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**GEO. H. ROBINSON,**  
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**THE**  
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**GENERAL NOTICES**

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THURSDAY, FEB 21, 1889

**PUBLIC NOTICE**

PUBLIC notice is hereby given that a General Meeting of the stockholders of the Presbyterian News Company, Toronto, will be held in the offices of Hamilton Carsell, Esq., Vice-President of the Company, 9 Market Arcade, King St. West, Toronto, on Thursday, March 14th, at 12 o'clock noon, for the election of Directors and for the transaction of general business. By order.

**GEO. H. ROBINSON,**  
 Managing Director.

**THE PUBLIC SCHOOL SYSTEM IN DANGER.**

WE showed in a former article that the American Public School is not, according to Dr. Jenkins, Godless, either in its origin or by any constitutional or statutory requirement. On the contrary, religious instruction and the worship of God had originally a place in the American Public School; also "that the people of the State (Illinois) ever dreamed that, as the outcome of a misinterpreted constitutional provision, Christianity, the God of Heaven and Earth, and the Bible, as His written Word, could be ruled out of the State university (or school), so that it should be unlawful to read the Scriptures or pray to Him within its walls, is a conclusion too monstrous to be entertained." Nevertheless, the position is now very generally accepted "that only secular instruction should properly be given in State institutions," that the Bible is a sectarian book, and therefore should not be used, and that as worship is offensive to some citizens it should not be permitted. There are in Ontario not a few who take this position, and among them men who are not infidels and agnostics, but who claim to be pre-eminently Christian, and yet they contend that "the State has nothing to do with religion," and should not recognize God or His revealed will in public institutions. These men are making common cause with infidels and Roman Catholics, and yet the majority of our people seem, for the sake of peace, to be willing to allow God and the Bible gradually to be edged out of our schools and colleges. So far as this process goes in some of the States that Professor Payne, of the University of Michigan, says "The last parley is now in progress before the final surrender." Then will come the triumph of Romanism over Protestant liberty and of unbelief over Christianity—and what after that? Who can tell? "Under these problems," writes Dr. A. A. Hodge, "there lurks the most tremendous danger to which the interests of our people will ever be exposed, in comparison with which the issues of slavery and intemperance sink into insignificance." Om-nious word, but too true. Without God and the Bible,

arewell to liberty, civil and religious, enervate lawlessness, immorality, and government by force. Free institutions cannot live without God and His Word. In the towns and cities of the State of Illinois 253,503 pupils are enrolled in the Public Schools not quite one third of the whole population of school age in the State. Of these, the schools in which the Bible is read with extended prayer are attended by only 30,217, not one seventh of the number. The Bible and the Lord's Prayer are read before 30,950 children, nearly one fifth. The Bible is read without prayer to 13,204. But there is neither reading of the Bible nor prayer in the schools attended by 110,542. That means that "in 105 incorporated municipalities of the State" nearly 120,000—or much more than half of the children on the roll—"are deprived of the hallowing influences of worship without one shadow of legal necessity, and contrary to the historic purposes and aims of the system itself." And why is this done? The teachers all but uniformly desire that Christianity should have a chief part in the conduct of the schools; and even the Catholic laity approve of Christian instruction and worship, and, without objection, join in Christian exercises where they are held. "There is no escape from the conviction that a handful of ecclesiastics [in Ontario well organized] mostly alien by birth, and propagandists of infidelity, nine-tenths of them imported, have simply terrorized these native Christian communities into an acquiescence in a state of things which threaten the continuance of the system itself." True, every word of it. Politicians in Ontario, rather than lose the Roman Catholic and agnostic vote—Conservative and Liberal alike—will "acquiesce" in having our schools made purely secular and Godless.

Dr. Jenkins next directs attention to the text-books coming into use of late years. "Writers in both the *Popular Science Monthly* and the *Forum*, tell us plainly that they will never rest until the last vestige of religion is driven from the Public School." This is fast being done. Dr. Jenkins shows that, while in 1797 to 1817, the percentage of religious selections in the Readers used then was twenty-nine and thirty-three, there has been a steady decline until the books introduced in 1882 had only three per cent., and the Fourth and Fifth Readers of 1884, have only two per cent. of religious extracts. Religion of a truth is almost "driven from the Public School" in Illinois. Things are not yet so bad in Ontario, but the trend of sentiment is unmistakable, and we know what to expect when many of our prominent and more noisy educationists continually assert that to the Churches and ministers, religion and the Bible belong, not to school teachers; and that religious instruction is to be given in the family, church and Sabbath School, if at all, but not in the Public School. Alas for the thousands of children who never see a Bible in their homes and who never enter a church or Sabbath School!

They must remain ignorant of God and duty. But this is not all. The so-called "religious extracts" are but weak and sentimental shadows of God's truth, so that it has been well said, "Under the cry of a school 'colourless' as to religion, our publishers have succeeded in giving us books from which are necessarily excluded those essays, addresses, poems and orations in which the minds of American scholars have expressed their profoundest convictions in their most glowing words." Why must these noble productions be kept from our children? Because the glow they have is that of Christian principles, they glow with the light of God. Speaking next of text-books in science and history, Dr. Jenkins shows that in most of them "there is no reference to Christianity or religion, an avoidance of the word 'God'; the substitution for Him of Nature, with a capital N; the ignoring of God's hand in creation and history; the doctrine of evolution; the virtual denial of immortality to the developed offspring of an ape. What a change since our children were taught that God made man in His own image, that His providence extends to His creatures, and that there is another and a better world to come! Compare, now, this with one of our scientific text-books for public schools, that on Temperance, and see that we are on the same road. In that professedly moral work we have looked in vain for a recognition of God. Instead we find Science alone. When is this to stop? His

story must be falsified to avoid offending Roman Catholic, and should not be taught, as it is not in Australian schools. Webster's dictionary is to be rejected on account of its "political" complexion, Christian morals as to marriage, property, the Sabbath, must be eschewed, as infidel reformers reject the Bible doctrine. Schools must become "of the earth, earthy"; only preparing our children to grub in the dirt for filthy lucre, to procure existence and enjoy a mere animal existence. Anything that will make them spiritual or Christ-like must be eschewed. Well, when this baneful end has been accomplished men will ask, why educate every one? Better to have drudges without refined ideas. Then the State Public School will have perished by its own hand. Then the Church will rise in her might, and again, at all costs and hazards, establish Christian schools, independent alike of State aid and State control. Christianity will, if it can, give every child education and teach him concerning God and duty.

Surely it is time to call a halt in the downward career (morally and spiritually) of our public education. Surely it is time for Christian men in Ontario to awake. The Jesuit, the sworn enemy of Protestantism, of the Bible, of Liberty, is among us, subsidized by the State. He has succeeded in forcing the Bible out of our schools as a text book of morals and religion, and the infidel supports him in his enterprise. This cannot be for ever, or we are undone. As Dr. Hodge says, "One thing is absolutely certain. Christianity is ever increasing in power, and, in the long run, will never tolerate the absurd and aggressive claims of modern infidelity. The system of Public Schools must be held, in its sphere, true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall." It is not, then, in a hostile spirit, but as the best friends of our Public School system, that we insist upon having God worshipped, and His truth taught to our children. We speak to wise men, judge ye.

**DR. PIERSON IN TORONTO.**

THE visit to this city of Rev. Dr. Pierson, the widely-known author of the *Missionary Review of the World*, excited much attention in religious circles, and especially amongst those actively engaged in the promotion of missionary work. Dr. Pierson made three public appearances during his visit, first on Wednesday evening before a very large audience in Knox church, on Thursday afternoon in the Convocation Hall of Knox College, and in the evening of the same day in Association Hall. His theme in Knox church was the "Supernatural Power in the Work of Missions." Towards the close of his address he described the origin and growth of the McAll Mission in France, and commended it strongly to the sympathetic support of Evangelical Churches generally. His address to the students at Knox College on "Entire Consecration," produced a profound impression, and cannot fail to intensify the strong missionary spirit prevailing in that institution. In Association Hall his theme was, "The True Place for Young Men in God's Plan." He traced the development of modern civilization and then showed that only by a right understanding of self, including the physical, the mental and the religious nature, and the right appreciation of the relative importance of wealth and worth, could a young man in the present day take his proper place.

On these various occasions Dr. Pierson did not disappoint expectation of hearing something stimulating, suggestive and helpful to Christian life and effort. He is a finished and polished speaker, and intensely in earnest. It is impossible to listen to him without being impressed with the thought that he fully believes his own proposition, that, "To him who will study it the whole history of Missions is the overwhelming demonstration of a supernatural providence and enforced by a supernatural spirit." The ladies of the McAll Auxiliary, to whom the citizens of Toronto are indebted for the appearance of Dr. Pierson upon our platforms, deserve our hearty thanks, and we trust that the good work in which they are engaged has received lasting benefit from the able advocacy of its claims.

**OUR STORY**

WITH this issue we begin the publication of a new serial story which we have no doubt will, from week to week, prove powerfully attractive alike to young and old. "The Household of McNeill," as may be seen, is from the pen of that gifted writer, Mrs. Amelia L. Barr, whose "Daughter of Eve," in our columns two years ago, delighted a very wide circle of readers. We can promise those who followed the fortunes of that charming heroine that they will find the story begun to day no less engrossing and no less fruitful in sound moral lessons. It is redolent of the heather and the sea. As might be expected, the literary merit of "The Household of McNeill" is of the highest quality.

**EDITORIAL NOTES.**

THE report of the 53rd anniversary meeting of the Quebec Auxiliary Bible Society, now before us, discloses some interesting and cheering facts. In June last the parent Society, through the representations of Rev. Dr. Matthews, late President of the Auxiliary, generously and promptly voted, for two years, the sum of £250 per annum to improve its organization, and increase its staff of agents, adding, that if the result warranted it, the grant would in all likelihood be continued. During the year the Auxiliary issued 392 Bibles, 807 New Testaments, 615 portions, of the value of \$327.32. The colporteurs sold 36 Bibles, 285 New Testaments, 401 portions, of the value \$44.37. The Committee gratefully acknowledges the receipt also of a grant of \$639.12, from the Upper Canada Bible Society. The report of the Committee concludes with the words—

It is well that it should be understood that our work is of a most difficult character, inasmuch as we have not to deal with an irreligious, lawless people, but with those who are intensely religious, and law-abiding; yet their zeal for God is not according to knowledge, their religion is not the Gospel of our Lord Jesus Christ, but at best but a compromise. Still we believe that "the Gospel, which is the power of God unto Salvation" to the Anglo-Saxon believer, will also save the French Canadian when God the Spirit has opened his heart to receive it. Let us then perseveringly and freely circulate the Holy Scriptures throughout the district of this Province assigned to us as a Society, feeling assured that the God who has been with us in the past will not desert us in the coming time.

THE pastor of the Methodist Episcopal church at Hornellsville, N. Y., has recently sent out a circular entitled, "How to Make Your Pastor Succeed," which contains some good advice suitable for Presbyterians' ears also. In it he says—

"Sons and daughters are liable to go to ruin when father and mother criticize their pastor at the table and around the fireside. On Monday the Rev. Mr. White called on one of his parishioners. He was very kindly received, but when he was introduced to the little daughter, she said: 'Mamma, is this the Mr. White who, you said yesterday, was just horrid?' The tell-tale scarlet on the face of the mother was the child's only answer."

"Yes," says a Methodist paper commenting on this incident, "we have known a man to ridicule his pastor in the presence of his five children on account of some personal defects for which he was not culpable, and then weep in the spring because the children of his neighbours had been converted and his had seemed to harden." And we think that the circular letter might well be broadened so as to include the teacher both in the day school and the Sabbath-school. It is scarcely a question if the influence of teachers over their pupils is not frequently wholly destroyed by the thoughtless criticisms of parents in the presence of their children. But the pulpit sometimes forgets the desk. In this, as in many other matters, both should remember each other and work together.

THE attempt of the *New York Herald*, the pioneer of the Sabbath-breaking daily newspaper in America, to establish a Sunday edition in London, England, has aroused a storm of opposition which bids fair to overwhelm the scheme in its inception. The opposition comes not only from the religious world, but also from those that care nothing for the Sabbath as a day divinely appointed for worship. It is strongly urged that, in the interests of labour, the movement is a false one, and, if successful in this instance, will soon lead to the depriving of all work-

men of a day of rest. Though this reason is not the highest why the sanctity of the Sabbath should be respected, it is sincerely to be hoped that it may contribute to making the *Herald's* venture abortive. The consequences that would flow from the great dailies of London following the example of the *New York Herald*, would be most perilous to the moral well being of the whole Empire. As yet, Canada has escaped the introduction of this United States abomination, but in the voluminous pages of the Saturday issues of our leading dailies there are abundant proofs that publishers, at least, do not regard the reading of a newspaper on Sunday as an evil thing. As it is, we have got about as near to the Sunday newspaper as any lover of the Sabbath could well desire.

"JUSTINA," who writes to the *Brockville Recorder*, respecting the statement made in its columns, that "in 1823 the late Richard Holmes instituted the first Sabbath school organized in the County of Leeds," makes good the claim that this honour properly belongs to the pioneer Presbyterian minister of that district, the late Rev. William Smart. He says—

"There is not, I believe, now any reasonable question but that the Rev. William Smart, formerly of Brockville, and well known as a minister of the Presbyterian Church, organized the first Sabbath-school in the County of Leeds, if not in the Province of Ontario. If my memory serves me the claim for the late Mr. Holmes was made in the *Farmersville Reporter* some time ago, and then disputed. In *Leavitt's History of Leeds and Grenville* (at page 28), it is stated that Mr. Smart established a Sabbath-school in 1811, immediately after his arrival here, Adiel Sherwood, Esq., being the first superintendent. It is further stated that he opened a second Sabbath-school in Yonge in 1818."

The statements made by "Justina," as to the establishment of a Sabbath-school in 1811, by Mr. Smart, agree with what is mentioned by the pains taking historian of the Church, Rev. Professor Gregg, in his "History of Presbyterianism," page 193. Dr. Gregg also notes the interesting fact that no less than six, possibly eight, of the teachers of that first Sabbath-school, afterwards became ministers of the Gospel.

In advising Rev. John Wilkie, of our Central India Mission staff, now home on furlough, to take a few weeks of needed rest, the Foreign Mission Committee has shown kindly consideration for a missionary whose zeal for the advancement of Christ's cause amongst the heathen, might easily lead him to overtax his strength and prevent him from reaping the full benefit to his health and strength which his furlough is intended to afford and which his long residence in India demands. Since his return from the foreign field, Mr. Wilkie, as our readers must have noticed, has been in labours most abundant. He has not spared himself in seeking to inform the congregations of the position and prospects of our mission work in India and its claims upon their sympathy and liberality. Mr. Wilkie's addresses have done very much to open the eyes of the Church to the peculiar difficulties of that field, to what has already been accomplished there, and the possibilities, as well as to stimulate congregations to more interest in mission work generally. In the interests of the whole work, congregations desirous of hearing Mr. Wilkie, will, in the circumstances, exercise patience, though suffering disappointment.

WE have received, for publication in the REVIEW, a number of letters on the Galt case and the teaching of our Standards on the doctrine of "holiness." We would respectfully remind those who are desirous of having these matters discussed in our columns that the appeal of the suspended members of Knox Church, Galt, is still before the Courts of the Church, and that, as we have already stated, it would be highly improper for us at this stage of the proceedings to discuss either the rightness of their actions or their views. We seek to avoid prejudicing the case one way or the other, directly or indirectly. The whole matter, in our opinion, may be safely left to the Courts of the Church to decide. If, after constitutional methods of settling congregational difficulties have been exhausted, anyone thinks he has still a grievance, we have no objection to allowing him to state it in our columns, but in the meantime the majority of our readers, we are inclined to think, will be grateful to us for cutting short a discussion which

would probably be unduly prolonged and in the end lead to no very definite change of opinion on the part of the writers.

QUEEN'S college, we notice, is seeking from the House of Commons powers to enable the University Council to elect annually a trustee of the university, who shall hold office for five years, to provide for prescribing the religious test which shall be administered to trustees and professors in arts, to empower the university to acquire real estate, and to acquire such additional powers and privileges as may increase the efficiency and usefulness of the university. A petition covering these points has been presented to Parliament on behalf of Queen's by Mr. Kirkpatrick.

ANOTHER chapter in the history of noble women is pointed out in one of our exchanges. Dr. King is a young and talented Chinese lady who has adopted the medical profession. She gained the first degree in her medical college. About a year ago she proceeded to Amoy and there, under the care of Dr. and Mrs. McCarree, she has opened a hospital for Chinese women. The progress made is most satisfactory, the better classes have had their interest excited, and there is much promise of good in this latest Christian development.

**Literary Notices.**

A GRAMMAR OF THE HEBREW LANGUAGE. By William Henry Green. New Edition.—New York: John Wiley & Sons, 1889. Toronto: Williamson & Co. [Price, \$3, for examination by teachers, \$2.]

This new edition of the large Hebrew Grammar of the veteran Hebraist and Old Testament scholar, appears twenty-seven years after the first issue. The preface of the first edition bears date, August 22, 1861; that of the new edition of the smaller grammar, August 22, 1866, that of the publication before us, August 22, 1888. The Grammar has been, in this new form, enriched with many additions, and has been improved in many places by more precise and convenient statement and definition. The bulk of the volume has not been augmented—from 399 to 418 pages—the original represents

given in smaller type, and is accessible to all students of this great American Grammar of Hebrew, welcome especially the new edition of the *Syntax*, in which department the old edition was admittedly defective.

Prof. Green possesses many qualifications for the work of writing a practical Hebrew grammar. His knowledge of the Old Testament, based upon a life-long study of the original, is probably not equalled on this continent. His conservatism combined with sound judgment, which have made him the surest of guides in matters of Biblical interpretation for the great mass of ministers and students, are equally in good stead when it is necessary to give a succinct and reliable view of linguistic phenomena. The faculty of clear statement makes the rules and definitions easy to remember as well as to read. His singular modesty, which secures him against dogmatic assertions and prevents him from putting forth new and unsettling views, has the effect of making his Grammar more useful as a manual of reference, through the absence of unproved speculations, even though the ultimate gain to science may be less than if he were a more bold and enterprising theorist. His aim being to present in classified system the phenomena of the language as they appear in the Massoretic text, without discussion as to the origin or history of the several forms, it must be acknowledged that in no other Hebrew grammar written in English has this aim been fulfilled with so great success. Indeed, to those who do not think it necessary that an elementary treatise should give some idea of the changes of form (or rather of sound) which the various groups of vocables have undergone, the book, or the smaller grammar based upon it, may be unhesitatingly commended as being the best working introduction to the practical study of Hebrew. Those who prefer to investigate the changes by which the current forms of the language have been evolved from each other, or from earlier hypothetical forms, will naturally turn to other grammars, or devise new systems or methods of teaching of their own. There is a demand for the latter class of manuals, even as elaborate treatises, though it must be admitted that, as yet, no sure philological basis has been reached for the explanation of all, or nearly all, the remarkable phonological phenomena of Hebrew, as compared with the cognate languages and assumed parent forms. It is also to be remarked that if Professor Green had undertaken to theorize systematically on the phonology of Hebrew, he would have had to change his old method of treatment, and so make a new treatise on the principal subjects of his work; or else