

of memorials by the Minister of Justice and his colleagues does not close every door at which we may legitimately knock.

It is still open to us to approach the Sovereign, but before doing so it is quite certain that additional memorials will reach the honourable gentlemen who reign at Ottawa, and that they may have abundant opportunities of putting things right. They shall hear this time, not from a Presbytery or an Evangelical Alliance, but from the rank and file of the voters of the Province. Meanwhile there need be no feigned alarm of violent measures being adopted as far as Protestants are concerned. All that is called for and contemplated is honest manly firmness in maintaining what is just and right, and in refusing to let it go at the beck of those whose present or prospective exigencies dictate that they should do otherwise. I venture to predict that if any count upon manipulating this affair forced by the Jesuits through the Government of Quebec and by the recent action of the Ottawa Cabinet before the country for a verdict—in such a manner as to try, to secure in future the solid ecclesiastical vote without affecting serious changes in the ranks of their Protestant followers, they make a mistake, and one that will result in much loss to them. It will be found that very many fair-minded and patriotic citizens are ready to blot out party lines in view of the grave issues now pending. Not a few have already taken this step, and are waiting to show, at the proper moment where they stand.

The rights of the people and the honour of the British Crown have been invaded by the Jesuit Act, and it is reasonable and certain that those who passed it and those who take the responsibility of refusing to make it void will be held to account. The lack of inclination and courage to set it aside, arising from party reasons, and not the lack of legal power, is what many judge to be the cause of the present crisis. The people understand full well how to estimate the assertion with which their memorials are dismissed, that this is a fiscal matter which cannot be interfered with by the Dominion Cabinet. Every one knows that it is wholly an educational question, pressed into its present position by the governing force of a compact ecclesiasticalism which politicians of every stripe do not care to displease. The pith of the transaction may be given in few words. Mr. Mercer and his Government have done the bidding of the Pope, the Jesuits, and the Hierarchy, and in recognition of this he is made a Doctor of Laws by the Jesuit University of Washington, and will receive many other honours.

If this is the case, then the Jesuit Act is a mere pretext, and it cannot be denied that there is specific provision made in the British North America Act for the exercise of the veto power in such case. Having carefully considered the history of the matter, I venture to say emphatically that the British Sovereign, in taking possession of the estates in perpetuity for educational purposes, was not guilty of any such spoliation of the suppressed Order of Jesuits as is implied in Mr. Mercer's "Act of Compensation." No "compensation," on "moral" or any other grounds, can be allowed for wrongs which the British Government never inflicted on the Jesuits. To propose such is a reproach and an insult to England. Even if it could be shown, which it cannot be and never has been, that the Jesuits suffered unjust loss by an Imperial Act, surely it is not for the Legislature of Quebec to arrogate to itself the functions of the British Parliament and Crown, and what is equally illegal and pre-eminently offensive, call in the aid of the Pope to settle such loss. What loyal subject of our Queen can fail to resent the indignity shown to the head of the nation and its Government by such proceedings? The Jesuits' Estates Act is *ultra vires* on the part of the Provincial Legislature, and should, on this ground alone, be set aside. In direct contravention of British law and practice, it recognizes in connection with the work of legislation the authority of a foreign potentate, and thus encroaches upon the freedom and independence of Parliament, and is therefore most dangerous to the interests of our country. How else can such statements as the following in the Act itself be understood? "The Holy Father reserves to himself the right of settling the question of the Jesuits' estates in Canada." The property is to be disposed of "with the sanction of the Holy See." The agreement with the Government is to be "binding only so far as shall be ratified by the Pope." The Government is to retain the \$400,000, "until the Pope has ratified the settlement and made known his views respecting the distribution of the amount in this country." Thus the Act of a British Provincial Parliament has to be "ratified" by the Pope and public money is to be distributed in this country as he wishes. Nor is all. These estates have been forfeited by Father Tougeon, the representative of the Jesuits, at \$2,000,000. One hundred and sixty thousand dollars have been disposed of by this Act, what has become of the remaining million and a half? Can anyone answer this question? On what

"moral" ground is this information withheld from the country? Do the Protestant Committee of the Council of Public Instruction intend to homologate the provisions of this unjust Jesuits' Bill by accepting the \$60,000 offered them? If they do so it is certain that they will act in direct opposition to the convictions and efforts of those they are supposed to represent. Their wisdom would be to refuse to be allured by this little prize, and to delay action in this behalf until the petitions being now signed throughout the Province have reached the Governor General in Council and have been disposed of, and even until action has been taken upon the memorials from all parts of the Dominion that may be laid at the foot of the Throne.—*Rev. Principal MacPhear, D. D., in Mail.*

Contributed.

THE VALUE OF RIGHT THINKING

HOW SHALL SUCH THOUGHT BE AWAKENED IN THE CHILD?

BY MRS. J. L. A. FLEMING, TORONTO, ONT.

The mother of a little girl, who died at an early age, found in her daughter's desk a paper on which was written:—"The minute I wake up in the morning I will think about God. I will mind my father and mother always. I will try to have my lessons perfect. I will try to be kind and not get cross. I want to behave like God's child. Surely this obedience, gentleness and faithfulness to daily duty were the outgrowth of the purpose and determination, 'I will think about God.' Such thought forms character right. All character is formed by thought. A criminal never becomes such by acts alone. Crime has been thought of, pondered over, and excused until it has become so familiar it seems no longer crime. A saint becomes a saint only by constant communion with God; with His thoughts turned over and over in the mind until they become part and parcel of the man. The thought life is the only real true life. 'As he thinketh in his heart, so is he.'"

Thought controls action. Some one has said "The world is full of purposeless people, who are content to drift or float through life." Alas! that the Church is full of purposeless Christians, who expect to float into heaven, because of their Church membership. And the Sunday school full of purposeless teachers, who feel their duty done when they "get through" the lesson. All these are without purpose or success, because so without thought, for as right thinking forms character, so right thinking determines purpose. Right thinking determines purpose, and leads to action.

If this is the case, then the teacher or more important work for the teacher than to lead the child to serious thought, since "children of to-day are the men and women of to-morrow." How shall it be done?

1. We must be such thinkers ourselves, for whatever else the children study, they never fail to study us. The teacher is one of the first books. To make the children what we wish them to be, we must first make ourselves what we should be. We need not think to preach unless we have first practised; for the old truth holds good in the moral as in the natural world, "water rises no higher than the spring from which it issues." Some one has said: "A wonderful diamond is on its way to England from Africa to be cut. Cut in one way it will be the most valuable brilliant on earth, in another, it only becomes a third-rate stone." Shall it be carelessly or thoughtlessly cut? If God gives to your hand and mine valuable diamonds which—whether we will or not—shall bear our impress through eternity, shall we dare to run the risk of making them "third-rate stones" through our lack of thought? It is impossible to over-estimate the influence on the child of holy thoughts worked out in the life of the teacher.

2. Give the child something to think about. Just going through a lesson never arouses thought. The stories have sometimes become so familiar, that they may cease to be interesting, unless presented in a way to hold attention. If the lesson is old, let us make it new by a new way of putting it; for what is good teaching but the "art of putting things." If we find our children inattentive, and if we are conscious of sameness in our teaching, let us be sure the fault is in us. Perhaps in the way we studied the lesson; we are so apt to study just for our classes, then we shall fail every time. If we study first to nourish our own spiritual life, and for our own growth in grace, if we have thought the lesson into our own hearts, we may be sure the children will not fail to get something new and strong every time we teach.

3. We must have with our teaching the accompanying power and blessing of the Holy Spirit. We may crowd into the child mind much of the truth—even the solemn truths of God's Word—and it will be labour in vain, unless the Holy Spirit touches with His fire the little hearts, making them burn with love and holy thought. And we need never teach without this power—for if God has ever promised anything, He has promised freely to give the Holy Spirit to them that ask. "Go speak to Jesus first, think with His thoughts—burn with His sacred zeal—then meet the child as one who comes transfused from the mount of prayer." February 14th, 1899.

CHRISTIAN GUILDS

(Continued from first page.)

parish guild would naturally have a committee to look after the work of the Young Men's Christian Association, just as is the case at present in the guilds in the Church of Scotland, and this committee would co-operate with the Young Men's Christian Association, and so remove many occasions for friction.

SHOULD THERE BE SEPARATE GUILDS FOR THE SEXES?

In one respect, the Scottish Churches, in my opinion, have made a mistake. The organization of separate guilds for young men and young women may be better for Scotland, and possibly for some Churches in this country; but it is better for most American churches to combine the sexes in the parish guild, as in the Societies for Christian Endeavour. However, there is no reason why the parishes should not have their freedom in this matter. But, whatever may be decided upon in the parishes,—and it is certain that there will be differences of opinion on this point,—all men's guilds and women's guilds should be united in the same union.

The guild system opens up many questions of great importance for our times. It is clear that the Christian Church never has been efficient when it has depended altogether upon preaching from the pulpit by ordained ministers. It could not have mastered the Roman empire, or the German tribes, without the organization of the laity in associations, guilds, and orders for Christian work. There never was a time when the Christian Church had a greater strain upon her energies than at present, and this strain can be sustained only by the organization of the entire Church—men, women, and children,—as workers for Christ. The great military organizations of Europe teach the Church that she must organize her citizens in some similar efficient method as an army of Christ, and set it on the march to that great war that will result in the conquest of the world for our God and Saviour.—*S. S. Times.*

Correspondence.

THE VICTORIA INDUSTRIAL SCHOOL.

(To the Editor of the PRESBYTERIAN REVIEW.)

DEAR SIR,—Will you kindly permit me to make through your columns the painful announcement that we have received the last boy we can accommodate at the Mimico Industrial School. We have crowded the lads together as much as a school can hold.

been compelled to close our doors. We have done all we can and have undertaken heavy financial responsibilities in erecting the building we have, and providing for the proper maintenance of over one hundred boys.

The crying need of a school is evidenced by the number of applications pouring in. Its efficiency has been shown by the improvement of the boys under our control; but we cannot under present circumstances proceed with the erection of another cottage, which would, moreover, accommodate only sixty of the seventy present applicants. We can only place the responsibility on the people in general.

The case is serious—awfully serious. We realize the hardship that these boys will undergo and we can do nothing. Scores of boys are drifting, through force of circumstances, into a life of vice, dishonesty, drunkenness and rapine and may be murdered. We can only look on and grieve.

Yours respectfully,
W. H. HUSTON
Hon. Sec. Toronto Industrial School Association.

HOME MISSION FUND.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—I beg leave to remind congregations that the Home Mission Committee meets in Toronto, on the last Tuesday of March, and that all contributions for Home Missions and Augmentation, should be in the hands of Dr. Reid, not later than the 15th day of March. So far the contributions sent the treasurer, are not sufficient to meet the loans effected, last October, (and which are now coming due) to pay the claims of Missions and Augmentation, due 30th September last—not to speak of the claims for the present half year, which alone will amount to \$35,000. Unless, therefore, a very large sum comes in before the above date (15th March) the Committee, in view of the large deficit, will be compelled to retrench in its grants for 1899-90.

Ordained Ministers and Probationers desiring appointments in the North West and British Columbia, or any other special fields, should send in their names at an early date, to the Convener.

The Trustees of the Nisbet Memorial School, at Prince Albert, have asked the Home Mission Committee to select a minister who shall assist in teaching in the school, and also do mission work upon the Sabbath. Applications for this position will also be received. Fuller particulars regarding the duties required may be learned from the Rev. Dr. Jardine, Prince Albert, N.W.T. Yours, etc.,

WILLIAM COCHRANE,
Convener Home Mission Committee.
BRANTFORD, February 20th, 1899.

MR. FEGAN'S BOYS.

(To the Editor of the PRESBYTERIAN REVIEW.)

SIR,—Knowing your columns are always open to the advancement of humanity, I venture a few lines on a subject near my heart, viz. the poor boys under the special care of J. W. C. Fegan, Esq., of the Southwark House, London, England. Mr. Fegan is truly a man after God's own heart, whose chief

aim is to win the boys for Christ, as well as to shape their characters for a successful future.

Your readers will be delighted to hear of God's blessing on these efforts. I am in touch with these boys and read with intense interest numberless little notes from them and their masters. On a boy, J. F. writes: "I can give the boy credit for being truthful and willing to do what he can, he is a member of the Methodist church and meets in Bible class."

Mr. C. L. writes: "I will keep him another year at \$125. At our annual S. S. meeting we appointed him treasurer of the school, have taken him from the Bible class and made him one of the teachers. He has seven boys in his class, two of them are P. B. and W. P. (our Home boys). I think he will do well, the boys seem pleased with him."

The Colonial Superintendent, Mr. Bruce, suggested at New Year's (to about 200 who are wage earners), that it would be very nice for them to join together and send a surprise New Year's gift to Mr. Fegan to help to feed some of the hungry boys in the five million people city, and to help to give some other poor chap a chance where he could be sure of work and do well; and almost incredibly the little gifts, as low as fifty cents, came rolling in from willing and grateful hearts for help received in the time of need, to the grand total of \$507.85.

A more powerful argument for the success of the work and the character of the boys could not be.

Mr. Bruce left recently for England, and will (D.V.) return April 10th to the Distributing Home, 255 George St. Toronto, with 100 fine fellows, for distribution among farmers.

Those anxious to secure a boy may write to the Home, or either of the Canadian Council, H. P. Dwight, Esq., Supt. North-Western Tel. Co., Toronto; J. Medley, Esq., *Monetary Times* Office, Toronto, or to Yours, etc.,

Wm. GOODFRAM

Church News.

TORONTO PRESBYTERIAL SOCIETY.

TORONTO Presbyterial W. F. M. Society held its fourth annual meeting in Cooke's church, Wednesday, February 27th, there being two sessions, one at 10.30 a.m., the other at 2 p.m. The morning session was opened with devotional exercises, conducted by Mrs. G. H. Robinson, the first Vice-President, (who, in the absence, through illness, of the President, Mrs. Brimer, occupied the chair), assisted by Mrs. Fizzell. The minutes of last annual meeting were read and sustained. The Treasurer's statement showed a balance to the credit of the Society of \$5,011.89. This sum was contributed by thirty-one Auxiliaries and sixteen Mission Bands within the bounds of the Presbytery of Toronto, with a donation of \$272 from the Woman's Association of St. Andrew's church. Nearly 2,000 lbs. of clothing, about one-third of which was new, was sent during

of warmest gratitude. An organ for Mrs. Mackay's school was sent from ladies to Old St. Andrew's church, and has also reached its destination. The "Topp" Auxiliary, Knox church, and Old St. Andrew's Auxiliary, sent school supplies to Mr. Hugh McKay at Round Lake. The Secretary's report showed an increase of six new Auxiliaries and two Mission Bands during the year, with a gratifying increase in the membership of all the Mission Bands. Interest in the work of Foreign Missions is not diminished. Although the offering this year falls slightly below that of the preceding year, it was demonstrated that there were sufficient reasons for the deficit, one being the number of outside appeals for aid responded to by members of the Society. The reports were adopted. The officers for the present year are: President, Mrs. W. B. McMurrich; First Vice-President, Mrs. Brimer, Toronto; Second, Mrs. Bell, Newmarket; Third, Mrs. Argo, Norval. The efficient and valued officers, Miss George and Miss Reid, were re-elected as Secretary and Treasurer. A Committee was appointed, with Mrs. J. C. Hamilton, Convener, to take charge of the clothing for Mission reserves for the ensuing year. The session closed with prayer, led by Mrs. Shortreed.

During the recess the Presbyterial Society were hospitably entertained at lunch by the ladies of Cooke's church. The afternoon session was largely attended, the main body of the church being comfortably filled. A cordial welcome to the Society was given by Mrs. Patterson, and response made by Miss Bruce, of Elmira. An invitation from Newmarket for the semi-annual meeting was accepted, to take place on the last Friday of September. It was decided to hold the next annual meeting in Charles street church, Toronto, on the last Friday in February, 1899. Other invitations were presented for both occasions, but a vote being taken the result was as above.

Mrs. Cameron offered the dedicatory prayer, after which, Mrs. Harvie, on behalf of the absent president, made a short address. She stated that although the Society was this year slightly behind in funds, there was no reason for discouragement, and pointed out the prime necessity of supporting the work to which, as a Society, the W. F. M. S. is pledged. Mrs. Smallie, of Fergus, gave a most interesting account of a visit to some of the North-west Indian reserves. A paper on "Some of the Hopeful and Discouraging Aspects of Missions," by Mrs. McCurdy, was read by Miss Smith. Both papers were much appreciated. The questions were answered by Mrs. Harvie in place of Mrs. Parsons, who was unable to be present. These were of the usual interesting and practical character, and were disposed of by Mrs. Harvie in the most satisfactory manner—many of the delegates assisting, at her request, in giving the desired information. A Missionary quartette, by young ladies of the Central church, was much enjoyed. Goodings from the Methodist Women's Guild were presented by Mrs. Goodfram, who expressed the kindest feeling on behalf of her Society towards the work of the women of the Presbyterial Church. A cordial vote of thanks to the hostesses of the occasion—the ladies of Cooke's

church—was unanimously carried, also a standing vote of the Society, thanking Mrs. Brimer, the retiring President, for her manifold labours in the discharge of the duties of her office, and for the very efficient service she had rendered to the cause of Missions during the year. The Hymn, "O more day's work for Jesus," was sung, and, after prayer led by Mrs. McMurrich, and the singing of the Doxology, the meeting closed.

REV. JAS. BARCLAY, of St. Paul's, last week read an essay on "Browning under the auspices of the W. C. T. U. Montreal. The *Intellect*, in closing an extended notice of the lecture, says it was "one of the most interesting literary lectures heard in Montreal this many a day."

The statement of the secretary treasurer as given in the report (a pamphlet of twenty pages just published, of Fort Massey congregation, Halifax, N.S., Rev. Dr. Burns, pastor, shows that beginning with a debit balance of \$18 76, claims for current expenses have been paid, and there remains a balance of cash in hand at the close of the year, \$97.75. The mortgage debt at the beginning of the year was \$10,500, with a balance of cash in hand of \$413.64. The receipts for the year amount to \$1,102.35. There has been paid on account of the mortgage \$1,500, leaving a balance due on it of \$9,000. Reference is made to the pastor in the following affectionate terms: "Your committee have again to thank our Heavenly Father for preserving to us in health and strength our dear pastor, to whose ministrations we are indebted for fresh light upon the way of life. No stronger evidence of the unity and affection of the congregation can be afforded than the result of the past year's finances. The total receipts for all purposes were: Sabbath offerings, \$4,271.82; special contributions, \$722.25; Debt Extinguishment Fund, \$1,102.35; Schemes, etc., \$2,502.67; total, \$8,599.09. This is an exceptionally good showing for a congregation of some ninety families and 260 members. The items for schemes, etc., are: Congregational Missionary Association, \$1,170; W. F. M. Auxiliary and Mission Band, \$175; Sabbath School, \$217; Y. P. S. C. Endeavour, \$230.91; Y. P. Association, \$109; Cobourne Road Mission, \$292; Thanksgiving collection, \$78.76; other objects, \$230; total, \$3,402.67.

THE induction of Rev. Edward Cockburn, M.A., late of Uxbridge, Ont., to the pastorate of Dumfries street church, Paris, took place February 28th in the presence of a very large assemblage of people from the town and surrounding country. The services were of a very impressive character. Rev. H. C. Rose, of Igersoll, preached. Rev. Dr. Cockburn charged the minister; and Rev. R. Pettigrew, an old friend and classmate of the newly-inducted pastor, gave the people well-timed and practical counsel. Rev. Mr. McGregor, Moderator of the Paris Presbytery, presided. The service in the evening in the Town Hall was one of the most successful and well managed affairs of the kind ever held in the town. Fully 500 people sat down to listen, and happily were edified and encouraged.

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