

possibly worth remembering, though one could not think special emphasis would be laid on them. But think of children learning and understanding and remembering these and not even recognizing the words of Him who spake as never man spake.

Great interest was displayed by all five forms in the result of this examination, although it was given to them without any warning or preparation, and although they were told that it would not affect their promotion examination then in progress. Great anxiety was displayed to know "How I did on that paper," and I was afterwards informed that accounts of it had been carried home and awakened much interest there. "O Mary, I am quite ashamed of you—one would think you never read your Bible," was the comment of one mother.

One or two amusing answers were given. I have not quoted these, because this is no matter for jesting. There was one boy who attempted a poor joke in his answers. I have a fear that he learned that at home—and he writes himself down Presbyterian. A glance at the table of results will show that the Presbyterians are not carrying out the traditions of their Church and country about teaching their children.

The State must find some one to whom to entrust this great duty. It must be done by the teaching profession because no one else can do it. We can teach. It is our profession. And because the teaching profession must do this, those who train and license and employ teachers should see that they have the necessary knowledge, and that they are capable of conducting religious exercises at the opening and closing of school with propriety and dignity.

A few months ago a new teacher went to one of the largest Collegiate Institutions in this Province and one that has a wonderful record at examinations. "O, yes," said the Principal, "you might read over the Lord's Prayer before school. I do not think any one on the staff does more than that. You do not, do you, B?" "O, no," answered B. A Board of Trustees in engaging a Principal, or an assistant teacher should know where he stands in regard to such matters.

Such an arrangement as Matthew Arnold proposes can be carried out.

It has always been done in most of the Toronto Public Schools. The teacher reads the Bible with the class every morning and nearly all the children bring their own Bibles. This is provided for on the regular Time-Table, and every class has one Bible Lesson each week besides.

All that is needed is a resolution from the School Board such as that passed by the Kingston School Board, July 12th, 1895.

At the regular meeting of the Public School Board last evening, a very important resolution was adopted respecting religious instruction in the Public Schools. The motion reads:—"Moved by R. Meek, seconded by T. C. Wilson, that the school question has absorbed a great deal of the attention of Church assemblies, conventions and synods, meeting during last year, and the opinion has been emphatically, and, indeed, very generally expressed that the Scriptures should be more thoroughly studied in the Public Schools; that this Board is impressed with the conviction that the ethical education of the young should be carefully conducted, and that this can best be done by the spread of Biblical knowledge, and hence it is resolved:—(1) That we adopt the International Series of Sunday School Lessons for use in the Public Schools as most contributory to the study of the Scriptures, topically and systematically; (2) that the School Management Committee be requested to arrange for the reading of Sunday school lessons each morning in the Public Schools when they resume after the holidays, and that the devotions be varied by the recitation of the Apostles' Creed, the Ten Commandments, the Beatitudes, or Psalms, the preceding prayer prescribed by the Education Department; (3) that the pupils be required to read the lessons with the teachers, to know the chapter from which it is taken, to memorize the golden and other texts, and to be marked for proficiency in this, as well as in other studies, and in the same way."—*The Mail Report*.

"Let the profession rise to the occasion; it is a great one. If we understand aright our country and our time, it is the prophethood of the scholar which men are looking for and not seeming to themselves to find. The cry of the land is for a moral influence to go out from our schools and colleges and studies to rebuke and to reform the corruption and the sin which are making even the coldest-blooded man tremble when he dips his foot into some brink of the sea of politics. The scholar is disgraced if the nation go mad with cheating, and his hand is never laid cool and severe with truth in its hot forehead."—*Phillips Brooks* in the *Canada Educational Monthly*.

Men are what their mothers make them.—*Emerson*.

All that I am my mother made me.—*John Quincy Adams*.

Literary Notes.

The Presbyterian Church: Its worship, functions and ministerial orders, by the Rev. Alexander Wright M.A. Musselburgh. Edinburgh and London, Oliphant, Anderson and Ferrer, 1895. Price 5s.

At a time when the General Assembly of our own Church has appointed a committee to consider the question of uniformity in public worship, with the possibility of an optional liturgy, one looks into a book such as this which sets out "to trace the history and functions of the Church of Scotland from the period of the Reformation to the present day," with the expectation of receiving some helpful information as to the experience of the past. Nor are we altogether disappointed. We find here the main facts given in popular form together with some discussion of the principles that ought to be recognized in the conduct of public worship with a special view to its improvement. There is also a discriminating review of the significance of some present day movements in this connection. The work, however, ought to have been a much better one than it is. The style is uneven and often poor, the arrangement of the matter confused; the book abounds in wearisome repetitions, and the performance is marred all through by the obvious determination of the writer to lead up to one foregone practical conclusion. He has an exaggerated reverence for Knox's Liturgy or "Book of Common Ordour" and would fain see its chief features restored in the Church of Scotland. But the reasons given are not very convincing nor is his summary of the history of the question likely to awaken much enthusiasm for his cause. In view of the fact that not even Knox's name was sufficient to secure the maintenance of his liturgy in use after three quarters of a century of trial, there is not much encouragement to work towards its restoration; and in view of the further fact brought out by the writer that the movement towards a liturgy has already fallen into a childish aping of Anglicanism, and even unto Romish extravagances it may be said to be already discredited beyond any hope of success. The author rightly enough attributes to the influence of English Puritanism the change which took place in the seventeenth century from a liturgy to an entirely free service. But that fact instead of being a reason for resenting the change is rather a reason for adhering to it. English Puritanism is the natural ally of Scottish Presbyterianism and of Presbyterianism everywhere else. There is no reason why we should not seek to improve the service of public worship, but the improvement ought to come rather from a more elevated piety than from a superfine aestheticism. A true religious spirit will be sure to find its own fit expression. No form, however fine, will do much to create the spirit. Liturgies have never yet been able to maintain themselves purely on their own merits for constant use. They may do for occasional services, such as marriages, burials and the administration of the sacraments, lent for the regular diets of worship they always require sooner or later to be eked out by the additional attractions of music or elaborate ritual. The book is printed in admirable style that does credit to the publishers.

"Jesus My Saviour," Rev. Jno. Thompson, D.D. Price 60c. Fleming H. Revell Co., Toronto.

We welcome this little book in these days of so-called liberal thought when the tendency in many quarters is to minimize the objective atonement of Jesus Christ, and to put in its place a salvation by example, by moral influence, by brotherhood. The need of the blood for the cleansing of our sinful natures is emphasized on every page, and there is no attempt to gloss over the inherent and entire corruptness of the human heart. It will be found a very refreshing little book for Christians, and most helpful to any who are in doubt or anxious as to the way of Salvation.

The October *Eclectic* opens with a liberal-minded and earnest "Defense of Prayer," by the Rev. Wm. Barry, written in answer to a former article by Mr. Norman Pearson. Wm. Hammond Robinson discusses "The Opportunity of Democracy," suggesting reforms and improvements in a Democratic state of government, and dealing largely with the education of its youth. An interesting number will be Mrs. Gordon's "After Careers of University Educated Women," whose careful statistics show somewhat startling facts about some of the social effects of university education among the daughters of England. A good scientific article, clearly written by Prof. R. A. Gregory, tells of "The Spectroscope in Recent Chemistry," and Mrs. Percy Frankland notes some singular properties of disease germs and bacteria in a short sketch she calls "Sunshine and Life." In his article, "Harnessing Niagara," Mr. Geo. Forbes displays much self-esteem as an engineer, and incidentally gives a few facts about the new system of utilizing part of the force of the great falls.