

## The Presbyterian Review

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, Feb. 18, 1897.

### SOCIAL QUESTIONS.

A SIGNIFICANT sign of the times is the deepening interest which professing Christians, among them ministers of religion, manifest in social questions. This tendency has called forth remonstrance and acknowledgement. At conferences of clergymen papers are read on such topics, and at public meetings where the social relations are discussed, ministers attend and take part in the discussion. That the church is profoundly interested in social movements and in questions now being pressed to the front, may be taken for granted. The interests of truth and of justice as between man and man, must ever be of interest to the church. True, the great mission of the church is to preach the Gospel, and to preach it to every creature, that is the gospel of grace, the salvation of sinners. That great object must not be obscured, by any other work, however necessary and good; and it is also true that at the root of all real reform, social, and otherwise lies Christ's message to a world of sinners. But the church can do much in carefully guiding enlightened opinion in movements for the public good, and in dispelling intangible delusions. Within her pale exists a variety of ideas on the problems of the hour, and it need not be expected that on a question so intricate and much debated, as, for instance, the nationalization of industries, or the distribution of wealth, a unanimous deliverance can be obtained, but discussions such as those at Knox and Queen's Conferences can scarcely fail in doing good.

### WHEN THE HEART IS RIGHT, ETC.

No more courteous opponent could be desired, in a controversy, than our esteemed contemporary, the *Christian Guardian*, of this city, but although the guage has been gently thrown down, it is unnecessary for us to take up the gauntlet. Last week the *Guardian* takes exception to certain statements in our article on the status of the secular press, our chief fault consisting in placing the press on a lower plane than the pulpit, or, at any rate, on too low a plane. The secular press, we may, in a word, repeat, (and a remonstrance from the shades of George Brown or Horace Greely, would not alter the fact), is managed on a commercial basis, and caters to the public taste on just the same lines as does any of the large retail dry-goods houses of Toronto. Hence the force of our contention that on the church rests the main responsibility for an elevated public taste. The pulpit is the great instrument of the church, but there are also the pastoral work, the prayer meetings, the Sabbath schools, and the religious periodicals. The church must bring these agencies to bear, with all her might, on the public mind. When spiritual regeneration leavens a community the standard of the secular press, aye, and the standard of living, the standard of doing business, and of society

generally, will rise, and not until then. The secular press has a most important function to perform, and its power is great, but we cannot compare it to the power of the Gospel. Does the *Guardian* wish to know the quickest and best way by which to secure a satisfactory alliance between the church and the secular press? We answer again, "Regenerate the community."

### DEAL LIBERALLY.

The liberal response to the Indian Famine Fund has evoked the remark that equal readiness ought to be shown in responding to the appeals of the church for her needy missions and schemes. There is great force in the remark. The church has a duty to fulfil, and the means with which to carry on her own work efficiently is a first charge on her resources. The voluntarily assumed obligation is doubly an obligation, and no member of the church can escape from its claims. In the abundance, therefore, of our sympathy and liberality in the cases of Armenia and India, let not this obligation be forgotten, but let the Home and Foreign Mission, and the Aged and Infirm Ministers', and other funds of the church be the recipients of liberal donations. And let the home poor not be forgotten. There are many suffering ones at home, whose bitter cry is heard by God alone. Remember our poor. We do not wish you to curtail your bounty, but to enlarge it, to embrace as many as you can within its scope. There are many outlets for your means, and if we were only candid we would admit that there is wealth enough in the world for every need.

### SEPARATE CHURCH SCHOOLS.

A Committee of the Anglican Church are considering a scheme whereby it is hoped a system of voluntary Church schools may be established in Ontario, on the English plan. The other day the whole question was gone into by the learned gentlemen, forming the Committee, and it is believed a favorable report will be adopted and sent on to the next meeting of the Toronto Synod. Some years ago Rev. Dr. Langtry mooted the subject of Separate Anglican Schools, and there have been advocates of such schools, in the Anglican Communion at all times, who have kept the question alive. It is not likely that the Committee will let the matter drop without a strenuous effort to accomplish something tangible.

The importance of the Church supervising the education of the young appeals to the Anglican more than it does to the average Presbyterian. The Church of England is wedded to the principle of state connection and regards education as part of its special service to the state. But in addition to that, Anglicans contend, with truth, that Anglican children taught in their own Church schools grow up more attached to their Church than they would if taught in the public school. No doubt they are right. Presbyterians, as a rule, take a broader view, giving the State charge of the education on the public ground that the State owes a fair education to every child within the commonwealth. The Church of England has not failed to note the hold which the Church of Rome has kept on her people by the Separate School; and is unwilling to forego any similar advantage for herself. Hence she is preparing for the time when a demand will be made on the Ontario Legislature to embody her claim in the law of the land.

Among the reasons why Church control of the schools is demanded, the strongest is that of religious teaching. The thoughtful educationist will readily relinquish religious teaching in the public schools,—not as an empty form, but in reality, and because every