

ister of Fifth Avenue Church, \$100,000 per year. For the moment I can understand how the great man would be overwhelmed with the compliment, but he was equal to the occasion, and replied, "Dear madam, your husband is a mill-owner, and thoroughly reliable; if he comes over to New York and collects this amount, he can have fifty per cent. for his trouble."

We have known a number of men who probably had the elements of strength in themselves, but who, happening to have a father who lived before them, and who had attained to distinction, were satisfied to live on the father's reputation, and who settled down to take things easy, as the phrase goes, 'but after seeing the Rev. T. C. Hall and hearing him, we have come to the conclusion that he is likely to make a reputation for himself. I would like very much to see a number of such men in the Canadian Church. We have given some good men to the American Churches; and even in the Metropolitan City of England they have attained to distinction and "fair exchange is no robbery." K.

RELIGIOUS EXERCISES AND INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR,—This subject is again coming into prominence, and let us hope that the Churches, at least, will discuss it without regard to the supposed advantage or disadvantage that may accrue to political parties. It is a most important matter, and will require the most careful handling by Christian patriots. All such are agreed that it is desirable to have our children grow up God-fearing, law-abiding, and bearing love to their fellow-men. Further, we all desire, if it is possible, to have our public schools utilized for the moral and spiritual benefit of our youth.

As you say, it is generally assumed that there are only two alternatives, either a purely secular system or, as at present, public and separate schools for Roman Catholics. It seems to me, however, that there is a middle course, such as Principal King and others in Manitoba are advocating, and that it can be successfully followed so soon as our Christian-minded people, both Roman Catholic and Protestant, are convinced that separate schools must go, and that the choice is between such a system and a purely secular one. The proposal of Principal King will bear much discussion.

May I preface what I suggest by expressing satisfaction that public opinion on this subject is gradually advancing, and my hope that by-and-by our Roman Catholic fellow-citizens will be undeceived as to the aim of Protestants, and will come to know that the great majority of these are as anxious for their children being religiously instructed as they can be. Not more than one in seventy, the Hon. Mr. Mowat said, degrades a merely secular education as the best in itself. I feel sure also that we can find common ground for educating all creeds on religious principles; and the "conscience clause" in our law will protect the consciences and rights of individuals.

First, then, the so-called "religious exercises" or devotional practices in the school should be pure and simple. Roman Catholic and Protestant can unite in prayers and hymns of praise to the Christian's God and Saviour. The Lord's Prayer is used by all Christians alike. Then the prayers approved by the old Council of Public Instruction, in which Roman Catholic bishops and clergymen sat side by side with Protestants, have been used for thirty years and more without objection or complaint. No one will object further to reading a portion of Holy Scripture devotionally and singing such hymns as are used in Sabbath schools both by Roman Catholics and Protestants. Both parties may desiderate something beyond this, but it is certain that so far at least we can agree and unite in acknowledging God in the school-room, and invoking His blessing on the work. With this meanwhile we may be satisfied.

We also all wish "religious instruction" given. This we regard as indispensable for the training of the moral and spiritual nature of our children, the development of the highest character, and the production of worthy citizens. Can we agree as to the way in which this instruction is to be given? Here again there is common ground. Roman Catholic and Protestant alike wish the Ten Commandments and the New Testament summary of love to God and love to man taught. The Apostles' Creed also may be taught as common to both. These both receive the Bible as God's revealed will, and are willing that appropriate portions from the history, the Psalms, the Prophecy, the Gospels, the Epistles and the Apocalypse should form part of the regular work of the school for study and examination. In the Roman Catholic readers there are many such extracts, and the selections at present authorized certainly contain nothing offensive to Christians of any creed. The Irish National series contained much valuable Scripture information besides extracts, and were used and approved by Roman Catholics as well as Protestants. The New Brunswick system countenances such usage, and the Board Schools of Great Britain likewise. From experience therefrom we conclude that there is nothing here beyond the reach of earnest men who desire to find common ground.

The proposal to use the Douay Bible meets with my approval. When the majority are Protestants, Roman Catholic pupils might read from the Douay Bible; when the majority is Roman Catholic, a like privilege might be conceded to Protestants. The differences between Douay and authorized versions are not such as to prevent the successful study from Scripture of all the historical facts and fundamental truths o

the Word of God, on which our common Christianity rests, and they alike set forth the ennobling and elevating lessons of divine revelation. Nor need we fear the results of thoughts that might be awakened by the use of the two versions. Education is worthless that does not promote legitimate enquiry. Our Roman Catholic friends will benefit themselves as much as we. I conclude with expressing the hope that THE CANADA PRESBYTERIAN will allow full opportunity for considering this important question.

JOHN LAING,

Dundas, Nov., 1889.

CLEMENT ON CHURCH CONTENTIONS, AND THEIR REMEDY, A.D. 97.

MR. EDITOR,—At a time when contention and even conspiracy disturb the peace of many congregations, and when external display and what are called commercial principles of church management are in the ascendancy, it might be conducive to edification to publish a few extracts from the First Epistle of Clement, the fellow-labourer of Paul, which was written to the Corinthians for the purpose of suppressing sedition and restoring Christian harmony and affection.

Clement says in chapter 1st: We feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name worthy to be universally loved, has suffered grievous injury. Chapter 14th: It is right and holy, therefore, men and brethren, rather to obey God than to follow those who, through pride and sedition, have become the leaders of a detestable emulation. For we shall incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults, so as to draw us away from what is good. Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator. Chapter 15th: Let us cleave, therefore, to those who cultivate peace with godliness, and not to those who hypocritically profess to desire it. For the scripture saith in a certain place, "This people honoureth Me with their lips, but their heart is far from Me." Let the deceitful lips become silent, and the boastful tongue of those who have said, "Let us magnify our tongues; our lips are our own; who is lord over us?" Chapter 44th: We are of opinion, therefore, that those appointed by the Apostles, or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the oversight those who have blamelessly and holily fulfilled its duties. Chapter 47th: It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient Church of the Corinthians, should on account of one or two persons, engage in sedition its Presbyters. And this rumour has reached not only us, but those also who are unconnected with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

Chapter 54th: Who then among you is noble-minded? Who compassionate? Who full of love? Let him declare, "If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away whithersoever ye desire, and I will do whatever the majority commands; only let the flock of Christ live on terms of peace with the Presbyters set over it." He that acts thus shall procure to himself great glory in the Lord; and every place will welcome him. For "the earth is the Lord's and the fulness thereof." These things they who live a godly life, that is never to be repented of, both have and will always do. Chapter 57th: Ye therefore, who laid the foundation of this sedition, submit yourselves to the Presbyters, and receive correction so as to repent, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you to be found small and esteemed in the flock of Christ, than that, being highly exalted, ye should be cast out from the hope of His people.

These are the words of a wise and good man, who was a fellow-worker of the great Apostle, and whose Epistle was so highly esteemed that it was publicly read in very many churches for, at least, three centuries. Yours, etc., AN ELDER.

REVISION OF THE CONFESSION OF FAITH.

MR. EDITOR,—I see that the Rev. Mr. Macdonnell intends to bring up at the next meeting of the Presbytery of Toronto an overture for the Revision of the Confession of Faith.

One great objection to the document just named, which my brother has, is, that while it gives great prominence to the justice of God, it gives very little to his love. That it might, very properly, make the latter more prominent, I shall not deny. I would, however, remark here, in passing, that there is a great deal more sunshine in the Confession of Faith than very many think, but what I would specially notice is the following fact.

Mr. Macdonnell is a great admirer of the so-called Apostles' Creed. For example, his prayer at the communion, which was dispensed in his church during the meeting of the last General Assembly, consisted in great part thereof.

Now, that Creed says nothing of the love of God. Neither does it say anything of His justice, unless it does so in the clause about Christ's judging the world at the last day. The only attribute of God which it sets forth distinctly is His power. "I believe in God the Father Almighty, Maker of heaven and earth."

I see, also, that Dr. Van Dyke, in the United States, wishes to have an article put into the Confession of Faith, teaching the salvation of all dying in infancy. It is to be hoped that his wish will not be gratified. The Doctor believes the Calvinistic doctrine of Election. Well, if anything be said in a creed which contains that doctrine about those who die in infancy, I challenge any to show how their case could be better treated than it is at present in the Confession of Faith. Very many excellent Christians, while they see nothing in the Bible which teaches that any dying in infancy are lost, see as little which teaches that all are saved. Their case they believe to be one of the secret things which belong to the Lord, but they also believe that the Judge of all the earth will do nothing to them but what is right. Now, the Confession of Faith is strictly non-committal on this point. To what it says there, Presbyterians who believe in the universal salvation of those dying in infancy, and those who believe that the word of God is silent regarding their future state, can each readily subscribe. Why should this question be made a term of communion, as Dr. Van Dyke would have it made? If he succeed, then I challenge any one to show why those who believe that Scripture forbids marriage with a deceased wife's sister, or instrumental music in the public worship of God, should not each have an article in the Confession of Faith in harmony with their views. There should be no article in a creed on which there is a variety of opinions among those who profess to hold it. In so far as there is, it is an absurdity.

T. F.

Elders Mills, Ont.

PRESBYTERIAL MAIL CLERK'S.

MR. EDITOR,—I have served the Church for some years as Presbytery Clerk and have discharged the duties of my humble office, as I hope always to do, cheerfully. But I have been led to think that some plan must be adopted at headquarters so as to lessen the labour, not to say drudgery, of the Presbytery clerks. A few weeks ago while I was engaged in half yearly pastoral visitation a box was delivered at the Manse containing Assembly Minutes 400 pounds in weight. The minutes were loose and on the top of them there was a paper giving a list of the Sessions in the bounds and the number of copies to be sent to each one. That paper seemed to say "Here are 250 copies of bulky Assembly minutes to be made into thirty or more packages and despatched by express—who is to do it?" I accepted the duty, procured the twine and wrapping, did the packing, despatching, and sent notices to the consignees. But I thought, and had the printer been present I would have asked, "Why did you not put up the minutes in the several parcels according to the practice hitherto observed? Why require me to spend more than a day in a warehouseman's work which could be better done in an hour in your office?" I wish to state now for consideration at headquarters that all these parcels could have been expressed from Toronto to their several destinations at the same charges as from my residence and the charge for carrying the box here would have been saved. And I submit that as concerns Presbyteries in Ontario the more economical way of distributing the minutes would be to make the printer do the packing and expressing, and leave the clerks to more profitable employment of their time. There is more to be said—same time before the delivery of the minutes, a parcel containing 200 copies of the Foreign Mission Committee's Report came to me by express. There were no instructions, but on the supposition that this was desired by the committee I mailed the reports to the Session in numbers proportioned to the membership. The Committee prepaid the express charges, and I paid \$1.10 for postage in hope that the Presbytery will repay the unauthorized outlay. Now why could not the Home Mission report have been sent at the same time? Only last week a parcel of these arrived and the express charge was payable at this end. It would have saved me time and trouble had I been enabled to send the two reports together. There will be probably during the next two or three months arrivals of Schedules at different intervals from the Committees on the State of Religion, on Temperance, on Statistics and perhaps from that on Sabbath Schools. These should be sent at the same time so that they can be sent to Sessions under one cover and at one charge for postage. But better still, let the Committee imitate the French Evangelization Committee and send their documents direct to the Sessions. Will you kindly find a place for these suggestions, Mr. Editor, although they will have interest for but a small number of your readers.

M. P. C.

Nov. 13th, 1889.

BISHOP CARPENTER, of Ripon, was the preacher lately in the University Chapel, Glasgow.

PROF. BRUCE lectured on Modern Thought in Respect to Christianity at the opening of the Session in Glasgow Free Church College.

IN Wales thirty per cent. of the population are connected with Sunday schools, as scholars or teachers; in England, twenty-two per cent.; in Scotland, only sixteen per cent.