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## CHRISTIAN ACTIVITY.

WOULDEST thou from sorrow find a sweet relief?  
Or is thy heart oppress'd with woes untold?—  
Balm wouldst thou gather for corroding grief?  
Pour blessings round thee like a shower of gold?—  
'Tis when the rose is wrapped in many a fold  
Close to its heart the worm is wasting there  
Its life and beauty! not when, all unroll'd,  
Leaf after leaf, its bosom rich and fair,  
Breathes freely its perfumes throughout the ambient air.

Wake thou that sleepest in enchanted bowers,  
Lest these lost years should haunt thee on the night  
When death is waiting for thy numbered hours  
To take their swift and everlasting flight;  
Wake ere the earth-born charm unnerve thee quite,  
And be thy thoughts to work divine address'd.  
Do something—do it soon—with all thy might,  
An angel's wing would droop if long at rest,  
And God Himself, inactive, were no longer blest.

Some high or humble enterprise of good  
Contemplate till it shall possess thy mind,  
Become thy study, pastime, rest and food,  
And kindle in thy heart a flame refined.  
Pray Heaven for firmness thy whole soul to bind,  
To this thy purpose—to begin, pursue,  
With thoughts all fixed, and feelings purely kind;  
Strength to complete, and with delight review,  
And grace to give the praise where all is ever due.

Has immortality of name been given  
To them that idly worship hills and groves,  
And burn sweet incense to the Queen of Heaven?  
Did Newton learn, from fancy, as it roves,  
To measure worlds, and follow where each moves?  
'Did Howar! gain renown that shall not cease  
By wanderings wild that nature's pilgrim loves?  
Or did Paul gain Heaven's glory and its peace  
By musing o'er the bright and tranquil Isles of Greece?

'Tis infamy to die and not be miss'd,  
Or let all soon forget that thou didst e'er exist!  
Rouse to some work of high and holy love,  
And thou an angel's happiness shalt know—  
Shalt bless the earth while in the world above;  
The good begun by thee shall onward flow  
In many a branching stream, and wider grow;  
The seed that, in these few and fleeting hours,  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with amarantine flowers,  
And yield thee fruits divine in Heaven's immortal bowers.  
—Wilcox.

KNOWLEDGE unused for the good of others is  
more vain than unused gold.—*Ruskin.*

THE Mohammedans have ninety-nine names  
for God, but among them all they have not "Our  
Father."

THERE are but two objects that I have ever  
desired for these forty years to behold—the one  
is, my own vileness; and the other is, Thy glory,  
O God, in the face of Jesus Christ.—*Simeon.*

A WOMAN whose husband was blind was asked:  
"Gin her husband widna feel it dull, no' bein' able to read?" "Na na," she answered,  
"he disna feel that. I read the Scriptures to  
him every day, an' mony's the bit I put in for  
his guid."

FOR the God of David still  
Guides the pebble at His will:  
There are giants yet to kill,  
Wrongs unshriven—  
But the battle to the strong  
Is not given,  
While the judge of right and wrong  
Sits in heaven.

ABSALOM, who was a fool, wished himself a  
judge; Solomon, who was a wise man, trembles  
at the undertaking, and suspects his own fitness  
for it. The more knowing and considerate men  
are, the better they are acquainted with their  
own weakness, and the more jealous of them-  
selves.—*Henry.*

GIVE ME THESE LINKS.—First, sense of need;  
second, desire to get; third, belief that God  
has in store; fourth, belief that, though He  
withhold for a while, He loves to be asked; and  
fifth, belief that asking will obtain—give me  
these links, and the chain will reach from earth  
to Heaven, bringing Heaven all down to me, or  
bearing me up into Heaven.—*Dr. Guthrie.*

"THEY TOOK KNOWLEDGE OF THEM THAT  
THEY HAD BEEN WITH JESUS" (ACTS IV., 13).—  
One day as I was in a bath a friend of mine put  
in my hand a piece of scented clay. I took it  
and said to it: "Art thou musk or ambergris?  
for I am charmed by thy perfume."

It answered: "I was a despicable piece of  
clay, but I was some time in the company of a  
rose; the quality of my companion was com-  
municated to me, otherwise I should only be a  
bit of clay as I appear to be."—*Persian Fable.*

LIGHT is always swifter than sound. We see  
the distant woodman's axe fall long before we  
hear the blow. We watch the flash of the far-  
off cannon before we hear its roar. We are  
blinded by the lightning before we are deaf-  
ened by the thunder. Happily for us, God  
sees the blow struck. Happily for us, He  
waits for no resultant earthly echoes. Happily  
for us, He could instantly detect the right deed,  
and commend the right motive, were report and  
result delayed as many ages as there are sands  
on all the shores of all the seas.—*S. S. Times.*

## Mission Work.

## MISSION WORK IN THE NEW HEBRIDES.

MISSIONS to the South Sea Islands began fifty  
years ago. When they began the whole inhabi-  
tants of all the groups of islands scattered over  
the Southern Seas were in gross heathen darkness.  
What have been the results? They are only  
beginning—the first droppings of a great shower,  
the first incoming of a glorious harvest that has  
been prepared for the glory of the Great Hus-  
bandman. When we went there there were no  
professing Christians. Now we have 36,000 in  
Polynesia, 1,500 in Micronesia, and 31,000 in  
Melanesia—68,500 in church membership in the  
South Sea Islands. Does that look as if Chris-  
tianity could not accomplish as great a work now  
as in the days of the apostles?

It is our privilege and our honour to aid in  
this great and glorious work. In the brief time  
allotted to me, I shall speak more particularly  
of my own sphere of work—the New Hebrides,  
part of one of the South Sea Island groups.  
Work was begun there thirty-seven years ago by  
two missionaries. The whole group was in  
heathen darkness; the natives wore no clothing;  
the grossest crimes were delighted in; there was  
no word in the language to represent "widow,"  
and she was put to death the moment her hus-  
band died. Such was the condition of the  
people among whom they began to work. It  
had been attempted to introduce the Gospel  
before. The London Missionary Society had  
tried it. The well-known John Williams and  
Mr. Harris were murdered on attempting to land  
at Erromanga. Others were sent, but they had to  
depart. Till our Presbyterian churches attempted  
it, nothing was accomplished. Two missionaries  
in Aneityum, amid trials and difficulties and per-  
secutions, acquired the language and translated  
the whole Bible into it. God has spared one of  
them to see the Bible carried through the press,  
so that now every native can possess a copy of  
the Word of God in his native tongue. They  
tried to make the work self-supporting from the  
first as far as possible. They said: "We will  
translate the Word of God for you into your own  
tongue, but you must try and pay for the printing  
of it." The people said they would be glad to  
do that, only they had no money, and no way of  
obtaining money. But for fifteen long weary  
years they cultivated and sold arrowroot, and  
never saw a penny of the money they had raised  
all that time. In that period they made £1,400  
by the sale of arrowroot; this was entirely  
devoted to the publishing of the Bible, but it  
was one of the grandest investments ever made.  
Now they can study the Book that will raise  
them in the scale of civilization. Talk of send-  
ing the trader before the missionary; experience  
shows that wherever this has been done the dark  
races have melted away before the white. Deeds  
as dark as any recorded of the worst days of  
American slavery have been perpetrated through  
the vessels from Queensland engaged in the so-  
called labour traffic—women dragged from their  
homes, and men murdered. And all this has  
gone on under the sanction of the British Gov-  
ernment. Little wonder that the work of civi-  
lization and progress is stopped, and the dark  
races are melting away before the whites. We  
hope every friend of the cause of God and  
humanity will use their influence to get this foul  
traffic stopped, and the trials and dangers removed  
which beset our work for God in the South Seas.

My principal object now is to get a new mis-  
sion vessel. I have come home here against my  
will. Though there is no country like Great  
Britain, still I love the work of God far better.  
I would rather be amongst the savages of the  
South Seas, trying to bring them to Christ, than  
here enjoying the happiness of being present at  
this grand conference, and sharing in the privi-  
leges you have here. I was the only white man  
in the island, and my wife the only white woman,  
and you may imagine how we value such privi-  
leges. But it was laid on my heart as a duty to  
the Church in Victoria, Australia, to come home  
and try to get this mission vessel for the work of  
the Lord in the South Seas. This vessel will  
cost £6,000. When I came home twelve  
months ago, and gave my first address in Liver-  
pool, some of the good friends said the churches  
at home were overburdened, and I would never  
raise the money. I said I would try. I have  
never called on or asked an individual for a  
subscription. None of you may expect to find  
me asking you for any money; I never do such  
a thing, while I am thankful to God for what He  
sends through His people, and grateful to them  
for their free-will offerings. I was told I would  
never get this money, but the Lord has already  
sent me over £5,000 of the sum required. When  
I have another £1,000 I will be away  
back to these islands, and I hope God will speedily  
send it.—*Rev. F. G. Paton.*

THE CONGO.—To Sweden has fallen the  
honour of printing the first book in the language  
of the Congo. Its title is *Nsamu Wambote a  
Yoane*, and it is a translation of the Gospel of  
John. It is the work of the Swedish missionary  
Vestlind, who has laboured for many years in  
equatorial Africa under the Swedish Missionary  
Society.

INDIA.—At the recent *Ajudhiya mela*, held  
near the city of Fyzabad, the reputed birthplace  
of Ram Chandra, one of the greatest gatherings  
of the kind in India, no fewer than 248 converts  
were baptized in three days by two native ordained  
preachers and their helpers. Of these converts  
a majority were Brahmans, and at least one-third  
women; in some cases whole families were bap-  
tized. In former years missionaries preached at  
these fairs, but only in the hope of scattering  
good seed; now the harvest is beginning to be  
reaped, and men most familiar with the field  
marvel at the speed with which events are mov-  
ing.—*Christian Leader.*

CHUNDER SEN'S LAST WORD.—I hate the idea  
of conjugating Christ's success in India in the  
future tense. It is a thing already largely  
achieved—yes, I say most emphatically, the Spirit  
of Christ has already gone far into the depths of  
India's heart, and I declare as my solemn, delib-  
erate conviction, that the sanctifying saving  
influences of Christ's life and teachings have  
already wrought wonders in this land. Jesus  
Christ brings more than a system of morals: He  
imparts the germ of a new life: this is His won-  
der-working power.—*Christian Leader.*

CHINA—A TOUCHING APPEAL.—A missionary  
physician of the Woman's Foreign Missionary  
Society was called to see a West China woman  
dying in Kiukiang. It was too late to do more  
than point her to Christ, who gave his life for all.  
"But not for me, a poor Chinese woman—no  
one could care so much for us," was her moan.  
Again and again she was assured that even a  
poor Chinese woman might have salvation.  
Gathering her last remnant of strength, she cried,  
"Why don't some one tell the women of my  
province?" and her soul had fled. There were  
four million of women in her province, and not  
a missionary among them!—*Phil. Presbyterian.*

THE FAILURES OF FALSE RELIGIONS.—On  
my book-shelves you will find copies of all the  
sacred books of the East, over which I have  
pored and exulted for years. The noble aspira-  
tions of those ancient writers, the glowing poetry  
of the Vedas, the sublime imagery of their seers,  
have become part of my life. But when I went  
to the great cities of India, the pilgrim sites,  
to which throng every year millions of those who  
profess to follow the faith of the men who wrote  
those books, and mingled with the vast procession  
of worshippers at the shrines sacred to the deities  
whose praises are sung by the Hindoo poets,  
then, alas! the contrast between the real and the  
ideal was heart-breaking. In all those teeming  
myriads of worshippers not one man, not even  
one woman, seemed to entertain the shadow of  
a conception of anything ideal or spiritual or  
religious, or even mythological in their ancient  
creed. Not one glimmer of the great thoughts  
of their poets and sages lightened their darkened  
temples. To all of them, the great false god  
which they worshipped, a bulk of roughly carved  
wood or stone, appeared to be the authentic pre-  
sentment of some terrible demon or invisible  
power who would treat them cruelly if they did  
not give him some melted butter. Of religion  
in a spiritual sense there was none. If you wish  
for religion, you will not find it in Brahmanism.  
—*M. D. Conway.*

REVENUE versus RELIGION.—In the *Mission-  
ary Review* for July, a Princeton student writes  
a racy sketch of the history of the opium trade  
in China, in which he charges Christian Britain  
with the responsibility of the deadly traffic.  
After full recognition of her civilization, her com-  
merce, her government, her wealth, her influence,  
and the distinguished services rendered to the  
cause of liberty and morality, in Africa where  
she frees the slave, and in India where she res-  
cues the widow from the funeral pyre of her  
husband, he asks, "What is England's gift to  
China?" and answers, "OPIUM." And why?  
"FOR REVENUE." China protests. War follows.  
Killed and wounded, 18,000. Indemnity paid  
by China, \$21,000,000. The Emperor still pro-  
tests:—"Nothing will induce me to derive a  
revenue from the vice and misery of my people."  
Another war and another treaty, and the infam-  
ous traffic is legalized. India's annual revenue  
is £9,000,000 larger, and China is poisoned.  
But Britain, India, and China are all losers.  
Britain, because the millions of dollars that go  
for opium would buy thousands of ship-loads of  
British manufactures; India, because millions of  
acres growing the poppy should grow wheat and  
so hundreds of thousands of people starve out-  
right or live on a pauper's dole; China, because  
her national independence is outraged and her  
people poisoned. These are some of the results  
of "a trade destructive to China, debasing to In-  
dia, and demoralizing to Great Britain." But the  
end is not yet. "National sins demand national  
expiation"; or rather, national sins provoke  
national judgments. What shall the end be?  
Is there hope for a nation in reformation and  
restitution, or must the fire of divine wrath be  
kindled? Is there no reaching and arousing of  
the national conscience? Is it already seared?  
Should not every Briton who loves God and his  
brother-man cry aloud in the hope that even yet  
this policy of heartless greed may be abandoned  
and the judgment of God averted?

## Woman's Work.

For the PRESBYTERIAN REVIEW.

AN INDUSTRIAL INSTITUTE FOR  
GIRLS.

THE subject of industrial schools, or training  
homes for boys and girls, is at present claiming  
the attention of many of the Christian people of  
the Dominion. These schools, while not quite  
unknown in Canada, are well known, and have  
proved most successful in older countries. The  
object is, to pick up street children, "ragamuf-  
fins," vagrants, truants, etc., and bring them  
under good influences and an industrial training,  
before they have been stamped as criminals by  
commitment to the reformatory or common  
goal. Experience is proving to Christian phil-  
anthropists that reformatory work is much more  
difficult than prevention work, and that it is easier  
to reclaim a boy or girl from vice before he or  
she has drifted into the criminal ranks than after-  
wards. Again, these institutions are intended  
to obviate the indescribable evils which result  
from the herding together of criminals of all  
ages in our goals. Perhaps those evils can  
all be included or compressed in that one word  
—gaol-taint. Is there a thoughtful man or  
woman in the community, or one who is inter-  
ested in the "coming man" or woman, who is  
not pained to know that boys of tender years  
are from time to time confined in Toronto gaol,  
that a lad ten years of age is present in the  
Central Prison, and that girls of the same  
age are in the Andrew Mercer Reformatory  
for Women?

We find that one of these industrial schools  
for boys has been for seven years in successful  
operation in Halifax, N.S. This school is undenom-  
inational, and is called the Halifax Protestant In-  
dustrial School. The school numbers about forty,  
ages ranging from nine to eighteen years. The boys  
do farm work, gardening, and are taught shoemak-  
ing, and they assist in maintaining the institution  
by carpet-beating, and the splitting of kindling-  
wood, etc. The preliminary steps for the estab-  
lishment of a similar institution in the vicinity of Toron-  
to have been taken. The site chosen is at Mimico,  
which has been given by the Ontario Govern-  
ment. The cottage system will be attempted,  
after the style of Mr. Quaker's Homes near  
Glasgow.

Within the past few weeks a movement for  
the establishment of an Industrial Institute for  
Girls, in Toronto, has taken tangible form. The  
object of the projectors of this scheme is, the  
elevation of the girls and women of our working  
classes through industrial training of various  
kinds, and social, and educational advantages.  
In furtherance of the plan the Woman's Chris-  
tian Association has leased, for a term of years,  
the commodious building on the corner of Rich-  
mond and Sheppard Streets. About \$1,000 will  
require to be expended in the necessary repairs.  
Mr. Wm. Gooderham, with praiseworthy liberality,  
has contributed \$500 of this sum, and other  
smaller amounts have been sent in voluntarily.  
The plan of work can as yet only be outlined, but  
will include in its detail the following depart-  
ments:—On the ground floor, a coffee-room for  
working-girls, a bureau of employment, and  
industrial rooms for women, the latter under the  
supervision of the ladies of the City Relief. In  
the coffee-room, hot coffee and hot soup will  
be supplied at the lowest possible rates. Also,  
there will be on the first floor a large room,  
capable of holding nearly one hundred little girls,  
for the kitchen-garden classes. The Woman's  
Christian Temperance Union will take charge  
of this department, the little girls being picked  
up through a system of judicious visiting by  
ladies interested. The second floor will contain  
large parlour, reading and recreation room for  
young working-girls, and will be a great boon to  
the hundreds of factory girls in our fast-growing  
city, also matron's rooms, bath rooms, etc. The  
attic will furnish six or eight good-sized rooms  
which may be rented to young working-girls  
coming in from the country. In the basement  
the pupils from the kitchen-garden classes will  
receive practical instruction in cooking, laundry  
work, etc. The scheme presents a large field  
for usefulness and combines many agencies for  
good, and doing so, will doubtless receive the  
sympathy and support of the community. In-  
dustrial work of this kind has been in successful  
operation for some time in Montreal, in con-  
nection with the Woman's Christian Association,  
and we can speak from personal observation of  
the good results accomplished.

With the growth of the Dominion, we shall  
doubtless realise more deeply our responsibilities  
as citizens, in the direction of the training of our  
untrained youth, male and female, and as a  
result, these industrial schools will be established  
in all our thriving towns and cities.

THE Central Baptist thus happily hits off the  
fallacy of calculations and prophecies based on  
ratios: "If our numbers should increase in fu-  
ture as in the past, then in eighty-seven years  
everybody would be a Baptist, but if the decrease  
in contributions continues, then in ninety-one  
years nobody would give a cent to the cause of  
Christ." It is about time this denominational  
sin of "numbering the people" should hide its  
head.





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THURSDAY, SEPTEMBER 3RD, 1885.

OWING to the demand for back numbers of the PRESBYTERIAN REVIEW, the supply of several large issues is completely exhausted. We are desirous of obtaining copies of Nos. 11, 13, 14, 17, 18, 19, 20, and 24. We would be glad if any who may happen to have spare copies would kindly send them at our expense to this office.

Public notice is hereby given that the Presbyterian News Co., Toronto, is not the publisher of a Subscription Book styled The History of the County of York, lately published; and that no one in the employment of this company or connected with the "Presbyterian Review" is now, or at any other time has been, directly or indirectly interested in such publication.

OWING to the pressure upon our columns we have again to hold over several interesting letters and articles. It may not, in the circumstances, be out of place to enjoin upon all who contemplate writing to us to study the virtue of brevity. We desire to give opportunity to as many as possible to discuss the living issues that are before our readers.

To all our ministers, elders and active workers, greeting.—We respectfully invite you carefully to read the following extract from the *Religious Herald* of Hartford, Conn., and in the light of its truth assist us to place the PRESBYTERIAN REVIEW or some other "live, reliable" and religious journal in every household of our Church.

"There is need that Christians in our day read the religious newspapers and the religious magazines, 'for we are now in the midst of a great evangelical movement'—a movement wider than that of the Puritans, wider than that of Wesley and his co-labourers, in that it is reaching all lands, Pagan and Christian, Catholic and Protestant, and all should know of the work as it goes on. Great as have been the advance of science and the growth of political freedom, the church has outstripped both. People destitute of a religious newspaper cannot know how the great work of carrying the gospel to all nations is going on, nor can they be expected to contribute liberally to its support. If pastors wish to have intelligent and generous congregations let them seek to place a live and reliable religious journal in every household."

ATTENTION is directed to Mr. Justice Torraine's address on the Jewish Question, the first instalment of which is to be found in other columns. His subject is one that, from a variety of causes, has of late attracted a large measure of public attention, and which is at all times of special interest to Christian people. The learned Justice's treatment of his theme adds fresh interest to the question and contributes, in the most pleasing way, additions to the general stock of knowledge. The series of papers on Calvinism, from the pen of the Rev. James Middlemiss, Elora, we doubt not will be read with much satisfaction and profit by the more thoughtful of our readers. We commend to the attention of all our church members, and especially of young men and women, this able and timely exposition of what is understood by Calvinism in our Church. Presbyterians have no reason to be ashamed of Calvinism. Those so-called Presbyterians ought to be ashamed who do not know accurately what Calvinism means.

ONE of the most obvious lessons to be learned from the visitations of cholera and smallpox is, that the laws of nature regarding health cannot, even in the nineteenth century, be transgressed with impunity. Both of these dreadful diseases are unquestionably to a very great extent preventable. The means of prevention, however, are not always open to the individual members

of society, and in large centres of population where crowding must occur and proximity and contact with one's fellows are of frequent and almost constant occurrence, the work of prevention must necessarily to a large extent fall within the purview of municipal authority. Hence the importance of intelligent and strict surveillance over sanitary matters by properly constituted authority, and a rigid and impartial enforcement of the regulations regarding public health. It is not merely amongst the poor and wretched that ignorance of the simplest laws of health prevails. Everywhere there is added to gross ignorance culpable neglect, and the wonder is not that the plague comes but that it ever goes away. The study of hygiene is making some progress, but evidently we are very far from a condition of things when the health inspector will not need to make his rounds. Cholera and smallpox teach severe lessons, but one such lesson as Montreal is now receiving ought to be sufficient for the whole country. We trust it will be, though it must be remembered that cleanliness is a habit which, in cities especially, requires much fostering.

THE cable conveys the pleasing intelligence that Mr. Ruskin, the famous art critic, is rapidly recovering from his recent alarming illness. The world owes much to Mr. Ruskin, and could ill afford to lose the brilliant genius who for nearly half a century has been ceaselessly at work for the exposition of the true and beautiful, and for the amelioration of the condition of the human race. Apart from his deeds of benevolence he is known to all the world as a mighty, perhaps the mightiest living, master of the English tongue. The secret of his strength has long been surmised, but in his autobiography, which is now in course of publication, he reveals the sources of his moral strength and the secret of that linguistic power which made him one of the most conspicuous and best beloved figures in Christendom, revelations which should give pause to the secularists who would banish the Bible in its entirety from the schools. Mr. Ruskin tells us that his mother taught him the Bible in two ways—by constant reading, and by making him learn selected passages by heart. She began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse, hard names, numbers, Levitical law and all, and began again at Genesis next day. The reading appears to have been without comment of any kind; and this is what Mr. Ruskin says of it:—"Truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like in after life—and owe not a little to the teachings of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of my education."

REV. DR. T. L. CUYLER, the eminent Brooklyn Presbyterian divine, who went abroad this summer to recruit, has, like many others, returned home to rest. He was kept very busy in London and elsewhere and wrote many interesting letters to the American religious press. In a recent letter he thus speaks of Presbyterianism and some of its leading lights in the Old World.

"Before leaving London for a brief run through Scotland let me jot down a few things in regard to the pulpits of this colossal city and some of its people whom I have met. An eminent 'Independent' (or Congregationalist) minister said to me—'If I had my life to live over again I would enter the Presbyterian pulpit.' He preferred our Form of Government and more general loyalty to orthodox standards of belief. The Presbyterian pulpit of London is very strong and our churches very prosperous. No one living man possesses quite the genius of Dr. James Hamilton, who sleeps over yonder in Highgate Cemetery; but his successor, Dr. Oswald Dykes, maintains his rank among the foremost preachers of Britain. Dr. J. Monro Gibson has the largest salary and one of the most influential congregations in the Presbytery. I was glad to hear his genial voice at the 'Reception' with which the Temperance Societies honoured me the other evening in Exeter Hall. Dr. Donald Fraser will always succeed here—as he did in Canada; and Dr. H. Sinclair Patterson did a good thing when he came from Glasgow to the Belgrave Presbyterian church of London. I leave this morning for Edinburgh, and one inducement I have to go thither before returning home is to accept the hearty invitation of Professor Henry Drummond, the author of 'Natural Law in the Spiritual World.' His brilliant book has made him a great lion here, and he has been delivering parlour-lectures to the 'blue-bloods' at the mansion of the Duke of Westminster. I am provoked to see the severe attacks made on Professor Drummond in certain quarters. On the core-truths of our common Christianity he is sound to the core of his noble heart. No man in Scotland is doing so much for the conversion of intellectual young men as Henry Drummond. The charges that he is an 'Annihilationist' and an anti-scriptural evolutionist, etc., are without foundation. He cannot be bribed or driven into the ranks of sceptic science or loose theology. When will God's people learn to be tolerant with each other on non-essentials? Surely the 'Rock of Ages' is broad enough to hold us all."

### "FIFTY YEARS IN THE CHURCH OF ROME."\*

THIS is certainly the most thrilling book touching upon the Romish controversy which has yet appeared. We have read it with intense interest, and we prophesy for it a very wide circulation throughout the United States and Canada. Though we have made the Romish controversy a special study for some years, we have never met with any work which could be compared with this, or that attempts to cover the same ground. The venerable author may well be congratulated on this crowning effort of his life, and we earnestly pray that he may be spared to see glorious results from this work in the enlightenment of Protestants as to the true character of the Church of Rome, and in the conversion of thousands of his fellow-countrymen held still in her terrible bondage.

\* Fifty Years in the Church of Rome, by Father Chiniquy. Chicago: Craig & Barlow; S. R. Briggs, The Willard Tract Society, Toronto.

Like many other men raised up for great purposes, Father Chiniquy was greatly indebted to a noble mother. She early instilled into his mind the sublime lessons of the Scriptures. While still very young he was able to recite large portions of the Old and New Testament by heart, and was often called upon to exercise his gift for the benefit of his friends. This early training gives the key to his whole after history; and doubtless it was from his mother's teaching and example that he acquired that reverence for truth, that resolute will and that warm generous heart which all who know Father Chiniquy have learned to admire. His school life was also calculated to nourish in him the independence of mind which he afterward manifested, his teacher having been a Protestant and an Englishman. The crushing power of the Church of Rome came upon his young mind in full force, however, when he began his college career, and the picture he gives of the educational process in Roman Catholic colleges is sad indeed. The Romish idea of education is fully exposed by him, in the course of relating his own experiences, and the folly of Protestants dwelt upon who send their children to Catholic schools. We believe it is not generally known how common it is in all parts of Canada to send Protestant girls to convent schools, and we earnestly trust Father Chiniquy's solemn warnings on this subject will not be unheeded by careless and ignorant parents who have been exposing their children to a great and unnecessary danger. From these college experiences we get also a clear idea of the utter hollowness of any attempts at affiliation with Roman Catholic colleges, and the impossibility of there being any satisfactory agreement as to the course of study to be pursued. The Church of Rome educates only to rivet tighter than ever her chains round her votaries: we educate to set men free to think and act for themselves. The theological education given to the priests is of a kind fitted to lead them to become casuists and controversialists, but to leave them in the deepest darkness as to the meaning of the Scriptures and the true history of the Church. Father Chiniquy's mind was sadly poisoned by his years of preparation for the priesthood, but all along the way his early teaching in the Scriptures proved a hindrance in his downward course.

But the interest of the book increases, if that were possible, where we meet the young man standing at the threshold of the priesthood and preparing to take upon himself its solemn vows. He describes with graphic vividness his first celebration of the mass, and his own awe at the thought that by his word he is able to change the wafer and the wine into the veritable flesh and blood of Jesus Christ; that in fact he is able to create his God. The dogma of transubstantiation is completely demolished in the chapters to which we refer, and several very ridiculous incidents related to show the absurdities to which it gives rise. But when he has fairly entered upon the office of the priesthood his eyes are opened to the profligacy of the vast majority of the priests, and to the drunkenness and debauchery that characterized their social intercourse with each other. In talking over with the priest whom he was assisting in the horror which possessed him when he heard of the vicious lives of some of the neighbouring priests, his old coadjutor confessed that the condition of the Church would be desperate but for the promise of the Saviour that the gates of Hell would not prevail against her.

Now what can, what will the Church of Rome do with regard to these charges against her priesthood which are made by Father Chiniquy with such boldness? He gives names and dates, and if his accusations were false they might be most easily refuted. We venture to declare, however, that these charges of immorality against the priests cannot be successfully refuted. A year or two ago we happened to pass through Montreal when the city was shocked with the account of a priest dying in a house of ill-fame, and when we reached the little village to which we were bound, among the first items of village news was the story of the removal of a young girl of fifteen who had been too intimate with the priest of the parish. The cause of this sad condition of things is doubtless auricular confession, and the vile questions the priest is ordered to put to his female penitents. The shocking obscenities of Dens' Theology were exposed in England, and the man who did his country that service received twelve months imprisonment for publishing an obscene book. To our knowledge, when a young priest was asked if he used these questions in confessing women and girls, he said he did, and when asked further if it was possible for him to ask such questions without polluting his own soul, his answer was, "Oh, we must be ready to risk our souls for the sake of the Church." Doubtless every one of Mr. Chiniquy's charges against the priests of Rome is true, and could be substantiated by the amplest testimony. Yet it is easy to understand why the Church of Rome demands the vow of celibacy, and calls upon her priests to cut themselves off from all the holy domestic ties, that brighten and beautify the life of man. It would surely weaken her power over them if every priest was the head of a happy Christian household, where all the blessings of the gospel of peace might be illustrated in the moulding of the lives and characters of the little children committed to them to train for God and heaven. The Church of Rome, therefore, demands as her servants men who have no ties but those she binds them with, men who are simply abject slaves, mere tools for carrying out her behests. And so we can understand how difficult, nay, how impossible apart from a miracle of divine grace it is, for a priest to throw off his shackles and come out as Father Chini-

quy did after years of mental conflict, from Rome's awful thralldom.

The great work Father Chiniquy accomplished in the Province of Quebec as the Apostle of Temperance is not forgotten there to this day, and although the priests have spread among the people the most infamous and absurd reports concerning him, still many of the older generation cherish for him the very kindest feelings. We were the witnesses of a most interesting scene three years ago when on our way to attend the General Assembly at St. John, New Brunswick. Father Chiniquy was one of our company, and when the train reached Rimouski, where we were to wait two hours for the mail, we found a great crowd of the *habitants* at the station listening to the candidates for parliament, as it happened to be the nomination day before the last election. As soon, however, as it became known that Father Chiniquy was on the platform the political orators were left alone and the crowd surged round the train, all bent upon seeing and hearing the man whose name was still a household word among them. Many pressed near him to shake hands with him, and there were cries from many: "Tell us about your religion, Chiniquy." We never heard anything more touching than the earnest, simple words he addressed to his countrymen. He began by saying, "I can very easily tell you about my religion, it is simply this: 'God so loved the world that he gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life.'" Some priests were hovering among the crowd evidently seeking to rouse the people against the old Father, but their efforts were not successful. Scattered throughout the whole book are admirable weapons for the controversialist, and among these we would specially notice the critique of Dr. Newman's "*Apologia Pro Vita Sua*," a book which has been the means of leading many astray, but which is here exposed as only a priest of Rome could expose it.

The career of the author after leaving Quebec for the purpose of colonizing Illinois in the interests of the Church of Rome, reads like a sensational romance. The jealousy of the neighbouring priests and the bitter persecution by the Bishop of Chicago, the false charges made against him before the courts of law, show us clearly what sorrows will beset any priest who shows himself determined to obey God rather than man, and the noble courage with which all these difficulties and dangers were met and overcome, give us new reasons for admiring the power of the grace of God. The part taken by Abraham Lincoln in rescuing Chiniquy from the hands of his enemies throws a new light upon the life and character of that great man, and the after events of his career can be the better interpreted from this story of his interest in Father Chiniquy.

The charge made and substantiated in this work as to the responsibility of the Church of Rome for the assassination of Lincoln cannot be allowed to rest. Doubtless some American patriot will be found to follow out the clue given, and the archives at Washington will be searched for those reports of Romish plots which Father Chiniquy declares Lincoln received from time to time from abroad. Surely the great American nation will not allow her onward march in the van of civilization to be hindered by the machinations of the Jesuits, who have been the curse of every country in which they have found a footing. The whole of Father Chiniquy's career as a minister of the Presbyterian Church in Canada is summed up in a single chapter at the close of the volume, but we trust that we shall yet receive from his facile pen a full account of the immense services he has rendered to the Protestant cause throughout the world during the last thirty years. Father Chiniquy has not been without detractors even in the Presbyterian Church, but he has outlived all the attempts to throw discredit upon himself or his work, and he commands to-day the esteem of all his brethren and the respect of the vast majority of the Protestants of Canada. We have heard it whispered that the too ardent politicians of this Province are determined to frown upon our Church's efforts at French evangelization, and this suspicion is confirmed by the letters appearing in our contemporary from the pen of a political writer who more than hints that money spent on French evangelization is thrown away. It is as well that all our politicians should know that, however secure they may be of the Catholic vote through the grace of Archbishop Lynch or other Romish dignitary, they hold no fee simple of the Presbyterian vote, and that their open pandering to the Roman Catholic hierarchy is doing much to wean from them the esteem of Presbyterian friends, without whose assistance they could not continue in or gain power for a single day. We would respectfully recommend to all our politicians a careful reading of Mr. Chiniquy's book.

### MISCONCEPTIONS OF CALVINISM.

BY THE REV. JAMES MIDDLEMISS, ELORA.

#### I.—INTRODUCTORY.

In a notice that appeared in an early number of this paper, of a Sermon on Calvinism, the present writer referred to the fact that the teachings of that system are misapprehended and misrepresented more than those of any other system that professes to exhibit the teaching of Scripture respecting our salvation. In the same notice he expressed his belief that every genuine Christian is, at heart, a Calvinist, and that little beyond a proper representation of Calvinism is needed to secure his cordial acceptance of it, as the most complete and correct exhibition of Scripture doctrine. Though many will dispute this, we have no doubt it will bear examination. We believe there are many sincere Christians who, having



Church News.

We shall be glad to receive concise notices of meetings and other items of general interest connected with all our congregations.

VACANCIES.

- Wick and Greenbank—Mr. Alex. Leask, Wick, Ont. Durham—Rev. P. Straith, Holstein, Ont.

Tavish, of Nassagaweya. The stipend promised is \$800 with a manse and one month's holidays.

The Presbyterian Sunday School of Kemptonville, Ont., had an excursion to the M. E. camp ground above Brockville.

MR. MADILL, who was received as a Christian worker by the Saugeen Presbytery, has been sent to labour in the new field known as Riverview and Corbetton.

A MINISTER who was a candidate for the pastorate of Knox church, in the town of St. Mary's, Ont., has received an anonymous letter from some one in that town.

THE Sabbath School and congregation of First church, Brantford, Rev. Dr. Beattie pastor, held their annual excursion on the 20th ult.

address from which we make the following extracts: "In taking leave of you to whom I have had the privilege of ministering in 'the Word and ordinances,' it will not be out of place to 'stir up your pure minds by way of remembrance' and to exhort you to 'be established in present truth.'"

ON Monday at noon two beloved missionaries sailed in the Caspian from this port on their way to India.

DEPARTURE OF MISSIONARIES.

ON Monday at noon two beloved missionaries sailed in the Caspian from this port on their way to India.

THE day after Mr. and Mrs. Young, of Clifford, Ont., returned from Toronto, where Mrs. Young had been under medical treatment for an affection of the ear.

AT the meeting of the Saugeen Presbytery on July 29th, Mr. John A. Ross was ordained and inducted into the pastoral charge of the Dundalk and Fraser Settlement congregation.

THE Rev. A. J. Mowatt has returned from his vacation, and on Sunday morning last preached to a large congregation in St. Paul's kirk (of which church the reverend gentleman is pastor).

THE first farewell missionary meeting was held in Halifax when Rev. John Geddie and his wife left for the South Seas in November 1846—nearly thirty-nine years ago.

When Dr. Geddie left us in 1846 the Foreign missionary movement was confined to the "Presbyterian Church of Nova Scotia." It has gradually extended so as to embrace the whole Presbyterian family throughout the Dominion.

When speaking of missionaries who have fallen in the field let us not forget young MacLaren who went out to Siam in connection with another branch of the Presbyterian Church.

It may be well to refresh the memories of our readers by enumerating the whole staff of Missionaries among the heathen supported by the Presbyterian Church in Canada.

When Mr. Geddie left Halifax in 1846 the annual contributions for missions to the heathen by the Presbyterians of British North America amounted to less than \$1,000.

It may be well to refresh the memories of our readers by enumerating the whole staff of Missionaries among the heathen supported by the Presbyterian Church in Canada.

As has been already stated, the Rev. James Quinn has recently resigned the pastoral charge of the St. Luke's Presbyterian congregation, Bathurst, N.B., to enter upon mission work in the North-West in the Carberry district.

Taken all in all the mission work of our Church is in a very hopeful state, and the interest in it is steadily increasing.

Educational.

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New Publications

Issued by above Company.—"THE GREAT COMMISSION." A Sermon preached at the opening of the General Assembly, June 10, 1885, by Rev. W. MacLaren, D.D., Professor of Systematic Theology, Knox College, Toronto, retiring Moderator.

GEO. H. ROBINSON, Manager.



Miscellaneous.

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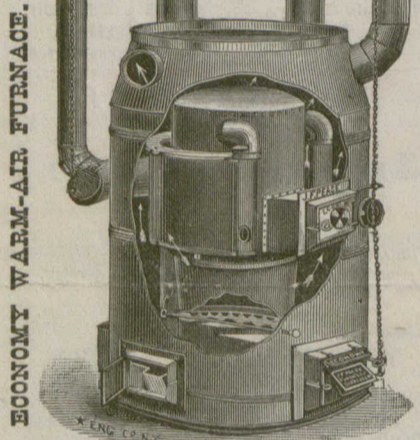
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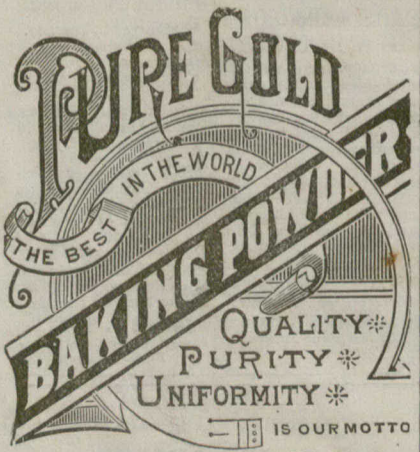
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RECENT PUBLICATIONS.

- 1. William Tyndale's Five Books of Moses, called the Pentateuch, being a verbatim report of the edition of 1539, with various collations and prolegomena, by J. I. Mombert, D.D. \$7.50
2. The Life and Work of the Rev. G. Theophilus Doke, of the M.A. Missions, France, by Horatius Dona, D.D. \$1.50
3. Hinduism and its relation to Christianity by the Rev. John Robson, M.A., formerly of Ajmere. \$2.25
4. Abraham, the Friend of God, a study from Old Testament History, by J. Oswald Dykes, D.D. \$2.00

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All contract advertisements for three, six, nine or twelve months will be collected at the end of each quarter. Advertisements received for insertion without specific instructions will be inserted unless otherwise ordered. Orders for discontinuing advertisements must be in writing. When you write to an advertiser, please send him that you read his card in the Presbyterian Review. We believe it is to your interest to go so, as our readers are served with the best.

Notices of Births, Marriages and Deaths, under six lines, free; over six lines, 25 cents.

Marriages.

BUSTED-FERGUSON—19th Aug., by Rev. E. Wallace Waits, B.A., Clara I, second daughter of Daniel Ferguson, Esq., Chatham, N. B., to Francis F. Busted, Jack Fish Bay, Ont.

McKAY-CAMERON—At Dufferin Cottage, Bridgeville, Pictou, 25th inst., by Rev. W. McMillan, assisted by Rev. John A. McDonald, of California, James W. McKay, Calgary, Man., to Mary J. Cameron, Elgin, W.B., Pictou.

Special Notices.

THE HISTORY OF HUNDREDS.

Mr. John Morrison, of St. Anns, N.S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after

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The wife of Mr. J. Kennedy, Dixie P.O., was cured of a chronic cough by Hayward's Pectoral Balsam. The best throat and lung healer known.

MEETINGS OF PRESBYTERY.

- BARRIE.—Barrie, Sept. 29th, at 11 a.m.
BRANDON, MAN.—Minnedosa, Sept. 23rd at 7.30 p.m.
BROCKVILLE.—Iroquois, Sept. 8th, at 2 p.m.
GLENGARRY.—Alexandria, Sept. 22nd, at 11 a.m.
HURON.—Brucefield, Sept. 8th, at 10.30 a.m.
HAMILTON.—Hamilton Central Church, Sept. 15th, at 10 a.m.
KINGSTON.—Kingston, Cook's Church, Sept. 21.
LUNenburg AND SOUTHERN NOVA SCOTIA.—Mahoe Rev. Sept. 30th, at 2 p.m.
MONTREAL.—Brussels, in Melville Church, Sept. 15th, at 10 a.m.
MONTREAL.—Montreal, David Morrice Hall, Oct. 6th, at 10 a.m.
OWEN SOUND.—Owen Sound in Division St. Church Sept. 15th, at 1.30 p.m.
PRINCE EDWARD ISLAND.—Sunbyside, November 3rd, at 11 a.m.
QUEBEC.—Quebec, in Morrin College, Sept. 23rd at 10 a.m.
SAUGEN.—Durham, Sept. 22nd, at 11 a.m.
SIDNEY, C. B.—North Sydney, Wednesday, 9th Sept.
WINNIPEG MAN.—Winnipeg, Knox Church, Sept. 23rd at 7.30 p.m.

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SABBATH-SCHOOL, at 3 p.m.
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COLLEGE STREET.—College St., cor. Bathurst. Rev. A. COLRAY, Pastor, 37 Oxford Street.
CENTRAL.—St. Vincent St., cor. Grosvenor. Rev. P. McLEOD, Pastor, 53 Murray Street.
CHARLES STREET.—Charles St., near Yonge. Rev. J. NEILL, B.A., Pastor, 41 Wood Street.
COOKE'S.—Queen St., cor. Mutual. Vacant.
CARLTON STREET.—Carlton St., near Yonge. Vacant.
ERSKINE.—Caer Howell, opp. Simcoe St. Rev. J. SMITH, Pastor, 240 Victoria Street. Special Service—Sunday Morning Prayer Meeting at 10.30 o'clock.
EAST.—King Street E., near Sackville. Rev. J. M. CAMERON, Pastor, 148 Queen Street East.
KNOX.—Queen St. West, near Yonge. Rev. H. M. PARSONS, Pastor, 201 Jarvis Street.
OLD ST. ANDREW'S.—Jarvis Street, cor. Carlton. Rev. G. M. McLEOD, B.A., Pastor, 384 Sberbourn Street. Special Service—Sunday Morning Prayer Meeting at 10.30.
ST. ANDREW'S.—King St. West, cor. Simcoe. Rev. D. J. MACDONNELL, B.D., Pastor, 75 Simcoe Street.
WEST CHURCH.—Denison Ave., cor. Walsley Street. Rev. ROBT. WALLACE, Pastor, 234 Spadina Avenue.
ST. JAMES' SQUARE.—Gerrard St. East, near Yonge. Vacant.
CHALMER'S CHURCH.—Corner Dundas and Dovercourt Sts. Rev. J. Mutch, M.A., Pastor, Lakeview Avenue.
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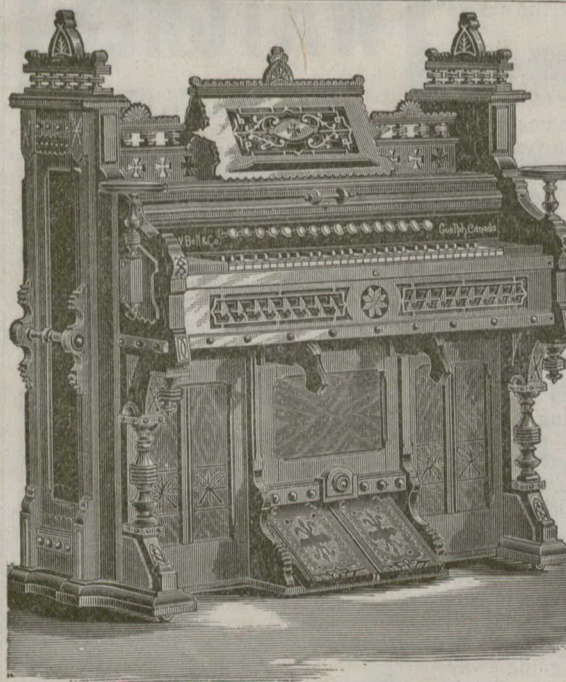
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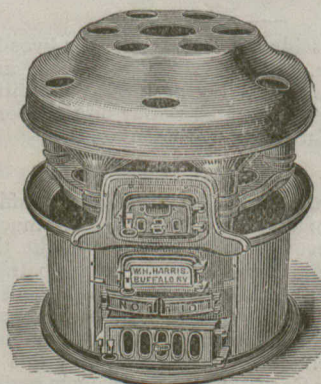
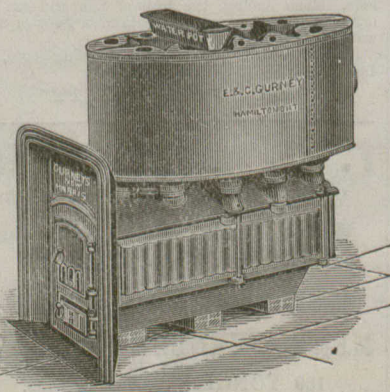
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