

## The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21  
23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be  
addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line  
per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line;  
1 year, \$3.00. No advertisement charged at less than five lines.  
None others than unobjectionable advertisements taken.

Toronto, December 13, 1894.

### The Late Professor Thomson.

THE estimate which a man forms of others often furnishes a key of his own character and abilities. When Professor Thomson wrote his beautiful eulogy on Professor George Paxton Young, on the occasion of the Knox College Jubilee, he was penning lines which throw light on his own character, and as a bright spot on a memorable scene, they will be long remembered. Professor Thomson was a sincere admirer of the great mathematician and metaphysician. He is said to have been profoundly influenced by Dr. Young, and in some respects their traits of character met. When Mr. Thomson writes of Dr. Young, that he was "singularly childlike in the openness and simplicity of his character great in the unconsciousness of his own greatness. transparently pure in his life, one who loved truth supremely and knew that God is truth," he was portraying elements in his ideal which were reflected in his own character. A more unassuming man it would be difficult to meet. He was singularly disinterested, and his estimate of himself was a very humble one, and one striking example of this extreme modesty is to be found in his refusal to accept the degree of Doctor of Divinity offered to him in connection with the Jubilee of Knox College. In the opinion of his colleagues and those who knew his worth, no one could have been more deserving of the honor. He was President of the Alumni Association, at the time, a ripe scholar, recognized as such on all hands, and a professor in the institution whose Jubilee was being celebrated. But he shrank from the distinction, being of the opinion that his merits were made too much of, and that he had not grown old in the Master's service. But he did not shrink from the call of duty. Although for years not in robust health he accepted his share of the work of the college and of the Church and performed his part with a thoroughness which revealed thorough the man. His mind was of a lofty type. The ideal mingled in his mental texture, but he was practical in his conclusions as he was severe in his thinking. He estimated the value of every thought and action, and therefore his short life was a useful one. He did not live for self; nothing could be farther removed from his reckoning than his own interests. Neither the ambition to follow whither his penetrating mind was able to lead him, could lure him from the tried paths in the theological field, nor the desire to shine in the firmament of advanced thought, from the clear light which had guided his spiritual forebears in their experience. But whither conscience pointed he went, and went intelligently and

freely. In his special subject he was master. Few minds in the Church were keener or clearer and he was fully abreast in his reading, if not in acceptance of the more advanced views. He was gradually rising to assured prominence in the councils and work of the Church when he passed away. In the class-room his teaching was leaving its impress more distinctly year by year and he was growing in the esteem and affection of his students. He loved the students: they returned the warm feeling. Among the Alumni he was respected and he was taking his place as a leader of his contemporaries. His articles in Knox College Monthly were always received with respect, and through the columns of that magazine he performed useful work. In every department of the Church he was deeply interested, and watched the operations of the various agencies with the eye of the student of events. His loss to the Church is said to be very great. Cut off in youth, he has had but little opportunity to write his name on the broad page of her history, but the purity of his life, the singleness of his aim, his devotion to duty, his rare talents will live enshrined in the hearts of those who knew him, and his high character will leave behind it an example which good men will deem precious and love to follow.

### Religious Instruction in Public Schools.

The position taken by Principal King and Chief Justice Taylor at the meeting of Synod in Winnipeg will meet the approval of the Presbyterian Church generally. No greater disaster could befall our nation than to legislate to displace God's word from the school curriculum. This would be to declare nationally that God's authority in matters of religion and morality is not binding in the subjects. Agnostics desire this, but the people of Canada are not agnostics and very few indeed desire that the purest morality and most elevated religion the world has ever seen, the morality and religion we received from the Christ of God should be kept back from their children, with the solemn sanction of a judgment to come. The question rises, can any change be made for the better? Is political partyism so blind, intolerant, and vicious that our public men cannot unite on this highest of questions? Let us make an honest trial. Our Roman Catholic fellow-citizens accept God's word and the morality of Christ, and are as anxious as Protestants to have religion taught in the schools. Indeed they have secured for themselves that privilege in Quebec, and in Ontario where it is denied to Protestants—if not by law yet practically. They then surely will not object if in our public schools religious instruction is given; always maintaining the conscience clause in the law—might not the leaders of Protestantism, both lay and clerical, make the first advance and wait upon the hierarchy by whom the Roman Catholic community is led and discuss the matter? It may be that no insuperable difficulty is in the way. It is at least worth trying.

### Was Moody Right?

"Philabethes" has asked the question; let us attempt an answer. Mark i: 15 Our Lord says "Repent and believe the Gospel." Acts xvii: 30 Paul says "Now God commandeth all men . . . to repent." John vi: 29 Our Lord says "This is the work of God, that ye believe, etc." 1 John iii: 23 John says "This is his commandment that we should believe, etc." Acts v: 32