

directly to the whole circle of their friends and acquaintances.

But would not the principle admit of far wider and more general application? Would not our Sabbath schools and Bible classes take a far deeper interest in mission work and contribute to it with corresponding liberality, if their share in it could be distinctly defined, and they could know just what their cents and pennies go for, and where they go to? Young people have little notion of the abstract, but intense interest in the particular. It is vain, as the last Report on Sabbath Schools suggests, to think of interesting the scholars in all the schemes of the Church. They cannot "be taught to regard the great work of the church in all its departments as their work," and while the attempt is continued we need not expect to see any considerable increase in Sabbath school contributions. Though \$17,000, the amount from this source last year, from 100,000 scholars, is not a small sum, it is small compared with what might be had for foreign missions alone, if some special departments were assigned to the Sabbath schools for support, and the claims of the cause properly presented so as to attract and secure the sympathetic interest of these one hundred thousand young hearts.

It might not be easy, for the Foreign Mission Committee to divide and distribute the work under its charge so as to give the Sabbath schools a share they would feel special interest in, but the object to be attained is surely worth the attempt. A division which suggests itself is, that the W. F. M. Society should contribute to work for women only; Sabbath schools to the support of all the mission schools; each department to be expanded as the funds raised should warrant.

There is no limit to the good possible to be done through the mission school, and there is a general agreement now among foreign missionaries that work among the young will in a very few years yield the largest and most blessed results. If all our children and young people were made to see and feel that the education of the children in all our foreign fields depended upon them, and were informed, as they might be, of the methods and progress of the work, by letters from teachers and pupils and in other ways through the missionaries, can anyone doubt that both the interest felt and the contributions made would be vastly increased? And there would be no fear that as they grow older they would fail to bear their share of the burden of the general work of the Church.

PRESBYTERIAN UNION IN THE NORTH AMERICAN STATES

A MOVEMENT began some time ago in the Missouri Synod of the Southern Presbyterian Church, in favor of union with the Northern Presbyterians. This action has been followed up in the Arkansas Synod which passed with only one dissenting voice, this resolution:—"Resolved, that in view of the recent action of the two Synods of Missouri, looking to a unification of the two great divisions of the Presbyterian Church in this country, on terms alike honorable to both, this Synod joins with delight such action, as being in its judgment conducive to the best interests of the Presbyterian Church, and therein to the advancement of the kingdom of Christ throughout our entire country; and we express the desire that such action shall be speedily taken by the two Assemblies as will bring about this result."

The Alabama Synod, more recently, has followed in the same line, unanimously declaring that:—"The time has come when measures should be taken by the General Assemblies of the two great Churches therein co-operated to harmonize and combine all their strength, resources and means on some plan of co-operative union so as to avoid all friction and waste in the various fields and departments of church work, and so as to make them as efficient as possible in advancing the cause of our common Lord and Master in the extension of the Presbyterian Church in this land and throughout the world."

A thoroughly and cordially united Presbyterianism will in the United States, as in Canada, take a foremost place in every department of Christian work. We wish all our Presbyterian sisters to the south of us may all soon see eye to eye as we in Canada have been doing for the last ten years. "Behold how good, and how pleasant it is for brethren to dwell together in unity."

THE Rev. D. D. McLeod, Barrie, has inserted a letter in the *Globe* complaining that we made false statements which have neither been retracted nor apologized for, instancing the statement about the preparation of an English History, and that they present Ontario Government recognizes the divine right of the Archbishop to control our educational system. As to the first statement, we may say that we informed our readers that it had been publicly reported that Mr. O'Sullivan, a Roman Catholic writer, had prepared an English History for use in our schools, and had received remuneration from the Educational Department for his services. Mr. O'Sullivan, in one of the Toronto newspapers, denied receiving any compensation for his book and without solicitation we inserted his denial. The fact, however, remains undisputed by Mr. O'Sullivan that a History intended for use in our schools was prepared by him. We may add that Mr. O'Sullivan quite recently informed the editor of this journal that he had prepared an Historical work intended for use in our schools. As to the second statement of Mr. McLeod, we may remark that it would be desirable for him to produce the alleged statement before accusing us of asserting that the Government recognized the divine right of the Archbishop

to control our educational system. We think he will search our columns in vain for any such assertion. We exceedingly regret that Mr. McLeod should have permitted party feeling to warp his better judgment, and to separate himself from those who are conscientiously endeavoring to inform the public mind regarding the Intruders which are constantly being made on our educational system and the liberties of Protestants.

ALL who love the Sabbath and delight in it will rejoice to learn that the forces of Sunday laws have outwitted themselves in a recent move for repeal, in the city of Boston. Their plan was to render the law odious by a strictly literal enforcement of it. In this attempt the worst of men were banded with the so-called "lovers of liberty." The results have amazed the general public, and fairly "taken the wind out of" the conspirators. The saloons and barber shops and cigar stores, and drug stores were all closed, and for once the proprietors and employees enjoyed what they have a perfect right to every week—a "whole" day, even the horses and their drivers were out of harness for one day, and yet though the "Hub," has begun to rest once a week according to the Commandment, the world still revolves. The best elements of the population have learned such a lesson that the law is likely to continue to be enforced, and "the enemy" will have to try some other dodge. New York has followed the example, the police being instructed by Mayor Grace, last Saturday week to see that the Sunday-law is strictly enforced. Toronto is far famed, and justly so, for its Sunday observance and will do well to see to it that no encroachments of selfishness are allowed, upon any pretence, to secularize the sacred day. All of our cities, and the whole country would be every way better off if the aim were to see how much rest could be secured, instead of how much business could be done without breaking the law.

A most interesting event showing the growth of Presbyterianism in England, recently occurred in connection with the congregation of St. John's Wood, London, of which Dr. Monro Gibson, personally well-known to many of our readers, is the honored pastor. This is the establishment of a new congregation at Brondesbury, distant from St. John's Wood about two miles. Brondesbury has been unknown to fame till now, but preparation for the event has been going on quietly for about two years. On Sunday, November 7th, at the services at Marlborough-place, allusion was made by Dr. Gibson to the interesting position which the latter congregation now occupies. Special prayer was offered on behalf of the new enterprise; and the friends engaged therein, who would of necessity have to sever their connection with the mother congregation, were affectionately commended to God in their endeavour to spread the light of His truth from a new centre. This, says the *Advertiser*, is admirable. "We bless you in the name of the Lord. It is no light matter to leave such a congregation as St. John's Wood—such a ministry as Dr. Gibson's—but, under such a 'God speed you' as was given in this case, the friends at Brondesbury may, indeed, quit themselves like men."

PERSONAL

LETTER TO THE EDITOR FROM REV. JAS. MIDDLETON, D.D., ELORA.

[The following letter from Dr. Middleton has reached us just as we go to press. In the interests of the Review we do not hesitate to lay it before our readers, reserving any comments upon it that may be necessary till next issue.—REV. EDITOR.]

To GEO. H. ROBINSON, Esq., Toronto.
Editor PRESBYTERIAN REVIEW.

MY DEAR SIR,—When, several months ago, I endeavored to give you a little assistance in your work, by writing on the subject of Christian religious instruction in our National schools, I had no thought of you ever being subjected to such an experience as you have had during the last few weeks. Having preserved the draft of my article, I find, in looking it over, the following sentence, referring to the duty of a sustained effort to have our education made distinctly and decidedly Scriptural or Christian, which I humbly think it can be, without being of all denominational or sectarian. "We must take a leading part in the agitation, and persevere in it, undeterred by the strife of tongue and of pen that it cannot fail to give rise to, and striving to maintain a Christian equilibrium when assailed with the *revue* of controversy, which we can hardly, in these times, avoid exposing ourselves to, if we would be faithful to the best interests of the community." "Though, on consideration, I reject what I regarded as a coarse and unbecomingly expressive description of the treatment to which you have been subjected, especially in certain anonymous letters, I did not know, at the time, that you were anything but a liberal in politics, like myself, nor was I aware of your being a Conservative of any type, usual, in connection with your conscientious endeavor to serve the best interests of the community; you were being held up to reproach, by *revue* agitators, as a hypocritical Tory Aard, etc., and more mildly and covertly branded by our admirable, and in my judgment, all but faithful Premier as a prominent Conservative. It is merely greatly to be deplored, that the simple fact of your being of a different party should be regarded by a writer as justifying his use of the language of insinuation, and his adoption of unworthy aim of motive. For I cannot but think, from intimate acquaintance with you, that the simple fact of your being a Conservative of any kind is the one reason of the vilification of which you have been the object. It would even seem to me, that the time when a man must be *deprived* on the sole ground of his political leanings.

It is an unhappy circumstance that your endeavors to awaken attention to matters that are in danger of eluding the notice of the public, should have come to synchronize with the elections. Though you are in no way responsible for this, and though the *progress* of the Review expressly indicated the line which you are now denouncing for following, I would have been glad, if, as I suggested incidentally two or three weeks ago, the discussion of the questions at issue had been as much as possible suspended in the Review when the elections were ordered. For, no matter how pure the motives may be of those who think that undue influences have been at work, and that there have been mistakes in relation to the election, and no matter how friendly they may be to the present

Government, it is impossible that the discussion of the questions involved should go on without being turned, by the other party, to the disadvantage of the Government. And I believe it to be a matter of fact, that an unfair advantage has been taken, and continues to be taken, of what was never meant to injure the Government in public estimation. There is a *reasonableness* of action, the neglect or disregard of which may cause our good not only to be evil spoken of but to be a means of evil. As a Liberal, I earnestly hope that the present Government will be sustained at the polls; and I have full confidence that, our views being, as I believe, those of the great body of the people, the Government will not be found wanting in a readiness to do all that is necessary to give a distinctly Christian character to our Education.

In a letter for the purpose of indicating sympathy with you, in view of the ungenerous treatment to which, as I believe, you have been subjected, it would be a serious omission, not to refer to the *ill-will* and *jealousy* of which the Review has been the object. The subject is an unpleasant one; but I know I am not alone in believing, from remarks that have occasionally attracted my attention, that there are some who will be gratified, not a little, in thinking that the interests of the Review will suffer, in consequence of the use that has been made of its *adversity* to the course indicated in its prospectus. And there doubtless some who will fail to see that the Review really more worthy than ever of the confidence and support of the Presbyterian Church. But I believe withdrawal of their support will probably be made up for by the support of others who will credit for a straight-forward and independent the most sensible of men, as some of them have acknowledged to me, are apt to lose their times, and to judge of everything as they affect the polls. But they do not see the hearts; and I believe that before long a true view of things will be taken by men, I think, I believe, by the far common with myself, in relation to party.

Though this is written as a letter from a friend who feels himself in other way, I do not, on reading, see anything in it to prevent you which you think it may serve as I am, you

ELORA, Dec. 20th, 1886.

Communi-

FRENCH EVANGELIZATION IN
FROM FATHER CHINIQUE.

ST. ANNE, KANKAKEE CO.,
6th December, 1886.

[To the Editor of the PRESBYTERIAN REVIEW.]
MY DEAR BROTHER IN CHRIST,—The last six months of my evangelical work, from the shores of Lake Huron, the N. E. extremity of Cape Breton, in the Maritime Provinces of Canada, are among the most blessed days of my long life. To have been enabled to give 138 public addresses, during those six months, without feeling any fatigue, with my 77 years and a month of age, is surely a remarkable thing, for which I cannot sufficiently thank God. But what makes me bless the Lord more than anything else, is that I have found, nearly everywhere, in the 130 places I have visited, a most remarkable current which is carrying the poor slaves of the Pope, almost in spite of themselves towards the regions of the Gospel light and truth. On two thousand of them have come to shake hands with me, and have asked me to help them to bless God for their having found the Truth, and given up the errors of Rome, either in the previous months, or in the very hours of my addressing them. I would write a most interesting volume were I to give the history of many of these conversions. But in order to be brief, I will speak of only one of them.

Last year, it was my privilege to address the interesting congregation of our emigrated converts, in the city of Fall River, State of Massachusetts. It was at the invitation of their selfless pastor, the Rev. M. Cole, who is now the superintendent of all the French-Canadian Missions of New England. When there, my merciful God granted me the favor of persuading one of our most eminent and respectable French-Canadian families to give up the errors of Rome and follow the Gospel. They had a family of three sons and three daughters, all married and surrounded by many children. But soon after their conversion, they came to tell me how their own children had lapsed from their change of religion. I commended them, in the best way I could, and I advised them to pray, day and night, that they might also see the light and give up their errors.

This year, when coming back from the Maritime Provinces I was invited by the Rev. Mr. Joseph Allard, who has taken the place of Rev. M. Cole, to visit again our dear exiled converts of Fall River; and to my unspeakable joy, I learned that nearly all their children and grand children had accepted the Gospel. Some of those conversions bear such a character of the Apostolic days, that I consider it my duty to give you and your readers some details about them.

One of the sons of the converted family referred to, who is a pretty well educated man, was more than the rest attached to the Church of Rome, and he had strictly forbidden his children to have any communication with the Protestants, and to receive any Gospel books from them. But this did not prevent grandmothers to give a fine little Gospel book to his pet son John, about 15 years old. Of course, John had to conceal his precious Gospel, and he could not read it, except when alone, and far from his father's eyes. This year, on a pretty well for a time; but in an evil, or rather a blessed evening, the father suspecting what was going on, squatted down to his boy: "John, I am told that you have a Protestant Gospel and that you read it! Is that so?"

The boy answered bravely: "Yes, father, I have the Gospel of Jesus Christ, and I read it every day!" Trembling with wrath, the father arose himself with a whip, and strikes his poor, defenceless boy, without mercy, till he is bruised from head to foot. He stops only when he is tired and ashamed of his own cruelty. During this terrible flagellation, the martyred boy does not say a word of complaint; but two streams of tears flow on his blashed cheeks. When the torture is over, he raises his head, turns his face to his father, and he says with his pale and trembling lips: "Father, you have just mercifully beaten me, and bruised my body; but, thanks be to God, you have not changed my mind. These last few months, I thought that your religion of Rome was wrong and my Gospel right, and I do believe it, now, more firmly. Surely, a religion which causes my dear father to beat me, his own son, so cruelly, for having read the Gospel of Jesus Christ, can not be the religion of Jesus Christ! Dear papa, you have beaten me to-day to your heart's content, because I read the Gospel of Jesus Christ! But I will not be always a little boy, in a few years I will be a MAN! Then, neither you, nor anybody else will dare to beat me for that Gospel which I will keep and read till the end of my life!"

These words fell upon the father as thunderbolts. Unable to answer a single word, he withdrew to his private room, where his wife was bathed in tears.

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