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## The Presbyterian Review.

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Toronto, August 19, 1897

### NOTES AND COMMENTS.

Inspired paragraphs in the press last week conveyed the information that we are on the eve of developments in the Presbyterian journals of Toronto. Instead of two as heretofore we are to have four, three new, and that old standby ourselves. The *Canada Presbyterian*, after a long and useful career retires, and on its franchise the *Westminster* will build a weekly issue. The *Northern Presbyterian* announces its own demise, its wild attacks on the church having evidently borne fatal fruit; but two new weekly journals, will, it is said, soon appear to occupy the place it has singly and at a ruinously low price tried in vain to fill. If competition be “the life of trade,” Presbyterian Journalism should thrive; the affairs of the church, at any rate, should not lack publicity.

The good work done by the various ladies' colleges that flourish so remarkably well in Canada deserves to be publicly emphasized. This is the season when the announcements of their September openings draw attention to the very important place they occupy in our educational system and to the good influence they wield in forming the character of our young ladies. The work in which they are engaged is more than an educational one, and is not to be judged altogether, nor chiefly by the results of the annual examinations satisfactory as these results usually are. To a thorough course of college study is to be added the moral influences with which the students are surrounded, and the religious training which they receive. The formation of character at school and college is of the utmost consequence to the home, society and the country, and these colleges are to be

commended for the high aim which they set in this respect and for the success which has as a rule attended their work.

As there has been several misquotations of the deliverance by the Southern General Assembly prohibiting women

from preaching and speaking before mixed audiences, the terms are here reproduced:

“Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach, to exhort, or to lead in prayer, in public or promiscuous assemblies, is clearly forbidden to women, in the holy oracles.”

This is a resolution originally adopted by the General Assembly in 1832 and at the meeting this year it was resuscitated and with other resolutions of similar substance re-affirmed as the finding of the church. It is generally construed as governing prayer-meetings, Young People's Societies, Missionary and other church organization meetings.

Rev. John Hall, D.D., in writing of the marvellous work accomplished by the Stirling Tract Depot, founded by Mr. Peter Drummond, states that the institution began in a small and simple way. Mr. Drummond in his intercourse with the people who came to his store he found some in need of definite religious instruction. He provided himself with some suitable tract literature, which he gave freely. The effect was such that he decided on issuing a small monthly publication called the *British Messenger*, setting forth simple, needed truth. It continues to be widely read and useful, and a trust company formed by Mr. Drummond before his death—also issues *The Gospel Trumpet*, and *Good News*, also bright, clear, well-illustrated and fitted for wide usefulness. The gratuitous circulation of these papers has amounted to one hundred and fifty-six millions, the number in 1896 being upwards of nine millions. Many Christians now contribute to the circulation, and the history of the enterprise illustrates the extent of the usefulness which God may give to a very modest effort of one of His servants.

The funeral of the late Rev. Dr. Waters was attended among others by Rev. Dr. Cochrane, Brantford, an intimate friend of thirty-five years' standing. Dr. Cochrane preached, on the Sabbath following the funeral, two sermons, at Halifax, in which he paid heartfelt tributes to the memory of his lifelong friend. The sermons were particularly eloquent and rich in felicitous, tender, expression and left a deep impression on the congregations that listened to them. One passage referring to the scholarship and literary work of Dr. Waters, we quote: “He was a correct and well read theologian, a distinguished linguist, an able preacher, a painstaking and diligent pastor. He was well read in almost every