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TORONTO, THURSDAY, JUNE 26th, 1890.

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Address all communications,

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Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

June 22.—4 SUNDAY AFTER TRINITY.

Morning.—1 Sam. 12.

Evening.—1 Sam. 13; or Ruth 1.

FATHER DAMIEN.—It is pleasing to find that eth charges so cruelly raised against this devoted Priest and labourer among the lepers, are being satisfactorily disposed of. It seemed impossible that these charges should be allowed to pass without investigation, and it is gratifying to note that the result is such as to clear the memory of Father Damien. The fiercest attack on Father Damien's character, which appeared in the columns of the *Sydney Presbyterian*, emanated, we understand, from the pen of a Dissenting minister in the Hawaiian Islands. Mr. Robert Louis Stevenson, the distinguished novelist, has for his health's sake been visiting the South Seas, and has made it his business to inquire into the allegations against Father Damien. He has sent an open letter in the *Scots Observer* addressed to the gentleman to whom we have referred, in which he gives his opinion of the assertions. It is a severe censure of and rebuke to that gentleman. It declares that the charges have been inspired by envy. It goes on:—"You having failed and Damien succeeded. I marvel it should not have occurred to you that you were doomed to silence; that when you had been outstripped in that high rivalry, and sat inglorious in the midst of your well-being, in your pleasant rooms—and Damien, crowned with glories and horrors, toiled and rotted in that pigsty of his under the cliffs at Kalawao—you, the elect who would not, were the last man on earth to collect and propagate gossip on the volunteer who would and did." It appears that Mr. Stevenson has taken pains to ascertain the truth on the subject; so that the slander has recoiled on the cowardly traducer of the dead.

LUX MUNDI.—Mr. Gore had appended to the fourth edition of "Lux Mundi" the following statement: "The author of the essay, 'The Holy Spirit and Inspiration,' wishes to take his earliest opportunity of preventing further misconception of his meaning on one important point, by the explanatory alteration of the following sentences: For 'to argue ad

hominem to reason with men on their premises, was, in fact, part of our Lord's method,' substitute 'It was in fact, part of our Lord's method to lead men, by questioning them, to cross-examine their own principles without at the time suggesting any positive conclusions at all.' For 'He shows no signs at all of transcending the science \* \* the history of His age. \* \* His true Godhead is shown, not by any miraculous exemption of himself from the condition of natural knowledge in its own proper province,' substitute 'He willed to restrain the beams of Deity so as to observe the limits of the science and historical knowledge of His age. \* \* He chose to reveal His true Godhead by His altitude, etc., \* \* not by any miraculous exemption of Himself from the conditions of natural knowledge in its own proper province.' These alterations are intended to emphasize what the author meant to express, and to preclude the supposition that our Lord either (1) used knowingly an erroneous premise to bring the Pharisees to a right conclusion; or (2) surrendered His human nature to fallibility. Whatever limitations of knowledge our Lord submitted Himself to in His Incarnation, were deliberate self-limitations taken upon Himself in 'pursuance of His Purpose of Love.' It is plain, however, that the bearing of our Lord's language, and of the doctrine of the Incarnation on critical problems, requires fuller treatment." It is reported that Canon Liddon, who had denounced some of the contents of the book, has expressed himself as satisfied with the modified statements which Mr. Gore has introduced.

WOMAN'S WORK.—The new place which the Gospel has secured for women has been recognized by all who have come under the influence of Christ. But there is some danger of the "rights of women" being expounded in a manner by no means in keeping with the Spirit of the Gospel. It is well, then, that the true nature of Women's Profession and Work should be kept before the public mind, and this has been admirably done by Mrs. A. J. Broughall in a paper read before the Women's Auxiliary to Missions. The address has been printed at the Oxford Press, Toronto; and it would be well that it should be widely circulated among the Mothers and Daughters of the English Church. This might usefully be done at meetings of District Visitors and Sunday School Teachers.

THE QUEBEC ELECTION.—It is said that few were prepared for the great majority which has been obtained by M. Mercier in the recent election; but there can be little doubt that he owes it in a great measure to the action of the Equal Righters in reference to the Jesuit Incorporation. We pointed out at the time, and any one could see, that the effect of their action would be to drive the French and Roman party in Quebec into one solid mass; and this has, to a great extent, taken place. It may even be doubted whether the Equal Rights movement had any part in diminishing Mr. Mowat's majority in Ontario. Some believe that they were a help to the present Premier; but, however this may be, we have no doubt that they strengthened M. Mercier in Quebec. Now it matters very little to us whether the Government of Quebec is known as *rouge* or as *bleu*; but it matters much that its strength should consist in its hostility to British control; and it seems that this is what the Equal Righters have done for us.

POEMS BY PROFESSOR BOYS.—The late Professor Boys left his manuscripts to Professor Clark, giving him permission to use his discretion as to the publication of any portion of his literary remains. If 400 or 500 copies should be subscribed for within the next two or three months, Mr. Clark intends to publish a volume of Professor Boys's poems at the price of from 25 to 35 cents in paper. Persons wishing to possess copies will kindly send their names, mentioning the number of copies they require, to the Sheppard Publishing Company, 9 Adelaide Street West, Toronto, by whom the volume will be printed and published, if it is found that it is desired. So many have expressed a wish to possess these poems that there would seem to be no difficulty in obtaining the requisite number of subscribers; but it may be as well to make it clear that, unless this is done, the volume will not appear.

## RELIGIOUS EDUCATION.

The motion of Dr. Langtry at the recent meeting of the Synod of Toronto, was one of much too great importance to be discussed by a mere fragment of the Synod; and Chancellor Snelling was manifestly in the right when he declared that the further discussion of the subject should be postponed until a larger number of representatives should be present. Moreover, it will be of great advantage that the scheme should be for some time before the minds of those who are to discuss it, so that the time of the Synod may not be wasted.

As regards the starting point of the proposal, most people in this country are agreed that there is no slight danger to the rising generation in divorcing religion from education, although their agreement goes little further than this general principle. Some are so easily contented that they find no fault with our system of public instruction, as it actually exists. But these can hardly be considered the majority. Indeed it is plain, from efforts recently made, that there is a felt need of some such provision for religious instruction as would be applicable to all our schools.

There are two ways in which this need may be met, either by the extension of the Separate School system, or by the adoption of some general religious teaching which would be acceptable to all Christian denominations. Either way the difficulties are not inconsiderable. The so-called denominational system has not proved much of a success; and, on the other hand, the Separate School system could apply only in places of considerable population, and could not be worked in thinly peopled localities.

What, then, is to be done? The Equal Righters advocate the universal abolition of Separate Schools in Ontario; and this seems to have become the watchword of a considerable number of persons, or even of a large party in this province. We have considered with some care and pains the proposals of those who advocate this method; and we regret that we are still unable to agree with them in this proposal.

It is not merely that there are constitutional difficulties in the way. If these were all, their merely technical character could oppose only a temporary impediment to the change desired. The difficulties seem to us far greater. In the first place, we doubt whether we have a right to overrule the conscientious objections of Roman Catho-