

youth upon which the existence and preservation of the state depend.

It might not be so necessary to insist upon this, if it were known that all parents could or would do their duty as regards the religious instruction of their children. But, in the first place, strange as it may appear, many parents, even among professing Christians, are indifferent to a degree that is simply amazing, about the religious instruction of their children; others for various reasons are incapable of imparting it; and there are yet other parents who have no religion to impart. If it be said that all these considerations do not, after all, lay this duty upon the state, it is nevertheless all the more clearly and imperatively its interest, for its own sake, to see that some knowledge of religious duties and obligations are imparted to the youth of the country. It also makes it all the more the duty of the Church to teach and impress upon parents their duties to their children, and to qualify themselves to discharge them; and in the meanwhile to supplement the neglect or indifference or inefficiency of parents by doing more, and whatever is done moves systematically for the religious instruction of the young than it is now doing, although by one means and another the Church is now doing much in this way.

But again it is said that all the religious instruction that is or can be imparted in the public school is too insignificant to contend about, and that it could be better to let this semblance go than attempt to keep it up at the sacrifice of a common school system of education for the whole body of the people. It is said, "What do your reading, often in a very perfunctory way, of a few verses of Scriptures, repeating the Lord's prayer, the Apostles Creed or the Ten Commandments amount to that a common school system should be endangered or made impossible for? We admit there is something in this, but it may be observed that the very same line of argument could be equally urged against Sabbath School instruction being of much or any value. Consider the very short time only which can be given in Sabbath School to anything like definite religious instruction, not more than half an hour in most cases; consider also the youth and inexperience of those who for the most part give this instruction, and all the other circumstances which tend to detract from its being of much account, and the same argument may be employed against it, as against religious instruction in the common school; and yet few would have the hardihood to say that it is of no use and so might as well be given up. The same course of argument might be used to show that family worship daily is of little or no use. What signifies, to make it worth keeping up, the reading of a few verses of Scripture, the singing of a few stanzas of psalm or hymn, and offering a few words of prayer?

The fact is the value of these things, even of the preaching and hearing of sermons, it might be added, does not consist mainly in the amount of definite religious instruction imparted. There are other things as important, in some respects more important, than simply imparting so much instruction. It is so with religious instruction in the common school. It is not the main thing, the all-important thing. What is more important, what makes it invaluable and worth keeping up, even at the expense of keeping up a separate school system, if Roman Catholics cannot join their fellow-citizens in doing it, is the recognition that is made in prayer, in reading the Scriptures, in teaching the fundamental principles of all true morality, of the existence of God, of His sovereignty and propriety in us, to use the quaint language of the Shorter Catechism; of our dependence upon Him, of His Fatherhood, the recognition of something that is spiritual and divine; the cultivation of the habit of devoutness and reverence as regards sacred and divine things; the fact, in a word, that the concerns of our daily, ordinary life and work are deeper and broader and higher than appears only on the surface; that humble and mean as they may seem to be yet a relation to God, that religion has to do with all our life to permeate and sanctify it all, that even we may eat and drink and do all to the glory of God. This way of looking at all things, this habit of mind, and the character which grows out of it are of more importance than the instilling of so much religious instruction, and it can be so far taught even by the few and simple religious exercises at the opening and close of school of reading

the Scriptures or of prayer, or of repeating together some part of the decalogue, or some similar act done in a becoming spirit and manner. Much depends, it must be acknowledged, upon the spirit and manner in which any professedly religious act is performed. The personal element, a powerful one it is, comes into play here, and too large and important to allow of our entering upon the discussion of it. But if the recognition daily in the family by family worship of God and divine things by reading the Scriptures and prayer; of the recognition of the same things in the Sabbath School make them worth keeping up and maintaining, even though little definite religious instruction be conveyed, for the same reason it is important that in the daily school life of children and from their earliest years these simple religious exercises and all that they imply should be kept up, and in a right spirit and manner performed.

#### VACANT CHAIRS IN KNOX.

THE General Assembly having remitted back to the College Senate and Board the whole matter of appointments to the vacant chairs in Knox College, these bodies have lost no time in getting to work. A re-arrangement of the chairs has been agreed upon, and doubtless will be submitted to the Church very soon. Meanwhile we may anticipate the official announcement by giving our readers the facts as far as they are available.

The chairs arranged for are: I.—A chair in New Testament work, comprising all questions relating to the New Testament, viz., the Canon, the text, Introduction, Exegesis and Biblical Theology. This chair has been assigned to Principal Caven. II.—An Old Testament chair, to include similar questions. This will require a new professor. III.—Prof. MacLaren remains in charge of the chair of Systematic Theology. IV.—Dr. Proudfoot has charge of his old subjects: Homiletics, Pastoral Theology, and Church Government. V.—The fifth chair includes Church History and Apologetics, and for this a new professor will also be needed. While this scheme is not absolutely ideal, it is undoubtedly the best which could be made in the circumstances.

If only the Church would increase the endowment of the College so far as to warrant the Board in calling for three new professors, no doubt a better re-arrangement would be made, and Knox put at the very forefront of American Colleges.

#### THE GREAT FRENCH-PROTESTANT FESTIVAL AT MONTE-BELLO, QUEBEC.

"L'AUREORE" terms it "the finest gathering of the French-Protestant forces that there ever has been in this country." The readers of THE CANADA PRESBYTERIAN, I take for granted, would like to hear something about it, as they take an interest in French evangelization. I shall try to gratify them, not acting like some who when they put their carriage into a driving shed, take as much room as would accommodate three. Items within quotation marks are translated from *L'Aurore* of June 29th:

It took place on Thursday, June 20th, "beneath the shade of the great trees of the Papineau Manor." Delightful weather, excellent arrangements, good-fellowship, everyone anxious to make the gathering, as much as he could, a success.

By 7.30 a.m., Dalhousie station, Montreal, was filled with those beings whom, in bygone days, people held in the greatest contempt, and whom they called 'Swiss,' but whom they have now to respect an account of their number, their intellectual culture, their social position, their moral qualities, and their Christian conduct."

More than 400 went from Montreal and neighborhood, to Monte-Bello, where they were most kindly received at 1 p.m., by M. Papineau and a host of friends, who had arrived before them from Ottawa and surrounding places.

M. and Mlle. Papineau treated the committee to a sumptuous dinner in the Manor House. The excursionists scattered themselves through the woods and partook of refreshments under the great pines of the St. Louis Square.

About 2.30 p.m., the Secretary announced that it was time to proceed to business. M. Papineau was enthusiastically appointed chairman.

The great verandah of the Manor House did duty as a platform. The choir, led by M. Marceau, opened the meeting with the hymn, "*Chante et triomphe, Eglise de Jesus*" (Sing and triumph, Church of Jesus.) "The heart was stirred by hearing these notes of triumph which the mountains and the green forests echoed again and again."

More than 1,000 are supposed to have been present. The different churches—Baptist, Methodist, Anglican, and Presbyterian—were well represented by their pastors and missionaries.

Rev. M. De Gruchy led in prayer. The chairman then addressed the meeting, speaking first in French, and afterwards saying a few words in their language, as a mark of respect to the English-speaking part of it.

Rev. M. Amaron, of *L'Aurore*, read an address to the Governor-General, from the French Protestants of Canada, which he moved should be sent to him by a deputation. He said that His Excellency and Lady Aberdeen would have been with them on the occasion, had they not been hindered by other engagements. The motion was seconded by M. J. Herdt, and most enthusiastically adopted.

Addresses were given by Rev. M. M. Lari-viere, Massicotte, Lafleur, and Dr. Chiniquy. Though the speaking lasted more than two hours, none of the hearers seemed to be wearied.

Mlle. Duhamel, niece of Archbishop Duhamel, of Ottawa, a famous singer who lately connected herself with the Presbyterian Church, delighted the large audience with a song very difficult of execution, which she sang in the open air, without accompaniment. Her hearers were not satisfied till she again let them hear her well-trained voice."

M. Amaron moved a warm vote of thanks to M. and Mlle. Papineau for the great kindness which they had that day shown the French Protestants of Canada. The resolution was seconded by Prof. Coussirat, and adopted with a volley of cheers. M. Lafleur closed the meeting with the blessing.

The Assembly then dispersed to visit the museum, the mausoleum, the old manor, the large and magnificent gardens, and the enchanting banks of the Ottawa. There was very little time for athletic sports, but what there was, was well spent.

"At 8 p.m., the visitors from Montreal, took their return train, and at 8.30 p.m., those from Ottawa, theirs. At midnight, without accident, somewhat tired, but with a joyful and thankful heart, every one reached his home.

"Those engaged on the railroad say that they have never had an excursion of more than 400 persons so respectably dressed, and so well-behaved—no drunkenness, no bad language, perfect kindness and courtesy. This says much for the great principles which we profess and follow. T. F.

Pascal went to hear a great preacher in Paris, and found a man in the pulpit. And that made all the difference to a man like Pascal. And we want to rear up true and genuine men for all our pulpits, men who shall set themselves resolutely to all learning, but who shall on that account be all the more men, and all the better men. It is not what the preacher has learned in the schools; it is not the preacher's literature that impresses Pascal; it is the preacher himself.—Rev. Dr. Alexander Whyte.

The St. Louis *Observer* (Cumberland Presbyterian) sees in the Manitoba Separate School dispute another proof of the hostility of the Roman Catholics to public-school education. It says: "The situation in Manitoba is a good object lesson for this country. If it were possible to force separate schools in the United States it would be done before the beginning of the next school year. Our only safety is in eternal vigilance."

The plague, which ravaged South China last summer, is said to have broken out anew, this time in and around the Portuguese settlement of Macao. The Singapore *Free Press*, however, thinks that bubonic plague is endemic in Canton and Pak-hoi, and that the foreign settlements in these Provinces can never be wholly free from sporadic cases of this disease.