

The divisions of the topic were the "Law of the Sabbath and its present obligation;" "In its relation to Morality in the community;" "In its relation to Spirituality in the Church;" "In its relation to government." The trend of the discussion was emphatically for the better observance of the Lord's Day and the earnestness manifested bodes well.

An admirable preparation this for the work of the Synod the influence of which was felt throughout the two day's sittings.

Sorrow Turned to Joy.

We extend our sympathy to our Methodist friends in their anxiety over the uncertainty which prevailed up till Monday as to the fate of the steamer "Glad Tidings" and the missionaries and crew on board, and join in their thanksgiving caused by the news that no life has been lost. The Glad Tidings is a wooden steam yacht about seventy feet in length over all, and has been in use since she was launched ten or eleven years ago as a mission vessel along the coast of British Columbia and round Vancouver Island. About a fortnight ago she left Port Simpson with nine missionaries on board and had not been heard of until Monday when a passing steamer found her disabled and aground and rescued the missionaries and crew. The Methodist Conference was in session at Victoria at the time and an urgent message was sent through Rev. Dr. A. Sutherland, to the Dominion Government to send a search party. Meantime the Conference chartered a steamer to search for the missing vessel, but did not succeed in finding it. The names of the missionaries whose lives were in imminent danger are: Rev. Thomas Crosby, of Fort Simpson; Rev. Stanley Oosterhout; Rev. R. B. Beavis; Rev. C. Jennings, from the Uxbridge Conference; Rev. B. C. Freeman; Rev. J. C. Spencer; Rev. G. H. Baley, lately of Peterboro Conference; Rev. T. Neville and Rev. W. H. Piere, the latter a native missionary.

The Weakness of Protestantism.

In this day says the *New York Witness*, when so many Protestants are carried away with the pleasing idea that the Roman Catholic Church is gradually coming to the light and opening its heart to the influence of the Holy Spirit, there is great need for the dissemination of correct information as to the dangerous character of that church, both as a political institution and as a teacher of morals. The article on "Papacy in Europe," by M. Saillens, which we copy from the *Missionary Review of the World* is, we believe, a fair presentation of the facts.

This writer goes to the root of the matter when he points out that the decline of faith in the Bible among Protestants is the great source of danger. Martin Luther could stand alone against the whole power of the Church of Rome, and gain a great victory over it, at a time when the supremacy of Rome was universally acknowledged throughout western Europe, because he took his stand on the Word of God and refused to recognize any other authority or source of revelation. The Protestantism of to-day, though strong in numbers and in wealth, is weak in the face of skepticism on one hand and of Romanism on the other, because it does not know how much it can, or cannot, depend on the truth of doctrines taught in the Bible.

A religion which has no, Thus saith the Lord, behind it can never be anything but a religion of doubt. There is no power for self-propagation in such a religion; nor is there any power in it to give its adherents confidence in approaching God. The Protestant churches must come back to first principles in this matter, and then, neither Romanism, nor Paganism, nor Mohammedanism, nor skepticism will be able to stand before them.

The mind of man demands an assurance of absolute certainty as to his relations to God, and the Bible meets that demand frankly and fully. But as Protestants lose faith in the Bible, men will find themselves more and more driven to seek assurance elsewhere. The Church of Rome offers a guaranteed ticket to a reserved seat in heaven, and many will purchase "salvation" from her rather than take any risks on a Bible in which its professed advocates do not more than half believe.

An Entorprising The Presbytery of Ottawa keeps the **Press.** daily press within its bounds so well informed of Presbyterian procedure that the *Daily Citizen* of Ottawa was able, in its issue of Wednesday of last week to inform the public that the Rev. Dr. Armstrong had been "appointed to the chair of apologetics in Knox College rendered vacant by the resignation of Rev. Dr. Craig" and that the appointment had been made on the previous day by the Presbytery of Ottawa.

Will be Paid The following announcement by Rev. **in Full.** Dr. Cochrane will be received with much satisfaction: The claims due the missionaries of the Presbyterian Church for work done during the year ending April 1st, and of which only 75 per cent. was then paid, are now arranged for to be paid in full. It can be now announced that the generous response made by several of the leading churches was sufficient to do this. The moneys due will be sent forthwith to the several Presbyteries.

Augmentation We learn from Rev. D. J. Macdonnell **Fund.** Convener of the Committee the very gratifying result of the years work that the grants to Augmented Charges for the past year have been paid *in full.* This result is due to a general increase of liberality in support of this scheme rather than to exceptional contributions in isolated cases. The Presbyteries in Ontario and Quebec show in the aggregate an advance of more than \$2,000 beyond the contributions of the preceding year, and the contributions from the West are also larger.

Matt. vii. 3. It is much to be regretted that the amenities and courtesies which ought to prevail between Presbyteries were forgotten by a member of the Ottawa Presbytery last week, when supporting Dr. Armstrong's nomination to the vacant chair in Knox College. The Toronto brethren were charged with selfishness, and pain has been caused by the unwarrantable remarks. The record of the Toronto Presbytery will bear scrutiny. There are honored and learned brethren among its members and a nomination of any one of them could not be taken amiss by the supporters of Rev. Dr. Armstrong, yet what do we find? The two names brought forward were of gentlemen outside the bounds not only of the Presbytery but of the Church, and the gentleman whose name was adopted was Rev. Dr. Stalker of Glasgow. It savors somewhat of the irony of untoward circumstances that this disinterested course was in process at the same time that the Ottawa Presbytery was listening to a charge of selfishness against Toronto and when as if to point the moral Ottawa was nominating one of its own members.