

PRESBYTERIAN REVIEW.

Vol. V.

TORONTO, AUGUST 29, 1880.

WHOLE No. 244.

PUBLISHED EVERY THURSDAY
BY
The Presbyterian News Co.
TORONTO (Limited),
Incorporated by Royal Charter.
W. MORTIMER CLARK, President,
HAMILTON GIBSON, Vice-President,
GEO. H. ROBINSON, Managing Director,
25 AND 27 FRONT ST. W.

DR. HORAT'US HONAR'S LAST HYMN.

ERIN'S OLD SONG OF PEACE.
O'er the green hills of Erin
The old winds wander on,
In calm or storm still singing,
The song of ages gone;
Sweetly that song is swelling,
In strains all soft and low,
The hymn of hope and age,
The psalm of long ago—
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Through the green vales of Erin
Pours the glad joy of love—
The love that passeth knowledge,
Descending from above!
The love of Him who bought us,
And sought us in our sin;
The love that gates who opens,
And bids us enter in.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Through the blue skies of Erin,
The mighty melody
Sings, with its glorious tidings
Of all things true and free;
Of chains for ever broken,
Of life and freedom won;
The sighs of exile ended,
Captivity undone.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Bright hills of ancient Erin,
Grow brighter, balmy still!
And with your melody
The listening valleys fill—
The heaven-tinted music,
Whose cadences are peace,
Whose chords of soothing sweetness
Shall never, never cease.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Fair peaks of emerald Erin,
See Scotland's glens afar,
Cleansing across the ocean,
Beneath the same dear star!
One star o'er both is gleaming,
One hope to both is given,
One love o'er both is bending—
The pardoning love of heaven!
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

They greet each other gladly,
These island sisters fair,
And with each other's air
The heavenly melody share—
True daughters of the ocean,
Each clasps the other's hand,
To give and take the welcome
Of the one Fatherland.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Though Tara's harp lies broken,
And Tara's ball is dumb,
Though Tara's minstrel-voices
Are silent as the tomb;
A sweeter harp is swelling
Through Erin's pensive skies,
And truer words are chanting
The song that never dies.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

Round the old manger-cradle
We gather hand in hand;
Beneath one Cross we shelter;
Upon one rock we stand;
One holy faith is knitting
The kindred West and East;
One Christ the blessed centre;
One Table for our feast.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

One Fiat through the breakers,
One port to all is given;
One love our hope and refuge,
The boundless love of Heaven!
'Tis love to man the sinner,
Free love to earth undone;
The love that knows no quenching—
The love of God's dear Son.
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

One everlasting Gospel
Shines out before our eyes;
One Temple and one Altar,
One perfect Sacrifice!
O sons of men, sore-burdened
With sin's oppressive load,
Of Erin and of Scotland,
"Behold the Lamb of God!"
Peace, peace, from God to men,
Goodwill, goodwill, Amen!

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.*

The deliverance of last Assembly on this subject was, "That the Assembly express its unabated conviction of the importance of religious instruction as an integral part of Public school education; appoint a committee to watch over legislation on this subject in the different Provinces, and endeavour, where practicable, to influence it in the direction of the expressed views of this Church; to co-operate with this end with any similar committees of other branches of the Church; and report to next Assembly."

So far as your Committee are aware, there has been no actual legislation calling for special attention; but it is understood that, in some of the Provinces, there is a prospect of legislation which may require the careful consideration of the Church. It will be especially necessary to assert the principle that schools receiving direct or indirect State aid be required to devote the greater part of their time to the work of giving a full and liberal secular education, and not be permitted to

serve as institutions for propagating sectarian tenets. This Church should protest against any infringement of this principle in new legislation, and use every influence in its power to remedy evils already existing in contravention thereof. Some of our people are suffering wrong in the Province of Quebec, in localities where they are not sufficiently numerous to have schools of their own, by being obliged to send their children to schools permeated in all their exercises by a spirit of aggressive sectarianism.

The Committee referred last year to the use, in Public schools of Eastern Ontario, of text-books saturated with teachings of a character offensive to the religious sentiment of our people. Evidence since received confirms the truth of that statement. But now that the Government is investigating the matter, your Committee are hopeful that the evil will be remedied with all reasonable speed, and that it will be in their power to report some steps in the right direction to next General Assembly. The Committee are glad to learn that in British Columbia, where the law makes no provision for religious exercises, a considerable number of the schools are opened with prayer, and some of the school books contain fragments of religious instruction. Attention is now being drawn to the subject in that Province, and it is to be hoped that gain may result.

The Committee have received a document sent to the Moderator of the General Assembly by the Anglican Synod of the Diocese of Toronto, suggesting the preparation, by representatives of the several religious bodies of Ontario, of a "Short Compendium of the Chief Truths of Christian Faith and Practice," to be used in the regular studies of the schools, as also the restoration of the "Lessons in Scripture History," which were formerly to be found in the Public School Readers. Our Church, we believe, is in full sympathy with the object contemplated in these suggestions.

In regard to this whole question of religious instruction in Public schools, the time has surely arrived when the process of Protestants surrendering all and gaining nothing should cease. Experience has shown the folly of attempting to conciliate the Roman Catholic Church by the "secularization" of our schools. The reason has rather been to produce increased activity in the establishment of Separate schools, on the ground that Public schools are "Godless institutions." It is an intolerable hardship to the parents of a Protestant nation, to be deprived of the privilege of securing the aid of the teachers in imparting to the children under their charge some knowledge of the historical facts of the fundamental truths of that Bible which has been well designated as "the birthright of every Protestant child, and the inalienable right of the Protestant parent;"—and all in the vain hope of conciliating the Roman Catholic Church. Had the effort and ingenuity devoted to this attempt been employed in the perfecting of a fair and workable scheme of Scripture teaching, we believe there would have been no complaint except on the part of those who are irreconcilably opposed to the principles of modern civilization.

Without entering upon details, your Committee are satisfied that a basis for Bible instruction might be found in the scheme of Scripture Readings, now authorized in the Province of Ontario and elsewhere, by following out the suggestion of the Inspectors' Section of the Ontario Teachers' Association; and instead of forbidding all comment and explanation, only prohibiting doctrinal and sectarian explanation, so as to leave opportunity open for explanation and drill in Scripture knowledge. Safeguarded by a stringent conscience clause, this would afford a reasonable solution of the question; although from an educational point of view, a scheme graduated according to the age of the pupils, such as was appended to last year's report, would be preferable.

The Committee feel that at the present time, when circumstances have aroused public attention to the subject, it is due not only to our own people, but also to the other Churches, and the educational authorities of the several Provinces, that this Church express its view with considerable fulness, and therefore recommend the following deliverance as the finding of the Assembly:—

"The General Assembly acknowledges receipt of a communication from the Anglican Synod of the Diocese of Toronto, on the subject of Religious Instruction in the Public schools of Ontario, and expresses its sympathy with the object therein contemplated.

"The General Assembly, while recognizing the chief object of the State in regard to the education of the young, is to secure full and liberal instruction in secular subjects, and that therefore the greater part of the time of every school, aided directly or indirectly by the State, should be devoted to this object, holds that a grievous wrong is done when secular instruction is placed

in such a position as to disparage Christianity, or leave the young unacquainted with the fundamental historical facts and moral teachings of God's Word.

"The General Assembly still adheres firmly to the belief that the Bible should be made in the Public schools the subject of regular, systematic instruction, and rejoices to believe that a rule to this effect, combined with a conscience clause, giving full relief to every objector, and with a clause empowering trustees to dispense with such instruction when they deem it expedient, would be most acceptable to the different branches of the Christian Church.

"The General Assembly appoints a committee to watch over legislation on this subject in the different Provinces, and endeavour, where practicable, to influence it in the direction of the expressed views of the Church; to take steps for securing the co-operation of other branches of the Christian Church for this end; and to report to next General Assembly."

G. M. GRANT, }
THOS. MACADAM, } Joint Conveners.

Mission Work.

"THE BIBLE IN THE PACIFIC."

[THE following introductory matter was inadvertently omitted from the article in last week's issue on the above title.—ED. REVIEW.]

UNDER this pleasing title, the veteran missionary, the Rev. A. W. Murray, has crowned his active career of half-a-century in the cause of evangelization by issuing a volume which gives a detailed account of the translation of the Word of God into the languages of Polynesia. He has drawn his materials from original sources, and has wrought all up into a very instructive and interesting narrative. He records the work done by missionaries of different societies. In all cases, the languages had first to be reduced to writing, and carefully studied; but, by such labour, missionaries have rendered a great service to philology and to philanthropy. Among people so low in the scale of humanity, and with scarcely any monuments, their languages contain almost the only records of their history. Great interest has been taken in these languages by scientific scholars, and much aid has been afforded to their studies by the labours of missionaries in Polynesia during the present century.

Modern missionary enterprise began in the Society Islands, in 1797, when the first evangelists landed on Tahiti. After many hardships and much discouragement, they persevered, and were successful. In 1817 a printing press arrived, and the Gospel of St. Luke, translated by Rev. Henry Nott, was put to press. It was issued when the people were prepared to welcome it. The other portions followed, until the New Testament was put into their hands in 1830, and the Old Testament in 1838. Mr. Nott superintended the printing of what he had done so much to translate, and the British and Foreign Bible Society undertook the responsibility. A great triumph of Christianity was won in these islands, and the Bible has been highly prized, and has exercised much influence for good.

The Raratongan version followed. In that island, discovered by the apostolic John Williams, the people were Christianized chiefly by native evangelists, but the Scriptures were translated by Rev. Messrs. Pittman and Buzacott. The entire Bible was printed in England in 1847-51. New editions have been carried through the press after the careful revision of Rev. W. Wyatt Gill, LL.D., and others. Dr. Gill laboured in that island for nearly thirty years, and has written much to illustrate the manners and customs, the folk lore and songs of the people.

The introduction of the Gospel into Samoa took place in 1830 by means of native teachers. In 1836 Mr. Murray himself, along with five other European missionaries, arrived. On them devolved the duty of rendering the Word of God into the language of the people. They were well equipped for the task, and executed it with conscientious care. They compared their efforts and then revised in common. They also printed the entire version by degrees on the islands from 1841 to 1855. Successive revisions have been made as new editions were required, and it pleased God to spare the brethren, who had so large a share in the translation, to superintend the new editions with references issued by the Bible Society.

Savaii Island had a striking history in the conversion of a people who seemed so fierce to Captain Cook, and who are now so gentle and good. Rev. W. G. Laves laboured among them with great success, and left the translation of the New Testament and the Book of Psalms, which were printed in Sydney, before he went to his chivalrous pioneering in New Guinea.

Christianity in Tonga was ultimately and after many hardships, the result of Wesleyan Missions. The islands

became evangelized, and well ordered in good government under King George. The New Testament was printed in 1849, and the entire Bible in 1860. The Church of Tonga was long most conspicuous for its illustration of Christian liberality, and for the promotion of education. Recent troubles have not diminished the love for the Word of God.

Fiji, now a British colony, was long the dread of mariners. Tongan teachers and European missionaries have also won that group of cannibal people to the Lord Jesus Christ. A noble band of Wesleyan missionaries rendered their services to the translation of the Scriptures. Within fifty years, the entire Bible has been printed in the language of the people, and many thousand copies circulated. In addition to this, a Grammar and Dictionary of Fijian have been published. There are 10 European missionaries, 55 native ministers, and nearly 2,000 local preachers in Fiji; while nearly 30,000 are communicants out of a population of 100,000 professing Christianity. An offshoot of the Wesleyan Mission at Rikimati, a small island 300 miles from Fiji, has also had a conquest by the Cross. The late Rev. W. Fletcher, B.A., translated the entire New Testament, which was printed at Sydney at the expense of the Bible Society.

The Maori race, in New Zealand received the Gospel through the noble efforts of Rev. Samuel Marsden, of Parramatta, and missionaries of the Church and Wesleyan Societies settled among them, and wrought good work. They also translated the Scriptures. The New Testament was printed in 1837, and the Old Testament in 1860. A cannibal people have there illustrated the graces of the Gospel of Christ.

WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

At a Woman's Meeting held in connection with the General Missionary Conference in London, June 9-10, 1880, it was proposed that a World's Missionary Committee of Christian Women should be established, which should form a link of communication between the different national, union, and other societies of local or partial jurisdiction. The object of such a Committee would be to facilitate concerted action on the part of all Women's General, Foreign and Home Missionary Societies:—

(1) For special prayer; (2) for united effort for other objects; as for example, the legal relief of the twenty million of widows in India; (3) for the arrangement of any General Conference that may be deemed desirable. It is suggested that each member of such World's Committee should be requested to send annually some communication from her society, either by letter or printed document, to its chairman, and to each society represented thereon. At the close of this meeting, also, a committee to carry out these suggestions was elected, consisting of the following ladies:—Miss Abbie B. Child, Chairman, Secretary Woman's Board of Missions, Congregational House, Boston, Mass., U.S.A.; Mrs. A. S. Quinton, President of the Woman's National Indian Association, Philadelphia, Pennsylvania, U.S.A.; Miss Bennett, London Missionary Society; Miss Mulvany, Secretary of Church of England Zenana Missionary Society, 9 Salisbury Square, Fleet street, London, E.C.; Miss Reid, Secretary of Scotland Ladies' Association for Foreign Missions, 22 Queen street, Edinburgh; Mrs. John Lowe, 56 George Square, Edinburgh.

MISS ABBIE B. CHILD,
No. 1 Congregational House, Boston, Mass., U.S.A.

ADDITIONAL COMMITTEE

Miss Amelia Angus, Secretary Ladies' Association Baptist Missionary Society, The College, Regent Park, London, N.W.C.; Miss M. A. Lloyd, Church of England Woman's Missionary Association, 143 Clapham Road, London, S.W.; Miss Christina Rainy, 25 George Square, Edinburgh, Ladies' Society for Female Education in India and South Africa; Mrs. Weatherly, 51 Gordon Square, London, W.C., Indian Female Normal School and Instruction Society; Miss Rosamond A. Webb, 267 Vauxhall Bridge Road, London, S.W. Society for Promotion of Female Education in the East; Miss Toolis, 58 St. George Road, London, N.W., Zenana Medical College; Mrs. J. B. Davis, Rochester, N.H., U.S.A., Free Baptist Missionary Society; Miss S. C. Duffice, 34 Waterman street, Providence, R.I., Woman's Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., U.S.A.; Mrs. A. M. Bacon, 3112 Forrest Ave., Chicago, Ill., Woman's Baptist Society of the West; Mrs. A. M. Castlen, Chestnut street, Evansville, Ind., U.S.A., Woman's Board of Foreign Missions of Cumberland Presbyterian Church; Miss Mary F. Bailey, 1140 W. U.S.A., Woman's Board of Seventh Day Baptist

Church; Mrs. H.R. Massey, 1331 Chestnut street, Philadelphia, Pennsylvania, U.S.A., Woman's Foreign Missionary Society of the Presbyterian Church; Mrs. C. N. Thorpe, Philadelphia, Pennsylvania, Woman's Board of Missions of the Presbyterian Church; Mrs. S. R. Keister, cor. Main and 4th streets, Dayton, Ohio, U.S.A., Woman's Missionary Association of Brethren in Christ; Mrs. W. H. Hammer, Oakdale, cor. Stinway Ave., Cleveland, Ohio, U.S.A., Woman's Missionary Society Evangelical Association; Mrs. Benjamin Douglass, President Woman's Presbyterian Board of the North-West, 48 McCormick Block, Chicago, Ill.; Miss Nathalie Lord, Secretary Woman's Home Missionary Association, 32 Congregation House, Boston, Mass., U.S.A.; Mrs. Darwin B. James, 53 Fifth Avenue, New York, N.Y., Woman's Executive Committee of Home Missions, Presbyterian Church; Miss S. E. Haight, Morvyn House, 248 Jarvis street, Toronto, Canada, Woman's Foreign Missionary Society, West. Section; Mrs. E. T. Strachan, 113 Hughson street, Hamilton, Ont., Woman's Missionary Society of the Methodist Church, Canada.

[A request accompanies the above notice that special prayer be offered in all Woman's societies for the conference to be held at Berlin at the call of the King of Belgium with reference to the Liquor Traffic on the Congo river.]

MORE AND BETTER WORK AMONG THE JEWS.

The conversion of the Jews the many are disposed to refer to a far off day. They think that it is at present something about which the Church has little or nothing to do. "Ephraim is joined to his idols" is the prevalent sentiment and nothing but the latter-day transformations and revolutions can bring Israel to Christ. Under this false idea prayer and effort are thought to be wasted upon them, and better employed in other directions. Bring the Gentiles in first—let the fulness of the nations be realized through the Gospel, then shall it be Israel's turn to rejoice in Immanuel's redeeming love.

But is it right to so defer measures looking to the redemption of God's ancient people? Is it not true that they are now beyond the reach of Christian effort? Is it wise to leave them outside of Gospel influences and agencies? Is the Church of Christ justified in neglecting them even though she is so active in missionary labours among other and more promising populations? Ought not her motto to be, not less zeal and consecration in Gentile missions, but greater faith and activity in effecting Jewish conversions?

McCheyne read the Church's responsibility in its true light in his day and started agencies that God has signally blessed. The mantle of this godly man has fallen upon others, and Europe has attested in the hundreds of Jews who have been converted to the Lord the beneficent efficacy of her enterprises among them. The movement grows and cheers those who are giving to it prayer, money, time and service. Professor Tholuck estimates that during the present century one hundred thousand Jews have been brought to the Saviour. Surely such a fact ought to be an inspiration to others to labour among them wherever they are found. It shows that God still has "a remnant" among them who are to be gathered from generation to generation, and who, where the right methods are pursued, are susceptible to the Gospel of Christ.

And would not richer results crown larger Christian activity? Or, if the mountain-removing faith is necessary to the desired increase on account of an existing natural blindness, let the all-overcoming power be called into play. Or is this the kind of work requiring special "fasting and prayer," or the higher order of the spiritual forces, let the adequate agencies be employed and they will be attended by corresponding fruits. The Jews are not beyond the reach of the Christian Church if she will rise to a sense of her responsibility, and exert, as she ought, her latent energies.

American Christianity has not given the attention to her Jewish residents that either their number and promise warrant, or her power, wealth and adaptability demand. Foreigners from Europe she seeks to mould and save as they swell the native population from year to year, yet the Jews, who are multiplying so rapidly in our midst, she sadly neglects. Is this either for her or their interest? Surely, if viewed from right standpoints, she has among them a field for usefulness that deserves cultivation, and which, if properly and wisely tilled, should produce much fruit to the honour of divine grace. Our Christianity is pure; and this is what Judaism most needs. Ours is an intelligent Christianity, and the Jews are a thinking people. Ours is a loving Christianity, and the Jews have hearts to be touched by its moving appeals. Our Christianity begets self-sacrifice,

and to succeed among the Jews self-denial is requisite. The Christianity of our land has wealth and men at her disposal, and these are needful to duly prosecute her enterprises among them. She has a history of freedom and development back of her that tends to enforce her claims among a people who have been persecuted elsewhere, but who here find an asylum of independence, peace, comfort and security in no other country so fully enjoyed. She teaches a practical religion, and so should command the attention and affect the life of so practical a people as the Jews. She has a divine energy guaranteed to her to verify her truths and to renovate and to sanctify the nature, and this gracious power is what, above all other things, is necessary to open the Jewish eye and heart to a discovery and reception of Jesus Christ as the true Messiah.

Another consideration that deepens the obligation resting upon American Christians to do more for the conversion of the Jews is that God is bringing them to the United States in increasing numbers. Here they enjoy a larger freedom than they do among other nations. Here they are brought in contact with our general educational, political, commercial and religious agencies. Touched on every side by a Christian civilization, they insensibly catch something of its spirit. They are more or less affected by the liberalizing tendencies of the Public school, of the press, and of the times. They become more imbued with American thought, and are more responsive to American culture. The old religion gradually loses its hold upon the mind, and there is more readiness to take up with the new. Under these circumstances were Christians as "wise as serpents and as harmless as doves" in working among them personally and directly, actuated solely by the love of Christ, and labouring with zeal and persistence, they would find hundreds of them impressive in a way and to a degree little imagined. We must rise above the denunciatory spirit and the feeling of caste, dismiss the air of superiority, treat them with charity, love and respect, and show an interest in their social and moral as well as their spiritual well-being. We must pray for them, and expect saving results from the means employed in their behalf.

Special measures should be inaugurated for their enlightenment and salvation. Missionaries suited to the work should be secured and supported. Missions should be established in all large cities, where the Jews are becoming so influential a force. Suitable literature should be pressed upon their attention. Everything should be done to remove their prejudice, to win their respect and to command the Lord's blessing. Especially should our church doors be open to them and they be invited and urged to attend our Sabbath services. A zealous minister once told us that he was frequently favoured with Jewish hearers upon his ministry. And why? Because he recognized them on the street, spoke kindly of them from the pulpit, and sought their good as he had opportunity. More of this kind of work by pastors and people would bring numbers of them under Church influence. And could not our Sabbath-schools reach many of their children? Surely more could be done in these directions than is being done. It becomes all Christian labourers of every denomination to get over the sentiment so prevalent that the Jews are not wanted as neighbours and as church associates.

We must not forget that by race they are our Lord's brethren. We honour their pious patriarchs, and prophets, and inspired teachers. We stand related to them as citizens. They also are one day to share with us a blessed inheritance of grace and glory. Why, then, should not all Christians hasten the day of Israel's return by all legitimate means, and encourage and sustain all agencies in this and other lands for their speedy conversion to their and our Lord? If one hundred thousand converts from among them have rewarded prayer and effort during the present century, why may we not expect a million during the next century under the combined and earnest labours of Christian America and Europe?—Philadelphia Presbyterian.

MISSION NOTES.

MISS BLACKADDER has arrived safely in Trinidad.

YOUNG ladies willing to devote themselves to teaching in Trinidad will please apply as soon as practicable to Rev. P. M. Morrison, Agent of the Church, Halifax. There are three vacancies to fill this fall.

A CONVERTED Chinaman on our Pacific Coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of 200 of his companions. The work in New Guinea has been wonderfully accelerated by such heroic lives.—The African News.

* Report presented to the last General Assembly.