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THE PROTESTANT MISSIONS OF THE WORLD.

By the Rev. J. H. McVicar, D.D., LL.D., Moderator of the Conference.

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TESTIMONIALS

FROM D. H. McVicar, D.D., LL.D., Moderator of the Conference.

This Conference, composed of representatives of the Protestant Churches of the world, has been a most successful one, and has resulted in the publication of this valuable work. The work is a most interesting and valuable contribution to the study of the history of the Protestant Church in the world.

FROM W. M. L. L. D., Moderator of the Conference.

I desire to bear testimony to the high excellence of the Report of the Centenary Conference. The work is a most interesting and valuable contribution to the study of the history of the Protestant Church in the world. The work is a most interesting and valuable contribution to the study of the history of the Protestant Church in the world.

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GEO. H. ROBINSON,
Presbyterian News Co.,
28 Front St. West, TORONTO.

THE Presbyterian Review.

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THURSDAY, JAN. 24, 1889.

SABBATH SCHOOL WORK.

THE meetings held in this city last week under the auspices of the Sabbath School Association of Ontario, may be pronounced entirely successful. There was at the various sessions a uniformly large attendance of those actively engaged in Sabbath School work; and the presentation of the fruits of ripe experience and observation on the part of a large number of intelligent teachers, with the free interchange of opinion as to the best methods of conducting the work, cannot but prove helpful to all concerned. The Association was fortunate in securing the services of Mrs. Crafts, Director of the Primary Teacher's Union of New York, and of Dr. Dunning, Principal of the Chautauqua Normal Union, Boston, as well as of Rev. Principal Caven, Rev. Elmore Harris, Messrs. Inspectors Hughes and Fotheringham, and other experienced teachers. The various addresses given were exceedingly stimulating and suggestive, and, when published in permanent form, will constitute a valuable handbook of garnered experience for all Sabbath School workers, and especially for the Primary Class teachers.

The experience of Mrs. Crafts in dealing with infant classes is particularly valuable. It may be premised that this gifted lady is a firm believer in what is called the Illustrative Method of teaching the Sabbath School Lessons;

that is, the use of pictures and drawings on the blackboard. She bases her appeal for the larger use of this method upon the desirability of satisfying the picture-loving element in the child mind, and the example of the saviour in presenting the great practical truths of religion in the form of parables or pictures in words. Her four reasons for the use of illustrations are briefly: To collect the attention of the children, to hold the attention after it has been gained, to convey information so that it will leave a definite idea, and lastly, to help the memory.

While not disputing the great value of this method of conveying instruction, in the hands of a skilful and judicious teacher like Mrs. Crafts, we would be very far from recommending it for general or indiscriminate use. The method pre-supposes very considerable skill in drawing, in inventive power and idealization. Even with the numerous published helps in this direction, a teacher not so gifted as Mrs. Crafts would run grave risk of exciting the risibilities of his class and bringing both his work and his subject into contempt. No critics are keener and more exacting than little children. There is, of course, a well defined field for the exercise of object teaching, but Sabbath School teachers—especially those who have to do with infant classes—cannot be too careful against presenting, through the medium of picture illustration, material and false conceptions of spiritual truths. The infant mind, it should not be forgotten, is more capable than is sometimes supposed of grasping Gospel truth when presented in simple language. We have seen objects presented even to adult classes by way of illustrating the plan of Redemption, which would be an insult to an idiot asylum. It is needless to say that Mrs. Crafts does not err in this direction.

Mrs. Crafts' method of managing an infant class was a feature of the Convention; and the practical illustration she gave of her system commended itself to the hearty approval of a large audience. Her plan of work in connection with her own class in New York consists primarily in securing home co-operation, then in making the children comfortable in the class, and in keeping order, in arranging and fixing the children with prolonged exercises of one kind. Incidentally it may be mentioned, that her plan also combines systematic giving with regular attendance upon church. In dealing with class instruction she very properly insisted upon the teacher's striving to impress upon the mind of the little scholars the exact meaning of the words used in their prayer and praise. It is impossible in the brief space at our disposal to mention all the points made by this able and experienced teacher. It must here suffice to direct attention to her published papers on Primary Sabbath School Work, and to state that in our next issue we shall publish a paper on Sabbath School work which she has kindly contributed to our columns.

The address on the "Principles of Instruction," by Mr. Inspector Hughes of Toronto, was a clear and scientific presentation of the principles underlying all true teaching, whether in the Sabbath School or the Public School. One of the main reasons why much of the work attempted in Sabbath School is so poor and ineffective in giving a good grasp of the lesson, is the fact that the teacher is not acquainted with the principles of education. It is not enough that the teacher be zealous; it should be his aim to be something more than a mere talker and echo of commentaries. Would it not be well to have in every Sabbath School library one or two of the excellent works on the principles of teaching in use in our secular training schools?

Rev. Dr. Dunning pointed out that the true principles of instruction are to be found in their highest perfection as illustrated in the teaching of Jesus Christ. In them are to be seen instruction adapted to capacity, the circumstances, age, and condition of the listener considered, the sympathy aroused, the curiosity excited, a gradual proceeding from the concrete to the abstract, a use of simple but dignified illustration, and a definiteness of purpose that never misses the mark—the whole suffused with a spirit of sympathy and love.

We have not space to do more than mention the admirable address by Rev. Dr. Caven on the "Structure of the Bible," and those of Rev. Dr. Dunning,

and Rev. E. A. Harris, on the "Teacher's Preparation." They were, as might be supposed, fresh, stimulating, and eminently helpful and appropriate. Their publication in full will be awaited with much interest.

The proceedings throughout were admirably conducted. The papers and addresses were of a high order of merit, and the general influence upon Sabbath Schools cannot fail to be productive of permanent good.

AN INTERESTING CASE

WHAT is known as the Morissette case, has for the past few weeks been exciting intense interest in the Province of Quebec. The facts of the case are briefly these: A young lady, Alexandrine Morissette, aged nineteen, whose parents, Roman Catholics, live at St. Michel, was sent by them, three years ago, to live with relatives in Montreal. While there, her uncle, aunt and herself, through attendance at the French Baptist Church, became converted to the truth and renounced Romanism. Her parents on learning this, visited Montreal and endeavoured to get her back to St. Michel and the Church to which they belonged. She was taken to a priest, and to several churches in Montreal, and urged to look to images and confess, but she affirmed that she could not do anything that was positively against her conscience. Believing herself to be in danger of being immured in a convent, she took up her residence at the Grand Ligne Mission Institute. No compulsion was exercised upon the young lady by the authorities of the Mission to remain in the place. She was free to go or stay. Last New Year's Eve her parents arrived upon the scene and endeavoured to persuade her to accompany them to their home, and failing in this, attempted to remove her by force. The girl's screams brought the whole house to her rescue. The matter was then brought before the courts, the father asserting his claim to the control and custody of his daughter. The case was argued before Judge Charland, at St. Johns, and on the 17th inst. in the court-house, crowded almost to suffocation, hundreds being unable to gain admission, he pronounced judgment in favour of the young lady, and therefore he accorded to her parents the right to take her home by force. An effort was made by the counsel to have the judgment suspended for twenty-four hours, that the case might be brought before the Court of Appeal then sitting, but the judge declared that all discussion was useless, and that his order must be obeyed instantly. The young lady, in a flood of tears and sobs, was carried off by her parents, a bailiff, a police officer and two volunteers accompanying the party to their homes in St. Michel. It is freely stated that if the judge's decision had been otherwise, the young lady would have been forcibly restored by the assembled mob to her relatives.

While, therefore, it would appear that the parents in this case are within the law in asserting their right to the custody of their daughter—the law in Canada fixing the age of minority at twenty-one—it is evident that she is not likely to be permitted the free exercise of her religion. It is evident also that the young convert from Romanism, in Quebec is sure to bring down upon himself in becoming a Protestant, an avalanche of trouble from the ecclesiastical and civil authorities.

It is understood that an appeal from Judge Charland's decision will be taken on the ground that, though Miss Morissette is under age, her religious liberty has been interfered with. The final decision of the points involved in the case will be awaited with much interest. While it is impossible not to sympathize with the parents of the young lady, in looking at the matter from their standpoint, it is on the other hand to be hoped that the young lady will not be subjected to further persecution, and that in espousing Protestantism she will not now be called upon to suffer undoubted infringement of her personal and religious liberty.

Among the interesting papers in Cassell's Family Magazine for February, are "How to be Happy Though Married," "How Children Come to Speak," "Who Reared the Symphony," and "A Leaf out of a Young Mother's Journal." [Cassell & Co., New York, \$1.50 a year.]

THE JESUITS' ESTATES BILL.

THE following respecting the Jesuits' Estates Bill, appears in the *Evening Post* of Monday last, and may therefore be accepted as a correct statement of the intentions of the Dominion Government with regard to that measure:

Among a large number of provisional Acts just reported to the Cabinet as being of such a character that they should be left to their operation was included the now famous Jesuits' Estates Act, which measure, along with others, referred to in Sir John Thompson's report, his Excellency has accordingly left to its operation. It is understood that the Government was influenced in making this recommendation to his Excellency by the consideration that the Jesuits' Bill, to which such grave objections have been raised by many influential bodies throughout Canada, was one solely within the jurisdiction of the Provincial Legislature. The executive holds that it would not be justified in interfering with Provincial legislation in a purely fiscal matter such as this, and without expressing any opinion as to the policy of the Act, it is not such a measure as would justify executive interference.

And thus, by the refusal, in this instance, of the Dominion Government to exercise a right repeatedly claimed and acted upon, "to supervise Provincial legislation in the interests of the entire people," an Order which has been expelled about forty times from European countries on account of their iniquitous doctrines and evil practices, will have been endowed as well as incorporated in Canada. No more convincing proof of the paramount influence of Roman Catholicism in the councils of the nation could be possibly afforded than is seen in the passage of this infamous Act. And no further proof can surely be required, that Protestants must, if they desire to conserve for themselves and their children the blessings of civil and religious liberty, look elsewhere than to the present political parties for any resistance, of their own motion, to the intolerable pretensions and aspirations of Ultramontanism.

Even yet it may not be too late to convince the authorities at Ottawa that it is their duty to interfere and prevent the Act from becoming law. There are yet five months within which the veto power may be exercised. In the meantime, it is the bounden duty of every Protestant to exert every effort to prevent the passage of the Act. The whole Dominion should let their united voice be heard in the matter or cease to call themselves Protestants.

EDITORIAL NOTES.

A closing union meeting in connection with the week of prayer, was held in St. Paul's, Hamilton, to discuss the action of the Dominion Government with reference to Sabbath Desecration on the Welland Canal and at Niagara Falls. The church was crowded with representatives from all the Protestant denominations in the city. The chair was occupied by Rev. Dr. Laidlaw, in virtue of his office as President of the Evangelical Alliance, under whose auspices the meeting was held. After addresses by Revs. J. H. Ratcliffe, R. H. Hobbs, John Mordy, and the chairman, the following resolutions were unanimously adopted:

That in the earnest judgment of this meeting the opening of the Welland Canal for traffic during eleven hours of the Lord's day by order of the Government of our Dominion is a high-handed desecration of the Sabbath, against which every Christian citizen is morally bound to protest, and we do hereby protest against the same and hold ourselves ready to exert our influence in any way that may be necessary to secure the rescinding of the above order, against which petitions and remonstrances have already been transmitted to the Government without avail, that a copy of this resolution be transmitted to the Dominion Government through the Honourable the Minister of Railways and Canals.

That in the judgment of this meeting the brethren who are striving so faithfully to suppress Sabbath desecration at Niagara Falls deserve our cordial encouragement and support, and the support of all lovers of the best welfare of our country. Resolved, that their appeal for financial aid be commended to the favourable notice of friends of law and order who may have it in their power to give them liberal assistance, and that the collection to be taken up this evening will be placed at their disposal toward defraying expenses already incurred.

During the evening Rev. Dr. Laidlaw stated that the Evangelical Alliance and the Presbytery of Hamilton had petitioned the Government to cancel the order for Sunday labour on the Welland Canal, but that no replies had

been given further than that their petitions had been received.

We hope that every Christian citizen of the country will unite in protesting against the desecration of the Sabbath, and in striving to bring such pressure to bear on the Government that it will be compelled to rescind the order for Sunday labour. The brethren who, in spite of much obloquy, are striving to suppress Sabbath desecration deserve the hearty support and sympathy of all who value the Christian Sabbath.

REV. FRANK M. LESTER has sent a formal reply to the address of the School Board in Kingston, on his return from his trip round the world. He thus gives his views on the machinery of education.

During my absence I have studied the school systems of many countries, and have learned lessons that ought to assist me in coming to right conclusions. The world is wider than Canada or than America. The British Empire itself is wider than this continent, and within its boundaries there are so many educational systems and methods that a man who travels with eyes and ears open cannot help learning things that confirm opinions previously held, and suggest improvements on what he may have thought perfect, or the necessity of revising his former judgments. He gets new points of view, and that of itself is a great matter.

I may say here that my wider experience has convinced me that educational centralization and rigidity are bad. The best feature in our system is the comparatively important place held by the school district and local board. I would advocate the gradual increase of the power of the local boards, both of common and high schools. In order that it changes in this direction may be effected with safety, the people generally must take an active interest in the matter. And why should they not? Can anything else be to them of such interest as the education of their own children? Electing the fittest men as trustees, they should gratefully acknowledge their services when they discharge faithfully the duties of their high office. They should honour the teachers, make their tenure of office secure, pay them liberally, and promote them fairly. Above all, they should remember that they cannot discharge themselves of all responsibility for their children's education by throwing it upon the teacher. The home ought to be the best school. When ever this is rightly understood, the teacher's work will be effective and comparatively easy.

The following chapter from the contemporary records of our neighbours to the south of us, as reported in the press despatches of the 18th inst., is of interest to those who are watching with anxiety in this country the working out of the attempts to perpetuate amongst us a dual school system and a dual official language:

Haverhill, Mass., Jan. 17.—A serious conflict has occurred here between the general School Board and the large French-Catholic Parochial school, which is assuming intense sectarian feeling. The School Board is composed entirely of Protestants, and under the Act of the late Legislature they are, like all other school boards in the State, the legal controllers or custodians of all the schools in their respective districts. No school, religious or otherwise, can be organized without being approved. Sections 2 and 3 of chapter 47, Public Statutes, declare that every school must teach English and its standard be up to that of the Public school. The school in question, attached to the French church, numbers several hundred scholars, being one of the largest parochial schools in the State, and is under the control of Rev. Father Oliver Boucher, of St. Joseph's church. The School Board, ascertaining that English was very briefly taught, French being the principal feature, appointed a sub-committee to inspect. They visited the school, being escorted through by the priest, but were very dissatisfied on finding that French and Church history and catechism were the principal studies, and in practical studies the school was far behind. They therefore reported adverse to allowing the school to continue, and the board to-day passed an order closing the school, and which also states: "The trustee officer is hereby directed under the provisions of section 3, chapter 47, of the public statutes, in consultation with the City Solicitor and the Superintendent of Schools, to prosecute such parents as fail or neglect to comply with the provision of the statute in reference to attendance at school."

The Protestant School Commissioners of the Province of Quebec, it is stated, are about to present a bill to the legislature looking to the more equitable distribution of the taxes paid for school purposes by the neutral panel, as it is called. This neutral panel includes the great joint stock financial and manufacturing institutions of Montreal, the ownership of which, as is well known, vests chiefly in Protestants. The total value of the panel in Montreal,

for instance, is, according to the *Gazette*, about \$15,500 a year. Of this the Protestant schools receive practically one quarter, the property representation of their supporters entitling them to three quarters. Following the system that now obtains in Ontario, the Protestant Commissioners, in the bill which they are about to present, will ask that joint stock corporations doing business in the Province be allowed to declare in what proportion the school tax they pay shall be divided between the two boards. The proposed bill is, of course, the outcome of the pernicious dual system of education which has most unwisely been allowed to obtain a foothold in the Dominion, but apart from that, it is based on right. We shall soon have an opportunity of seeing what ideas of equity a strong Roman Catholic majority in the legislature of Quebec has in a matter involving the well being of the Protestant school system. We join the *Gazette* in hoping that the legislature will do its duty in granting the legislation sought.

THE REV. DR. DUNNING, of Boston, who took a prominent part in conducting the Sabbath School Institute held last week in this city, in addition to being President of the Chautauqua Normal School Union Bible Studies, is also editor of the Sabbath School Publications of the Congregational Church of the United States. While with us he renewed his friendship with Rev. Dr. Parsons, pastor of Knox church, and also with Rev. Dr. Potts, Educational Secretary of the Methodist Church—both members of the International Sabbath School Lessons Committee. It may be of interest to Sabbath School workers to mention that on Dr. Dunning's arrival in this city a paper from a student of the Chautauqua Normal Union Bible Studies was submitted to him, which he took occasion publicly to state, "gave him genuine pleasure and showed a knowledge of the subjects of Normal Study more extensive than is treated of in the text book. Every question was answered correctly." It has transpired that the name of this enthusiastic Bible student is Mr. James McNab, of Bridge Street, Toronto, a well-known elder of Old St. Andrew's, Toronto, and long associated with the Sabbath School work of the Province. The name of the student of the Bible may be mentioned.

The Convenor of the Assembly's Committee on Statistics, Rev. Dr. Torrance, Guelph, requests us to state that he has sent out to Presbytery Clerks forms for the Statistical and Financial returns of congregations and mission stations, and sheets for those of Presbyteries. He would feel obliged to be informed if in any case these have not reached the persons addressed, or if the number of blanks sent is not sufficient.

It is now stated that the story of the murder of Miss Sophia Preston of Portland, Oregon, with a number of other missionaries at Canton, China, is a pure hoax invented by some mischievous and ill disposed person for the purpose of producing a sensation.

The annual meetings of a large number of the congregations of this city were held last week. Owing to the crowded state of our columns, reports of these meetings are unavoidably held over till next week.

BY MAIL. FROM AN INSPECTOR OF PUBLIC SCHOOLS

"We are very much pleased with the Review. We would not care to do without it."

FROM A MINISTER, renouncing his subscription

"Recent numbers of the Review have been most excellent—if I would make any distinction—where all have been so good during the year."

FROM A SUBSCRIBER IN CALIFORNIA

"As I have taken up my abode in this far distant land, I desire to have a Review sent here. I am much pleased with it, especially with the articles on the Shorter Catechism and the Missionary Intelligence."

FROM A MEMBER OF THE W.F.M.S.

"I was very much pleased with the account of 'The Missionary Cent' given in your issue of the 10th inst. I showed it to a lady friend, who is a Sabbath school teacher in the Church of England. She was so much struck with the idea that she adopted it in her class. Hoping that many more of your readers will do likewise, etc."