

We regret to have to refer to the wrong side, and here we do it with certain qualifications as to time, place and circumstances. We have hitherto made no reference to the last outbreak in the city of Quebec of Romish intolerance in the wrecking to a certain extent of some places of Protestant worship, and breaking up by violence of little gatherings of Protestant Christians for the worship of God. We have refrained from remark because we believe that this occurrence, the work of a mob of ignorant and excited Romanists, would cause sincere concern and sorrow to the great majority of Roman Catholics throughout the country, and be promptly disowned by them through the press and in other ways. And we are glad to see that it has. We would no more hold the Roman Catholic Church in this country on the whole responsible, except in the most indirect way, for this violent conduct, than we would like the Presbyterian church as a whole to be held responsible for the ignorant, intolerant vapourings of P. P. A. fanatics, male or female. We are sincerely grieved over it, because every repetition of such intolerance keeps open the breach between fellow-citizens who, as citizens, ought to live together in peace and goodwill; it gives fresh occasion and apparent reason for the existence of such societies as the P. P. A., whose spirit and principles, so far as we know them, we utterly disown.

We could have wished that our contemporary, the *Catholic Register* of this city, had in dealing with it taken a different course and much stronger ground than it has done. True, it does in a general way regret it, but it is much more concerned to show the sufferings which it says Roman Catholics have to endure at the hands of Protestants; and it expends much more strength on this and the *tu quoque* argument than in teaching its people, as it might well have done, the true principles of religious toleration. It makes, besides, claims for Roman Catholicism and insinuations against Protestants which are unwarranted and which we cannot admit. "Good Catholics," it says, "who act according to the teachings of their faith are the most tolerant and long-suffering people in this world." We open our eyes in amazement, and ask ourselves if the history we have read is all a lie. Were they all bad Catholics who took part in the Gavazzi and Chiniquy riots, in those against the Salvation Army, against the Christian Endeavor at its convention in Montreal, against Miss Wright and a handful of Protestants in Hull, and in this last exhibition in Quebec city of Romish toleration? The evil feature of these riots is this, that when the priests could at once stop them by lifting their little finger, they do not do it. This, and the teaching of the Romish Church with respect to all who differ from it in faith, more than the conduct of these ignorant devotees, identify the Romish Church with intolerance.

"We might," says the *Register*, "enquire how much licence would be given to a Catholic if he established a mission house in Toronto to inform all good Protestants that they are barbarians, infidels, hopelessly, irretrievably damned."

This implies, first, that the teaching of Protestants is what is here insinuated. It simply is not, and the *Catholic Register* by leading its readers to believe that it is, is simply helping to keep alive the spirit which leads to such conduct as has been seen again and again in Quebec, and which it professes, and we believe sincerely, to regret. It implies also that if a Roman Catholic mission were to teach in Toronto such things about Protestants, it would fare no better than Protestants meeting for the worship of God do in Quebec. We invite our Roman Catholic fellow-citizens to put it to the test at once and we shall see and know. We invite the *Register* to give us the time and place, when and where in Canada, a handful of Roman Catholics meeting together simply for worship, have been in the slightest way molested, not to speak of their place of meeting being wrecked, the worshippers pelted with stones and saved from death only by the intervention of the police. The *Register* should at this time have pursued a course more worthy of itself and more honoring to the R. C. Church.

Much is being said just now about separate schools and the absolute necessity of having such schools in order that religion may be taught in them. These late rioters, all who took part in the others we have referred to were taught such religion as is taught in R. C. separate schools and which the Roman Catholics of Quebec are almost ready to destroy confederation in defence of. If this is the result of such religious teaching the less we have of it the better. Such exhibitions of religious ignorance, bigotry and hatred furnish the most powerful argument against separate

schools, and the kind of so-called instruction in religion given in them. We venture to say that, wherever Protestants and Roman Catholics are brought up and taught together in the same common schools the rudiments of secular knowledge and of Christian morality, and a foundation is thus laid for mutual respect and good feeling, such displays of religious intolerance as intelligent Roman Catholic and Protestants alike deplore would become impossible, and many other things which disfigure and mar the beauty and happiness of our national life would also forever disappear. The R. C. Church has in this matter been too much on the wrong side, and is so still in those countries where it has full sway.

### SETTLING OF VACANT CONGREGATIONS.

TO the Presbytery of Barrie belongs the credit, so far as the published minutes of Presbyteries show, of making the first systematic attempt since the action of the General Assembly in the matter, to get over the difficulty of unduly lengthened vacancies in congregations. The plan adopted as a tentative one has the merit of being very simple and perfectly practicable in every Presbytery from the Presbytery's side of the question. Looked at from the congregation's side, it commends itself in that it does not unduly interfere with its freedom of action, while at the same time it brings to bear upon it a gentle, and what may be called a just, moral pressure, such as a Presbytery is not only entitled to use, but may be said to be failing in its duty if it does not use. The results of such tentative methods tried in many Presbyteries over the church, must be of great service to the General Assembly's Committee on the subject when it comes to deal with the subject with a view to reporting to the Assembly some plan which may be put into operation over the whole church. The subject is so delicate and in some respects difficult a one to deal with, that the church can only hope to discover the simplest, best and most effective way of dealing with it, after experimenting for some time with different plans which may be suggested. We hope that other Presbyteries may intelligently and earnestly grapple with this matter, and we have no doubt that, by the blessing of the great Head of the church upon their efforts what is now a reproach to our church, a source of weakness and loss, will in time be removed. Meanwhile to give prominence to this important, practical subject, and that the action of the Barrie Presbytery may not be lost sight of, we publish in our editorial columns *in extenso* the method it has adopted. It was resolved that Moderators of the sessions of all vacant congregations be instructed to hold a meeting of the congregation within six weeks from date of this meeting of Presbytery, and if the congregations are prepared, to proceed then with the moderation in a call, and if they are not prepared, the Moderator shall make the following statement:—"That the Presbytery earnestly exhorts the congregation of—to use all possible diligence in their efforts to secure a pastor; that the Presbytery having regard to the interests of religion in the congregation and to the interests of the church would remind the congregation of—that it cannot allow congregations to remain without a pastor for an indefinite and protracted period, and that if in the course of three months the vacancy is not filled up, then the Presbytery requests that the congregation will appear at the first meeting of the Presbytery thereafter by delegates from the session and congregation and state the reasons for the protracted vacancy, that the hindrances to the receiving of a pastor may if possible be removed. The Moderators shall at the same time afford every possible aid to the congregations over which they have charge in securing a pastor and give such counsel as the circumstances may call for."

Miss Watson, Syria, at the recent anniversary of the British Society for the Jews, said: "In the Boarding School at Beyrcut, in which I live, we have eighty or ninety children. One evening in going round the dormitories, when we thought all the children were asleep, we heard voices. Going to the door, we overheard one little Jewish girl teaching the Lord's Prayer to a little Mohammedan child. She came to us when she was five years old, and for six months, do what we could, we could not get a smile from that child. She used to look round upon the other children and call them Gentile dogs. She said she knew the Christians hated the Jews. Her father and mother told her so. And even at that early age she was as bitter a Jewess as one could see. A year had not gone by before we heard that prayer."

## Books and Magazines.

D. L. MOODY VS. HENRY VARLEY ON ATONEMENT. By Rev. W. R. Lancel, Methodist minister, of the Montreal Conference. Cloth, illustrated, 234 pages, 75 cents. With an introduction by Rev. W. I. Shaw, LL.D., principal of Wesleyan Theological College, Montreal. William Briggs, 29 to 33 Richmond St. west, Toronto.

Part I.—D. L. Moody vs. Henry Varley, at the World's Fair, on the Nature of Christ's Atonement. Part II, is additional, and contains a reply to Mr. Varley's World's Fair Addresses on Christ's Coming Kingdom, or "Second Adventism." The reason for printing this book is thus stated by the author: "It will be remembered by the thousands who listened to Mr. Varley on the last-named subject that, instead of confining himself to the topic announced, he occupied two-thirds of his time in rejecting the usually acknowledged nature and establishment of the present kingdom of Christ; taking special pains to ignore the Atonement under the following heads: 1. Christ did not come to die, but to reign. 2. The death of Christ was not necessary for the Atonement. 3. The death of Christ delayed the kingdom. These phases of the subject are answered in Part I. At the close of each chapter the views of Mr. Moody are brought in contrast with those of Mr. Varley to justify the antithetical title. The author has in Part II. drawn his arguments from history, common sense and Scripture to prove that the whole theory of Second Adventism is a delusion." The Rev. Principal Shaw of Wesleyan Theological College, Montreal, says: "Having seen the outline of the author's argument, and knowing how safe and correct is his theological attitude, I cheerfully express my sympathy with his undertaking."

THE LITTLE LADY LAVENDER. By Theodora C. Elmslie (Baynton Foster), author of "A Queen of Roses." Illustrated by Edith Scannell and H. L. E. Philadelphia Sunday School Union, 1122 Chestnut Street.

Lavender purports to be an English village and the "Little Lady of Lavender" is a child of the rectory, her grandfather being the rector. It is a story of child-life written for children, but full of interest and instruction for those who are older. It is full of the prattle of a bright, most winsome child whose happy disposition captivates all with whom she comes in contact. The aim of the book is good and there is no fear of its not being read by the young for whom it is especially intended.

NOT FOR PROFIT. By Fanny Newberry. Boston: A. T. Bradley & Co.

This is a story of home life and kindly well-doing by a character who figures under the name of Miss Thirza. She has been left what is to her a fortune and with it removes from a country town to Chicago, and her main idea is to do good and shew kindness with the proceeds of the legacy left her. It is of course of American life and pleasantly written.

Japan and Korea, the countries to which all eyes are now turned expectantly, are the prominent fields discussed in the September number of the *Missionary Review of the World*. Dr. H. C. Underwood, the well-known Korean missionary, writes an interesting and timely article on "Korea To-day." The situation in Japan is likewise ably presented by Dr. George William Knox of Tokio, and by Dr. J. H. De Forrest. Another subject of immense importance, "Hindrances to Missions found in the Working Force," is discussed by the editor-in-chief. Among these hindrances he names and describes Secularism, Sensationalism, Indifferentism, and Rationalism as tendencies which threaten the life of the church. "The celebration of the Y.M.C.A. Jubilee," in London, is graphically described by Rev. James Douglas. The question, "Have Christian Missions Failed in India?" is convincingly answered in the negative by Dr. E. M. Wherry, of Chicago, and the "Need of the Nations" for medical missionaries is forcibly set forth by George Dowkontt. Numerous other articles and notes concerning the interests of the civilized, and especially of the uncivilized world, make this *Review* indispensable to all who seek to keep abreast of the times. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. Price, \$2.50 per year.

*A Help for Common Days*, being papers on Practical Religion, by J. R. Millar, D.D., author of "Week-Day Religion," etc. Oliphant, Anderson & Ferrier, Edinburgh and London; Toronto, Wm. Briggs. Those who know and prize and have been profited by the author's "Week-Day Religion" will welcome this new one from his hand. "It is designed," he tells us, "to be a companion to 'Week-Day Religion,' which has been so well received and found by many so helpful. 'The book is all practical,' he adds, 'without a line that is not intended to bear upon the actual life of the common days.' This aim is well sustained and attained as will be seen by mentioning a few of the subjects which are taken up. These are, 'The Sweet Odour of Prayer,' 'The Blessing of Quietness,' 'Being Christians on Week Days,' 'Compensation in Life,' 'Looking at the Right Side,' 'A Word about Temper,' 'People Who Fail,' 'Learning our Lessons,' 'Coming to the End.' It is written in a quiet, simple, easy, pleasant style and to the Christian mind at least is attractive, soothing and helpful. We cordially commend it.

The *Sanitarian* for August continues from last month the Proceedings of the eleventh annual meeting of the American Climatological Association. Other valuable articles are "Early Attempts to Arrest the Ravages of Small-Pox in America," "National Sanitation under the Auspices of the U. S. Marine Hospital Service," "Haffkine's Cholera Inoculation," "Sunshine and Microbes." Reports from many States of mortality and mortality statistics are given very fully. Many excerpts from medical articles and notices of books make this a very useful number. The American News Company, New York.

The August number of *Book News* comes well filled with chat, gossip, reviews and illustrations of books and authors, and will always be dipped into with pleasure by the lover of literature and the makers of literature. John Wannamaker, Philadelphia, U. S.