trains, especially on Saturdays, carry with them multitudes, to whom a few days in the field and woods are a rare treat. We have a word for our city neighbours on their holiday. It is good to heavy burden of toil on the women, especially of many a farm-house. The visitor should keep this in mind. A kindly and practical interest in what is going on in kitchen and dairy and garden and field, and the shaping of hours and habits to those of the family will make the visit more agreeable on all hands. Hearty assistance in the Sabhath services will be greatly appreciated. To take your seat in the minister's Bible class, and fill the chair of an absent teacher, to give a lift in the choir will not make the Sabbath in the country less a holiday, and it may leave a blessing behind.

Our sympathy is heartily extended to our Baptist friends in the loss of another of their missionaries in India. Following so soon upon the death of Rev. Mr. Timpany, the removal now of his fellow-missionary, Rev. G. F. Currie, of the Telegu mission, is a sore loss. Mr. Currie was a man of genuine missionary stuff. The native Church which he built up was of previously untouched heathen material, and his entire devotion was shown, when on his quite recent visit on furlough to Canada, news came of his brother Timpany's death, and of the consequent immediate demand for another labourer. Without hesitation he decided to forego the rest and the long looked-for happy intercourse with friends and return to India. It is feared that his act of self-denial may have hastened his untimely death. His widow and orphaned children, now in Wolsville, Nova Scotia, who were shortly to rejoin him in India, will have wide-spread sympathy in their bereavement.

THE new theology, as represented by Andover, is strongly aggressive, and has become a disturbing element in the American Board of Foreign Missions. A number of young men, with the peculiar notions as regards a second proba-tion taught at Andover, have already been rejected on their application to be sent as missionaries to the heathen. Secretary Alden holds firmly to the traditional policy of sending only those adhering to the orthodox view of the heathen as hopelessly lost without Christ. The matter is much discussed in the religious papers, and is likely to provoke earnest debate at the next meeting of the hoard. Division even is feared. Dr. Cyrus Hamlin, the veteran missionary and educationist, says of the movement : "If this movement had for its object the destruction of missionary work at home and abroad, it could not devise a better plan."

In this month's Chronicle of the London Missionary Society there is a letter from a young missionary in Southern India who says of the villagers whom he had visited that they reply, "You ask us to give up the customs of our fathers, but, if you are earnest, why are your virits so few and far between, and why are you so few?" This should be an affecting question to the Lord's followers; and should it not be theolog students who are looking forward at home to what some denominational writers have lately spoken of as an overstocked ministry?

ONE of those terrible tragedies, of which our great lakes are too frequently the scene, occurred on Sunday, 1st inst, when six young men were drowned in Lake Huron, through the swamping of their yacht in the gale. Heartfelt sympathy will be widely extended to Senator Vidal whose son, the sailing master of the yacht, was one of the victims, and to all the sadly bereaved relatives of the unfortunate youths.

AN OPEN LETTER TO ARCHBISHOP LYNCH,

GROSS ABUSES AT CATHOLIC PICNICS, PESTIVALS AND BARARE. WINKING AT VIOLATIONS OF THE SCOTT ACT. THE BARTERING OF MAIDENLY MODESTY. DESPERATION OF THE SABBATH. ENCOURAGE-MENT OF DRUNKENNESS BY PRIFEIS. A STRONG APPEAL FOR THE PYERCISE OF ARCHIEFISCOPAL FUNCTIONS IN THE INTERESTS OF LAW, DECENCY AND MORALITY.

The following appears in the correspondence columns of the Totonto Gove of the 3rd jost.

To John Joseph Lynch, D.D., Archbishop of Toronto Most Reverend Six—The good opinion of those who are not of your religious communion ought to possess a value in your estimation, and the writer recognizes with pleasure that you are personally popular, not alone with your own spiritual children, but with the non Catholic portion of the community. To such an extent do Catholics generally reverence your office and that of your discessin priests, that they will not publicly complain of anything wherein the good fathers are personally condiocesan priests, that they will not publicly complain of anything wherein the good fathers are personally concerned and compromised. Had it been otherwise no need would there now be for your humble servant publicly calling your attention to the abuses so prevalent and notorious at Catholic jucnics, festivals and bussars, for I cannot think that as a bishop of a Chris ian Church you would, after your attention had been drawn to the disorders I shall mention, permit them to go on unrestrained, but on the other hand would have forbade them, and so saved your people much sin and humiliation. The Catholic Church preaches obedience to all just laws, even saved your people much ain and numiliation. The Cath olic Church preaches obedience to all just laws, even where those subject to their operation may not be in favour of them, and nothing but the enactment of laws the observance of which would be sinful justifies a violation or non-observance of such. The Canada Temperance Act, commonly known as the Scott Act, is surely such a law as every priest and layman ought to observe wherever adopted, but whether the Scott Act is in force and a supplied of acceptance of the control of the second plants are openly or acceptanced with a such a law as every priest and layman ought to observe

2. There are also prophecies which regard Israel acwherever adopted, but whether the Scott Act is in force
or not, intoxicating drinks are openly or secretly sold at
the believing portion of Israel and Gentiles who believed librarian.

It will be the country cousin's turn when the harvest has been housed and the exhibition term opens. It is his city relative's turn now. Not to speak of the thousands who seek a holiday in canoe or camp, or seaside resort, the outgoing trains, especially on Saturdays, carry with them multitudes, to whom a few days in the field and woods are a rare treat. We have a word for our city neighbours on their holiday. It is good to temember that this is the busy season on the farm. The days are long and hot, and work presses both out door and in. The dearth of domestic servants in the country fastens a very heavy burden of soil on the upper season on the day following openly breaks the well-entity calculated to benefit all classes and peoples if obeyed. What must be the opinion formed of these law-breaking priests in the minds and hearts of thought-ful catholics?

Is it astonishing that the Church no longer in ber priests, where these practices prevail, enjoy the profound reverence she so long possessed, and that rational and rea-soning men and women ask themselves? Can these offending priests believe the teachings of the Church

offending priests believe the teachings of the Church whose infoisters they are? And not infrequently the reply is, no, or at best a serious and honest doubt.

All moral society abhors this baneful practice of unlawful drinking, and your own people fervently pray for its banishment torever. In God's name and for thy people's sake stretch forth your hand and forbid it, "Quer l'ervia Coil."

Much, however, as the above practice is to be deplored, and indignant as thousands of your own church feel at its consense, there is one still more vile, and ordinary conssurance, there is one still more vile, and ordinary language falls to capress the disgust felt by decent people at the fractice of your priests, who offer a piece of trash jewelry for competition between two young ladies in the parish, the one receiving most votes, or in other words most money for the Father in God is adjudged the victor. She bears away the Brummagem trinket, and with it too often the lasting jealousy and abiding ill-will of her unsuccessful competitor and connections.

Oh I shame on this trassic which tarters the maidenly modesty of your young girls for dollars. Crush out this monstrous and iniquitous Baraumism from our midst. The povery of your priest is no excuse for this revolting

Inonstrous and inequitous Harmunism from our midst. The povery of your priest is no excuse for this revolting dodge, which your church is the only one so lost to shame and decency as to practice. Your duty as a bishop ealls on you to protect your people from this degrading institution. I also desire to draw your attention to the imposition practiced on candidates for parliamentary and other public honours by your wideawake and business-like priests putting tivals in competition for walking canes, etc. No sooner is an election in the air than the competition priest priests provided the selects his winders. etc. No sooner is an election in the air than the com-mercial priest cooly selects his vietims. A picnic or festival is organized and a contest arranged, in which the political cannidates and their respective supporters are expected to bleed, failing which they are denounced as mean and low spirited, as having no sand in them, and so forth. There is scarcely a candidate for parliament but has been obliged to offer sacrifices at this altar of constructive bribery, perhaps the meanest ever invented.
Surely the dignity of the priesthood must suffer in the
estimation of intelligent and thoughtful people, and
though money is made by the practice to which I here

though money is made by the practice to which I here call your attention, is there not a terrible price paid for it?

One more complaint, and for the present I draw to a close. The Catholic worshippers at the respective masses on Sunday last had placed in their hands on leaving God's house a handbil, setting forth that a certain Roman Catholic society will on August 6, hold a festival at the Moss Park rink, when a programme of games will be the chief attraction. Great God, what a shameful publication I Read it, and blush for your people.

One-hundred yard race-Prize, bottle of whiskey. Putting shot—Prize, keg of lager.
Two-hundred yard race—Prize, bottle of brandy.
Three quick jumps—Prize, bottle of champagne.
Putting light shot—Prize, bottle of wine.
Single men's race (open to Emeralds only)—Prize, bottle of wine.

Committee's race—Prize, bottle of brandy.
Running long jump—Prize, eight gallons lager, and
bottle of brandy.

Running long jump (open to Emeralds only)—Prize, keg of lager and bottle of wine.

Irish jug—Prize, bottle of brandy.

Irish hg—Prize, bottle of brandy.

Thirteen prizes of intoxicating liquors offering to men and youths I God save the victors.

What wonder that Catholics figure proportionately higher in the returns of offending drunkards than any other people, and that they are not keeping equal step with the non Catholic community in material prosperity?

From the above disgraceful list of prizes it must appear that parents should guard their children, and wives should implore their husbands to give this leprous society a wide benth until this foul disgrace is purged from it. Need I remind Your Grace that toleration of such abuses as I have set forth mile as one until win the even of God and call their attention to the 5th chapter of Leviticus, wherein it is written. "Whosoever toucheth any unclean thing, he is guilty and hath offended," and to even those sorely tempted by their poverty, I commend them to read the 16th chapter of Proverbs, where they are comforted by the inspired writer that "Better is a little with justice than great revenues with iniquity." CATHOLICUS.

Communications.

THE JEWISH QUESTION.

[To the Editor of the PRESETTERIAN REVIEW.]

Sir,-I am sure your other readers rejoice as I do that you have given so much space of late to the discussion of the Jewish question. Both M.R.K. and y ur Roman correspondent are doing good service in the cause. Unless M.R.K. speaks with authority I hope you will not prevent me from saying another word on the subject, and whether it is to be a last word and the "record is closed"

or not will depend.

I am at a disadvantage in not knowing who M.R.K. is, and I feel that he ought to remember this in his reply. and I feet that he dugin to remained the same and apply.

My last was, as you know, sir, only one letter, which for lack of space you divided into two. In that communication I had no wish to "impeach M.R.K.'s arguments," nor did I attempt to answer them directly. The idea that I did the, is perhaps the cause of M.R.K.'s heat, which has lead him to say of me such things as that I am which this tead that to say of the sacrificings as that I am evidently opposed to pre millenial views; that I see mothing remarkable in the historic facts regarding the Jewish race; that I am making a despertie effort to evade at inevitable issue; that I have a desire to bulster up a mere theory , that I affirm what is contrary to fact and all human experience t that I rush into print to maintain alsoudines because the hateful subject of the pre-millenial advent lies behind the question. A terrific in-dictment: nevertheless, I do not feel called upon to meet distinent; nevertheless, I do not feel called upon to meet these assertions about myself, I know how much or little truth is in them, but if they were all true, it would not strengthen in the least the argument of M.R.K., or invalidate my position. Therefore I will not trouble your readers further with them, but will try to make plain my meaning, and thus M.R.K. may be disposed to regard me with less horror and contempt. I am not angry with my anonymous friend and will not retaliate. What I assert then on the particular point under discus

s. Prophecies regarding Israel according to the flesh and as a nation have in time past had a literal and natural fulfilment, and the present dispersed condition of the Jews who reject Christ Jesus is a fulfilment of the threatenings and curses denounced on disoledient Israel.

can e of the disoledicace of Israel after the flesh, e.g., lake 1, 32, ii. 69, Matt xxi 5-Jesus came the king; but not of Israel after the flesh.

3. The portion of Israel according to the flesh who under apostolic preaching and for eighteen hundred years since have accepted Christ Jesus, are now incorporated in the Christian Church, and do not form part of the Jessish nation (so called) distinct fr m all peoples and dwelling above. When they became Christians they ceased to be Jessis in a religious sense, for in Christ "there is neither Jess for Greek."

4. The race of Jewith descent which is now regarded as a distinct propile is not properly a nation, but a dis-persed people and under the curse of God. Nor are there any promises (except threatenings of wrath) for unbeliev-log Jews either individually or nationally.

5. There are promises for Israel after the flesh "if they continue not in unbelief," vis.: That they shall be graked again into the tree from which they have been broken off "because of unbelief," That olive tree is beyond question, the seed of Abraham, the Church of God; in which all nations of the earth are to be blessed. In that tree there are now the branches of Israelitish descent who believed and were never broken off, and the Gentile branches which became by faith "children of Abraham and heirs of the promise," and were grafted in among the original branches. Into that tree the unbelieving fews may again be grafted, and thus restored to the Church, but only on condition of their accepting the Messah whom their fathers crucified, and on account of the transfer of the transfer. whose rejection the kingdom was taken from Israel according to the flesh-(See, Romans 11 chap.).

6 These promises will be fulfilled and Israel shall be gathered in again. But the centre cround which Israel shall gather is Jesus Christ-mot Jerusalem. It will be a spiritual not a carnal gathering. A Hebro Christian community is quite conceivable, but they would form part of the Christian Church and would not worship by sacrifices or in an outwardly holy temple. The Jewish nation as the holy people of God and the royal priesthood with the holy place are for ever unsuperseded by the Church of Christ (a Peter 2, 5 and 6).

7. It is the duty of the Church to seek diligently the conversion of the Jews. As your Roman correspondent has shown, efforts in this direction have been more successful than almost any other mission; and as M. R. K. has shown, at no past time were the prospects better or the Jews more favourably situated for being approached by Christians. God speed the work.

8 I do not deny that some Jews desire to return to Palestine, although others laugh at the idea, nor do I think it improbable that a new and energetic nation may be formed in that land. It is possible that such a nation may be so largely composed of the descendants of Israel as to make the establishment of it a literal fulfilment to Israel after the flesh of the land promised Abraham. This may or may not come to pass. But I confidently look for the suffiment of the promise made to Abraham's seed in the spiritual sense, in the establishment (1 Peter 2, 9) "of the holy nation, the peculiar people" to whom the kindom was transferred (Matt. 21, 43) in all lands; and in "the kingdoms of the world becoming the kingdom of our Lord and of his Christ," through the discipling of all

our Lord and of his Christ," through the discipling of all nations (Matt. 28, 19).

9 If the restoration to Cannan be a blessing promised to God's Israel, it seems to me surpassing strange that only the descendants of that part of Israel after the flesh who for eighteen hundred years have been disobedient should inherit the blessing, whereas the descendants of that part which from time to time through the ages obeyed the contract them. the gospel, became Christians, and thus are merged in the Church of Christ should be excluded from the blessing

Church of Christ should be excluded from the blessing and the land.

One other thing I wish to notice. M. R. K. quoting from Erek. 37th says: "In this chapter occur two very awkward passages which Dr. Lang and his friends must "spiritualise" out of existence in some way or other. They are "and David my servant shall be their prince for ever." I interpret this as Peter did, Ps. 110, on the day of Pentecost, David is not ascended "o but let all the house of Israel know that God hath made this same Jesus whom ye have crucified to be Lord and Christ." (Acts 2, 34, 36), and 'Him hath God exalted with his right hand to be a prince "o" (Acts 5, 31) and 2 Cor. 15, 25. "He must reign till he hath put all enemies under his feet." If this interpretation is "spiritualizing out of existence," then I say amen. The inspired apositie and again 'my servant David shall be their prince forever.' I interpret this as Peter did, Ps. 110, on the day of Pentecost, David is not ascended * b let all the house of Israel know that God hath made this same Jesus whom ye have crucified to be Lord and Christ.' (Acts 2, 34, 36), and 'Him hath God exalted with his right hand to be a prince * c (Acts 5, 31) and 1 Cor. 15, 25. 'He must reign till he hath put all enemies under his feet.' If this interpretation is "spicitualizing out of existence," then I say amen. The inspired apostle did it for me. But let me ask M. R. K. does he hold that the Isteral David is to be raised from the dead and be should say that by David we understand Jesus, the son of David, in his resurrection body, among his saints over Jerusalem, why does he blame me for saying that Jesus Christ is the prince for ever over the true Israel restored to holiness and glory? But I do not mean at present to that the literal David is to be raised from the dead and be a prince literally, forever literally, in the land literally over the children of Israel, literally? If not, and he should say that by David we understand Jesus, the son of David, In his resurrection body, among his saints over Jerusalem, why does he blame me for saying that Jesus Christ is the prince for ever over the true Israel restored to holiness and glory? But I do not mean at present to argue this matter. I am, however, prepared to give a reason for my faith. I hope M. R. K. will not suppose that I sak him to adopt my views only to allow me to reason for my faith. I hope M. R. K. will not suppose that I ask him to adopt my views only to allow me to any what I think and to bear with me in my ignorance and absurdities, as he regards them. I should be much pleased to be privileged with the personal acquaintance of M. R. K. if he sees fit to give me his address, and I promise not to be personal in any thing I may say regarding his writings. Neither he nor premillenarianism are hateful " to me. - Yours truly.

JOHN LAING.

SYDNEY .- The presbytery met in 5t. Andrew's church, SYDNEY.—The presbytery met in 5t. Andrew's church, Sydney, on the 13th ult. Rev. D. McMillan was chosen reuderator, and Kev. John Murray clerk, for the current year. Mr R. Calder reponed the fulfilment of his appointment to Mira, and spoke plainly of the deplorable state of things in that congregation. The presbytery ordered a meeting of the Mira session to be held on the 21st July to attend to necessary business. A committee, consisting of Dr. Murray, W. Grant, James A. Forbes, A. Farquharson and John Murray, was appointed to straighten out the enormous arrearage of \$4,000, under which that congregation is labouring. It was resolved that the clerk be instructed to ask the Home Mission lossed for Mr. Calder's services for the month of August, and also for the services of a Gaelic prelationer for and also for the services of a Gaelic probationer for Grand River and Loch Lomond. Revs. D. McMillan, D. Sutherland and John Morray were appointed to dispense the Lord's Supper at both Ben Lomond and Grand River on July 25th, and to attend to any business in the interests of those congregations. Rev. D. McMillan and F. Falconer, the only commissioners of the court who attended the late General Assembly, reported the fulfill ment of their commission, and were day thanked. The presbyiery, by motion, recognized the remarkable liberal ity if Falmouth Sirect congregation, and expressed the hope "that the praiseworthy efforts of that congregation in the matter of giving, may atmulate other congrega-tions of this presbytery to emulate them in this christian grace." Adjourned to meet in l'almouth Street church, Sydney, August toth, at to o'clock a.m. - JOHN MURRAY,

A SABBATH school has been recently organized in South Ekfrid, under Presbyterian auspicet. Following are the officers :- Mr. D. Hyndman, superintendent ; Mr. W. Poole, secretary; Mr. J. Allan,

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