie, from Scotland, preached there for several Sabbaths in June and July, and an unanimous call will be sent him very soon. Indeed it has been moderated in already, and the Presbytery is summoned to approve it and have it sent across the water. Mr. Mackie is favourably reported of by brethren well known to St. Andrew's congregation. Of course it is St. Andrew's Church, Kingston, that is here referred to, the old and numerous and respectable congregation that is the mother of the others that are in the Limestone City.

These are the dog days, and with the temperature at the stage it is, much activity is out of the question. Many are away just now, ministers and people alike find it desirable to throw aside the cares that press during the rest of the year. Some are down at the islands and some are farther away. A few are left to hold the fort; whether they will get a turn by way of vacation remains to be seen. Some of your Toronto people are rusticated among the Thousand Islands. One friend who is well known to the readers of THE PRESBYTERIAN, at least his letters are familiar enough, passed through with his family a week ago. Whether he will tell us of the islands and the fishing and boating and other ways of spending time, is among the possibilities; we shall see what we shall see. Time will tell.

In this quarter as well as elsewhere the volunteers who lately returned from the North-West got a magnificent reception, one that they will not forget until the end of their days. Whether the Government has done or is doing its duty to the brave fellows seems to be very doubtful, there is no doubt at all as to the disposition of the people generally towards the defenders of our fatherland. May the day be far distant when the need will again be felt for the gallant young men to don their arms and go out against rebels anywhere within the Dominion. No doubt if the demand be made, there will be no backwardness as to the response. We have reason to be proud of our young men. We would be less than men if we were not. And they will show now that they can as promptly return to the arts of peace, and to the employments which they left for a short time, as they abandoned those employments a few months ago to take the field. The one exchange will do them as much credit as the other. H.

INSTEAD OF HAPPINESS, BLESSEDNESS.

"I don't find the peace my friends told me I should experience, and my religion does not make me happy." So says many a young Christian. Never mind if you don't, dear friend. Peace and happiness are good, but they are only incidentals, after all. Don't worry yourself about them. Forget them. You know what your *duty* is. Do that. Try to do it hour by hour, patiently, penitently, affectionately for Christ's sake, and depending humbly upon His help, without which you can do nothing. Try thus to do your Christian duty, and our word for it, you will be surprised presently to find how happy you have become while you have not been thinking about it. You will experience then Christ's own peace in your heart. You cannot obtain peace and happiness by labouring for them directly. They are not the objects of a true Christian life. But he who honestly tries to love and obey the Saviour never is allowed long to lack these blessed gifts of His love.