

Bible studying, independently thinking day, a creed that will be in nobody's way, and which may stand upon its pedestal, unmolested and majestic in any ecclesiastical temple.

We should rejoice to see a creed in full constructed upon this type.

For instance:

"We believe that it is the duty of every one to be baptized, according to the Scriptures."

"We believe that the Holy Spirit is God's agent in the work of regeneration, according to the Scriptures."

"We believe that the Lord's Supper should be celebrated by the church, according to the Scriptures"—and so on

There is no reason why such a creed should not stand inoffensive and unmolested until the blowing of the final trumpet.

And the fact is, this is what the creed is coming to and must come to.

The history of creeds is a history of change, modification and amendment in the direction of greater freedom, liberality and love. The current has been setting in more and more swiftly as this century is wearing to its close, and the religious world is ripening for the grand experiment of government and inspiration direct from heaven through the divine, sufficient creed.

Then will come true Christian union and the conquest of the world for Jesus.—*Apostolic Guide.*

THE ATTACK ON THE BOSTON PUBLIC SCHOOLS.

In the *Review* of August 2nd last we gave particulars of the manner in which the Roman Catholic majority of the Boston School Board, Massachusetts, instigated by Father Metcalf, had succeeded in ousting, first, Principal Travis, of the High School, because of his teaching regarding the sale of indulgences in the days of Luther; and secondly, Swinton's Outlines of the World's History—the authorized text-book from which Principal Travis, on being brought to task, had justified his class instructions. It was also mentioned that this high-handed action on the part of the Jesuits had roused intense indignation among all the Protestant population, and that at overflowing meetings in Faneuil Hall and Tremont Temple, at which some of the leading men of the city spoke, resolutions were adopted with great enthusiasm expressing detestation of the machinations of the Jesuits, and calling for the restoration of the book and the teacher dismissed from the schools. But, as might have been expected, neither the book nor the teacher has been restored. The Jesuit having once got a grip never lets go. Interest in the question has not, however, died out. In fact, for the past few months the most intense excitement has prevailed, and preparations have been made for changing, at the polls, the complexion of the School Board. As to how the matter now stands we are able to-day to present a statement from a Presbyterian clergyman, a resident of Boston, who, at our request, gives his views on the situation. It merits the careful consideration of our readers:—

The conflict on the school question still rages. Meetings multiply and enthusiasm increases. Boston is stirred as never before on the subject of education, and is now really awake to the danger which threatens her public schools. She is conscious that an open and violent attack has been made upon one of her noblest institutions by the Catholic hierarchy, and that she must resent it quickly and powerfully, or prove untrue to the spirit and temper of her Puritan forefathers.

There can be no doubt that the Romish Church is hostile to a broad and liberal education. She is afraid of the development of the intellectual qualities of the human mind and of the supremacy of reason. Hence her priests declare the common schools to be nurseries of atheism, and their flocks are constantly and bitterly warned against their evils. Moreover, wherever it is possible to do so, parochial schools are established and large numbers of Catholic children are compelled to enter them. And in many cases Catholic servants are instructed to demand from their employers fifty cents a week beyond their present rate of wages, which sum is to be sacredly consecrated to Catholic, and therefore sectarian, education. But this demand has given rise to a practical difficulty unforeseen, probably, by those who suggested it. There are not so many Catholic servants required just now in Protestant families, and ladies are much more often than formerly heard saying to the keepers of intelligence offices, "We want Protestant help, and will not take any other."

A great many women will vote at our next election for school officers. Whether we shall obtain any relief in this direction is very uncertain. It is supposed that the number of Catholic

women who have registered as voters is at present greater than that of their Protestant sisters. The have come in troops to the various registrar-offices with their papers filled out by the priest—and have shown an eagerness for the coming fight both surprising and startling. And they are sure to be at the polls when the day for voting arrives, and will deposit their votes at the bidding of the Church to which they belong. Our only hope for the continuance of unsectarian education lies in a greater registration of Protestant women and in a closer union of the different evangelical denominations of our city. With these two advantages we can gain a victory without them we must fail.

Some excellent work is now being done towards these results. Meetings for ladies are held regularly and ringing appeals are made to their Christianity and patriotism by some of the finest and most cultivated women in our midst. They are asked to avail themselves of the suffrage granted them by the commonwealth, and urged to rally to the support of their free and fondly cherished institutions. And in Tremont Temple immense audiences of both sexes are addressed every Sunday afternoon by reputed and distinguished clergymen, who point out the perils by which the public schools are menaced. If earnestness, eloquence and real hard work can arouse the people of Boston to check the aggressive and intolerant spirit of the Church of Rome, of these we certainly have no lack. We have an opulence of brilliant talent arrayed in defence of an unpartisan and unsectarian education which augurs well, we believe, for the success of the object we all have dearly at heart. In the pending election we hope to reduce the number of those who, on our school committees, have been trying to shape the policy of our public schools, in obedience to the voice, not of the citizens, but of the priests.

The Catholics are becoming, however, somewhat alarmed. A few of their ablest laymen are raising the cry of liberty. "We only want liberty," they say, "the same liberty that you extend to the Jew and Greek." But the word liberty sounds rather ominous in Protestant ears coming from such a source. And Protestants must be pardoned if they turn a deaf ear to this siren cry, and endeavour to maintain the principles of liberty in educational matters as handed down to them by the noblest of the fathers and sanctioned by the Constitution of their country.

It is sincerely to be hoped that the machinations of the Jesuits, in their assaults upon the Public School System, will be brought to naught, and that the spirit of their Puritan forefathers will so animate the Protestants of Boston that the Jesuits will need no further instruction after polling day that they must keep their hands off the public schools. It is exceedingly encouraging to see the better classes of American citizens awakening to the dangers that threaten one of their most cherished institutions. Their example cannot but prove helpful to the friends of the Public School System in Canada in dealing with the same common foe.—*Presbyterian Review.*

Hard work is better than easy work in almost any line of effort; yet many a man shrinks from the task assigned to him in his special sphere of duty because he finds it doing to be hard instead of easy. "How do you like your new place?" asked an elder man of a younger one. "Oh! it's a pretty good place, only it's all up hill work there," was the reply. "Well, most good work is up-hill work in this world," rejoined the elder. "Down-hill work doesn't amount to much in the long run. It seldom is work that is worth one's doing." Down-hill work is easy, and up-hill work is hard. In fact, it is because a man can go down hill with his work without any need of his working, that makes down hill work so attractive to the average man as he is.—*Sunday School Times.*

Many good stories have been told of the beadle of the Scottish Churches. The latest is as good as any. One Sabbath morning when a minister of an Ayrshire Established Church was about to enter the pulpit he found that John, the precentor had not arrived. He instructed the beadle, who was also bellman, to ring the bell for five minutes longer, while they waited to see if John came. When he returned, the minister inquired: "Has John come yet?" "No, sir," answered the beadle. "Most extraordinary! What are we to do? I see no help for it but you must take John's place yourself for a day." "Ah, no, sir," replied the beadle, "I couldna' dae that. Aiblins I could tak' your place, but I couldna' tak' John's."

By shaking the magnetic needle, you may move it from its place; but it returns to it the moment it is left to itself. In like manner, believers may fall into sin; but no sooner do they wake to reflection, than they repent, and endeavor to mend their ways, and resume a life of godliness.

—*Gotthold.*

"When a religion ceases to be evangelistic, it ceases to be evangelist."

He who waits to do a great deal of good at once, will never do anything.—*Samuel Johnson.*

It is better to keep sarcasms pocketed, if we cannot use them without wounding friends.

"There is no blasphemy so blasphemous as that a man should discuss theology in an unchristian temper."—*Dr. Joseph Parker.*

If the internal griefs of every man could be read, written on his forehead, how many who excite envy would appear to be the objects of pity!—*Central Baptist.*

"Nor deem the irrecoverable past As wholly wasted, wholly vain, If, rising on its wrecks at last, To something nobler we attain."

—*Longfellow.*

If God gives me work to do, I will thank Him that He has bestowed on me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him humbly to make me fit for my task, if He tells me it is only to stand and wait.—*Fran Ingelow.*

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes! Yet some who are doing what God will think a great deal more of at last, never saw their names in print.

What a sad world this would be to a thoughtful man if there were nothing beyond this world! Nor for himself, perhaps, but for others, there is need of another life to make this life tolerable to one who observes and reflects. On every side there are deserving ones who suffer far more than the undeserving. And there are saints whose lives are lives of toil and trial and seeming failure. Here, often, if not always, the fittest die and the unfittest survive. If there were nothing to live for beyond the life that now is, the helps to true character-making cost more than their apparent worth.—*Sunday School Times.*

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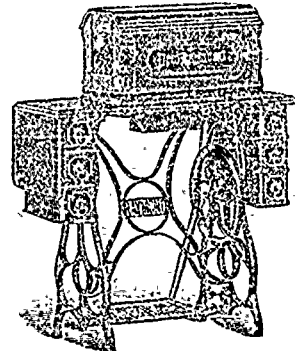
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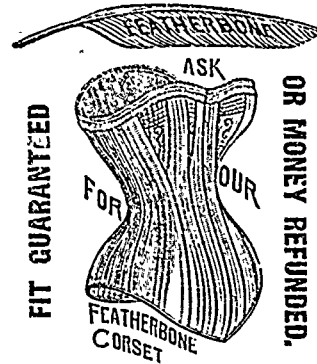
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