

Aligarh urged Mohammedans to do the same thing, and

Whereas His Excellency has decided to recognize a Thathanabing for Upper Burma, bestow on him a sanad and an official seal, and deal with him "for administrative purposes" although the late Earl of Dufferin and Ava, as Viceroy of India, refused a similar request of the Buddhists of Upper Burma at the time of the annexation, on the ground that it was precluded by the avowed policy of religious neutrality of the Government of India, and

Whereas this policy is unduly and unjustly partial to one religious body by giving a state to its head.

Resolved, that we deplore this new policy of the present Viceroy and urgently desire that time honoured, avowed policy of religious neutrality be strictly adhered to by the Government of India.

Knox College and Cooke's Church.

Several of the Toronto papers are making a good deal of stir over the alleged refusal of Cooke's church in that city to continue its usual contribution to the sustenance of Knox College on the ground that one of its professors teaches unorthodox doctrine. We make two or three extracts, as showing the attitude of the parties concerned.

Mr. Caswell, of Cooke's church, said to a representative of The Mail, that the members of the committee saw no good in the views of Prof. McFadyen on the higher criticism, as set forth in his book, "Old Testament Criticism and the Christian Church." Moreover, they had been informed that the professor was teaching his views to his classes in Knox College, and they simply declined to countenance it. The grant to the college was only about \$55 a year, but the committee thought a principle was involved.

Rev. Dr. Caven, principal of Knox College, was seen in reference to the matter, but he declined to make any statement whatever. He would not talk on the action of Cooke's church, nor would he give an opinion on the orthodoxy of Prof. McFadyen's books.

Prof. McFadyen, on being interviewed by The News, said: "So far as I have seen the discussion so far in connection with Cooke's church has not been on any questions involved, but made up simply of statements. The question is not one which can be localized in Toronto or any other city. The movement of Higher Criticism has spread over Germany and Britain; perhaps the reason it has not been more strongly felt in Canada as yet is the fact that this is a young country, and attention is not concentrated so closely on religious thought. Every advance in thought must be attended by opposition from those who are conservative. The object of my book was to unite the two schools rather than to enhance their separation; and I endeavored to show that their points of agreement were much more numerous than their differences. I cannot attempt to summarize in a short space an argument that took me two years to elaborate. For that I shall have to refer you to the book itself."

The professors of other theological Colleges have also been seen by representatives of The News. Rev. Prof. Campbell was refreshingly frank. He is reported to have said: "No, I do not imagine that this action of Cooke's represents any widespread revolt against the newer theology. I will tell you what it may signify. I should think it very likely that it means a demonstration against Knox College. Knox College is not a

popular institution.... There is absolutely no indication in Montreal, that I am aware of, of a disposition to find fault with the orthodoxy of any of the Church's leaders of thought. Laymen, as well as ministers, have participated in the advance, and in several churches I could name, whose pulpits are occupied by the more conservative ministers, you will find leading members of the congregation far in advance of their minister. One is at a loss to know what college the Cooke's church authorities would approve of. I suppose they might safely send their young men and their money down to Nova Scotia, or perhaps, the new British Columbia college would suit them."

A special to The News from Kingston, under date 16th inst., says: The charge of unorthodoxy made by Cooke's church, Toronto, so far as Queen's is concerned, is looked upon here as absurd and quite as ridiculous in the case of Rev. Prof. McFadyen, of Knox College. A theological doctor here, who has read Prof. McFadyen's book on "Old Testament Criticism and the Christian Church," terms it as a book "making for peace," and very far removed from unorthodoxy. Regarding Queen's, the professor referred to is no doubt Rev. Dr. Jordan, but his friends say that if ever there was an orthodox man, Prof. Jordan is one. His book on "Prophetic Ideals" is one of the finest of recent publications, helpful to all Bible students and saturated with orthodoxy. Queen's theological professors, which include Principal Gordon, Rev. Drs. Ross, Jordan and McComb, are declared to be the essence of orthodoxy, and are sought by congregations all over the Province to preach to them. They are constantly filling the pulpits of Kingston, whose people are very orthodox, and no one has ever dreamed of looking upon any one of them as doubtful. Prof. Jordan's physicians will not allow him to be interviewed. They have ordered him to take complete rest.

The Church and Education.

In a recent address Rev. Hugh Munro, B.A., minister of St. Paul's church, Bowmanville, spoke in part as follows on this important subject:

Those who have accepted the Christian view of life should regard all questions from that point of view. The founder of the Christian religion moreover fixed with a definiteness there is no mistaking the first principles by which his followers might test themselves and know themselves to be true followers of his. Speaking of His own mission He said, "I am come that they might have life and that they might have it more abundantly," or as another translation of the same text has it, "I am come that they might have life and that they might have it in full abundance." He also said to his followers, "As My Father hath sent Me, even so send I you." This became by the command of her Lord, the commission to the Church. The Church is bound by solemn duty to minister to the life of man. The Church is to regard as her enemy whatever prevents men from having life in full abundance.

And this is the only motive a good Christian will have in Educational affairs.

But this, the Christian point of view, is not the only one adopted amongst us. Some test the value of the schools and courses of study by a very different principle—a principle of which they are perhaps not conscious. If they stated the principle in clear form they would be ashamed of it.

Even the argument that our schools should produce good citizens is not, put in that form, a claim from the Christian-view point. Christianity is not concerned about the fall of any nation as a nation. The child's life for its own sake is the primary consideration. So many seem to want our schools to produce soldiers, shop-hands, clerks, teachers, etc., showing clearly that they have put some other consideration first, and the child second. Their view is that the child is to minister to *something*—the nation, some class interest, or to wealth productions. It was a grave sin long ago for parents to sacrifice their children to Moloch. But there are other ways of committing the same sin. The three great anti-Christians of to-day, the three false gods to which human sacrifices are being offered are—Militarism, Commercialism, and Pleasure. These three spirits incarnated in men are clamouring to have education suited to their ideals. Against these the good Christian is to set his ideal. The good of the child for the child's own sake.

Now, in a community where the Christian sentiment still rules their is room for honest difference of opinion as to how the child's heritage of life in full abundance may be preserved. The chief thing, however, is to have the pure motive of preserving it. If this pure Christian motive is strong in the rate-payers, strong in the school board, strong in the teachers themselves, no small matter, such as what subjects the child shall study, will make any great difference. The good Christian rate-payer should be known as the man who never complains about the schools, unless there be inefficiency or an anti-Christian atmosphere about the children. About salaries and expenses he never complains. Mammon worshippers do that. The child is to have the best at whatever cost.

Nor will even intellectual attainments usurp first place in the list of what it is good the child should have. There are more important elements in life than intellectual cleverness. Good manners, good morals are more important. How much stress does the average community lay on these features of education? The Christian view of life binds the Church to guard the life of the young—that is the charge given to the church—and the members of all the churches should use their influence to preserve in the schools, where the children spend the best hours of their lives, an atmosphere where good morals and good manners are esteemed the chief parts of a successful life; and intellectual attainments are at least not put first.

Rev. W. D. Reid, pastor of Taylor Church, Montreal, has received a communication from the Rev. Wilbur Chapman, D.D., inviting him to the next conference of Christian workers at Winona Lake Camp next summer. Dr. Chapman also asks permission to publish, in pamphlet form Mr. Reid's paper on the last conference which appeared in the DOMINION PRESBYTERIAN and other periodicals.

In connection with the meeting of the western commission of the Presbyterian Alliance, to be held in Toronto on January 27th and 28th, a public meeting is to be held in Bloor Street Presbyterian Church on Wednesday, January 27th, when addresses on the work of the Alliance are expected from Rev. Principal Caven, D. D., Rev. Dr. Kerr of Richmond, Va., Rev. Dr. Runell of New York, Rev. Dr. Roberts of Philadelphia and Mr. Baer, Presbyterian Home Mission Secretary, New York.