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THURSDAY, FEB 14, 1889.

ARE OUR PUBLIC SCHOOLS GODLESS?

CUCH is the question to which Dr. H D Jenkins, of Freeport, Ill., in the Presbyterian Review (quarterly), of January last. The details more particularly concern the schools of Illinois, but, as he shows, the answer generally applies in all its leading features to those of the other Northern States. While we may be thankful that in On tano things have not become quite so institutions, and for the same reason, from State institutions, as the only way of preserving "liberty of conscience" from the aggressions of sectarianism As if "liberty of cone ence" means to prevent by civil pains the acknowledgment and worship of God by any man vho is a public servant in the discharge of his official duties Strange liberty that denies a school teacher the at to worship God among the chil-"committed to his care. But and still the apathy of Christian en and women which has allowed titers to come to this pass.

Dr. Jenkins shows that the American 'abile School System (and it is true of Camadian also), is NOT Godless by its origin. "The American school in the days of our fathers was, in its aims, exercises, and text books a Christian The mouve which

thighd our fathers to the establishment of schools was professedly drawn from religion, the motive which impels us today is professedly drawn from politics." Whence came the change? The American system of public education in any historic meaning of the words, is so far from being Godless that it is pre eminently and thoroughly Christian. . .

The "colourless" (as to religion) school is an importation wholly foreign to the principles, aims and practices of our fathers. A Godless school is even less entitled to our patriotic veneration than a Canada thistle."

"Historically," says Buisson in the Dictionnaire de Pedagogie, "theschool has been in all countries the daughter of the Church " Alas for her she has found a cruel foster mother now in the State. "In 1647, the first educational legislation in the Massachusetts colony" ordered the establishment of schools in every town of fifty householders, to be supported by taxation-but "no one ever heard of the demand that the school should be other than religious in its aim and in its spirit, until, in 1840, Bishop Hughes demanded a change in the policy of the system! Thus the first objection to religion in to give expression to their views. A the Schools of America came from a crisis has come in the history of Pro-Roman Catholic hierarch. Popery has I testantism in this Dominion, and it is always been, as it is to day, the enemy the bounden duty of every one who of education on Christian principles as knows what Jesuitism is, to protest now, distinguished from Roman Catholic r-inciples. If, yielding to the pressure endowed out of the public purse, to of the Romish hierarchy, with a view to secure their political support, our public lies alike will be forced to contribute. men consent to make our schools " col- No Government in this country can ourless," and thus play into the hands afford to turn a deaf ear to the united save Presbytery clerks much needless of infidelity and agnosticism, so that voice of Protestants. And that voice practically the schools are becoming should be lifted up like the voice of Godless, they are clearly departing from Luther and Knox. Protestants who the principles and aims of our God- refuse to act in this crisis become par- PROSE A MOTHERS fearing forefathers, who regarded a takers of the iniquity. knowledge of God and the Bible as the On the other hand, an appeal is being

only safe guard of civil and religious liberty, our only bulwark against Romish superstition and slavery on the one hand, and lawless violence and anarchy on the other. Time may prove foe of civil and religious liberty. It that they were right

Dr. Jenkins goes on to show that the American Public School is not Godless by any constitutional or statutory requirement. He enquires into what constitutes liberty of conscience and shows triumphantly that it "is simply the right to believe according to one's own conviction, and to worship according to that belief. But for the most part gentlemen who were born in Ireland and educated at Rome, or born in Germany and educated in France, have given to this historic phrase an un historic meaning." Yes, and Americans and Canadians, for political pur-

oses, allow these Romish Irish and German French aliens to unpose this bastard liberty of conscience on the nation. Rev. Richard Gilniour, D.D., says, "To train the child in reading, writing, arithmetic and the rudiments of science, is, and from the nature of their organization can be, the only end aimed at in the public school." This ir the face of all historic facts. But the good Bishop's aim is clear, viz., to show that the Public School should not be frequented by the children of the faithful, and that the State should give gives answer in a very ominous article money to the Church to educate the Roman Catholic youth in Roman Cathtaught religion and obedience to the Church. And the Agnostics of our day join hands with the priest. "The moment a teacher in his capacity as such begins to exercise any religious function whatever, to exert any religious bopeless, we cannot hide the fact that influence upon the minds of those under we are drifting very fast to the same his instruction, that moment he inposition in our own State educational fringes upon the reserved rights of the people." So spake one of the regents namely, because some agitators insist of the University of Wisconsin upon the upon the banishment of all religion platform of one of its Normal Schools, when protesting against the prayer which had been offered at the commencement of the exercises. And the Popular Science Monthly asks, "What more dishonest and unworthy method of pre-empting and prejudicing the minds of the young could possibly be devised than that of school worship? The one thing in connection with religion which is most indefensible of all is worship." "So," writes Dr. Jenkins, it has come to this that a citizen by accepting some petty place under the a religious influence' upon those brought into contact with him." Thus no hindrance to work so successful as Rome and Agnosticism join hands to banish evangelical religion from our schools, and our public men and political journals, for fear of the political influence of these agitators allow, nay, advocate that our schools shall be secularized, and the doctrine and worship of the God of nations shall be excluded

THE JESUITS ESTATES' BILL.

from these national institutions. We

shall return to this subject; meanwhile

let our readers carefully ponder the

weighty thoughts of Dr. Jenkins.

OUR readers will see from the extracts given in another column, from the daily press of Toronto of last week, that at last public attention is being aroused to the dangers menacing civil and religious liberty in this country, by permitting the infamous. Jesuits Estates' Bill to become law.

We are glad to notice that the Modderator of our General Assembly has let his voice be heard in this matter. We have not the least doubt that he is entirely right in his opinion, that the Presbyterian Church in Canada is utterly opposed to allowing the Jesuit Estates' Act to go into operation. But the leading men of the Church should not wait until the meeting of Assembly with all his energy, against its being which Protestants and Roman Catho-

made to Protestante in the interests of party to keep quiet and say nothing. Perish, we say, any and every party that strikes an unholy league with the sworn was not with such compromites our lib rises were secured, and it is not by such compromises they will be main tained. At this crisis what is needed is not a horde of party Esaus who would sell their country's birthright for a mess of pottage, but

1 heroes who shall dare To struggle in the solid ranks of truth : To clotch the monster error by the throat. To blot the era of oppression out, And lead a universal freedom in.

Will not true men come to the front?

EDITORIAL NOTES.

The difficulties that have arisen between Germany, England, and the United States, with regard to the Samoan Islands, have excited alarm in many quarters, lest missionary interests in those Islands should thereby be Roman Catholic Bishop of Cleveland, imperilled. The success of mission effort in that field has been very remarkable, but few were aware that it had attained such proportions, and was of such a satisfactory character, until at the late anniversary of the London Missionary Society, Mr. Albert Spicer, the treasurer of the Society, reported upon a recent personal inspection by himself and others, of the work of the Society in the Samoan group. Four of the eight islands within the group are occupied by the London olic institutions, where they can be Society's missionaries. The population consists of about thirty five thousand people, scattered in villages of from twenty to fifty houses each. A very large proportion of these people were seen by Mr. Spicer, and he gives an encoufaging report as to their character and bearing. They build their own chapels and support their own pastors, free of cost to the missionary society. They know and love their Bibles. Mr. Spicer says:-" I would guarantee to children that I should meet with in Samoz, and I would back them in Bible knowledge against any twenty I should meet with in this country." The training institution at Maloa, according to the Missionary Herald, has educated one hundred and eighty native pastors who are now at work in Samos, besides New Guinea and other sections of Polynesia. These preachers hold but with remarkable firmness, it being s rare thing to hear of a serious failure in public service is forbidden to do any character. It is to be hoped that the thing publicly which shall even 'exert proposed conference between these Powers may result at least in producing

> It is very satisfactory to be assured. as we are by the Victoria Times, that our Pacific seaport is not as bad as she is sometimes painted, and that it is evident, from a church census taken by that journal on Sabbath, January 27th, that Victoria is not exceptionally immoral, if church-going is to be the criterion. Placing the population of Victoria at 13,000, and making allowance for the large Jewish element, and also for the Chinese and Indians, still practically homesteads. Baffled here, our annalheathen, the Christian population may be set down at about 10,000. The church census showed, on that particular Sabbath, an average attendance, took down from their lips the story of morning and evening, of 2,272, and the their struggles and privations. It is total number of people who went to church once, to be not less than 2,915, that is, more than one fourth. This is claimed by the Times to be a much better showing than Toronto can boast of. if the Telegram's census is to be accepted as a safe basis for comparison. It is interesting to notice that the Presbyterian churches furnished about onefifth of the total attendance morning and evening, which is put down at 4,545,

here indicated.

distributed as follows:-Males. Females. Total. St. Andrew's Presbyterian, morning, 130 First Presbyt'n, morn'g, 114 even'g, 120

A PRESBYTERY clerk desires space in our columns to invite the attention of matter. He says :- "Statistical and financial reports of congregations should Missionary Enterprises in the be returned not later than February 5th, yet I have received only a few. Would ministers kindly see to it that reports are forwarded soon, and thus writing."

BY MAIL

"Allow me to thank you for you Family ' page, I see many family papers but none equal to the REVIEW."

Literary Notices,

LACTIES DOMINI - SPIRITUAL SONGS TOR CHURCH AND CHOIR. P. Chas S. Robinson, D.D., LL.D. The Century Co., New York.

We have already referred to this

very good collection of Church music,

but regard it as so exceptionally good as

to call for another notice. The editor, Charles 5 Robinson, D.D., LL, D., for many years has been tamed for his of torts in the direction of making the pratie part of religious services far more attractive and more promotive of the best interests of worshippers than was thought at all necessary in the not very distant past. And the last (1887) edition of Laudes Domini is the best and latest of his many successful efforts in this field of Christian service. It gies. There are, altogether, 650 tunes, and it has been the object of the editor and of the publishers to produce a hymn book second to none, either as "Business," "Companionship," "Read-to the quality of its musical and lyrical ing," "Drinking," "Smoking," "Marand everything else which goes to form a useful and attractive volume Hence we have the best tunes and the best hymn-writers of all countries, well re-Neale, Montgomery, Kelly, Ray Pal-mer, Miss Havergal, Miss Winkworth, Miss Bosthwick, Mrs. Alexander, Bishops How and Wordsworth, Caswall, Faber, Monsell, Thring, Chandler, E. H. Bickersteth, Sir H. W. Baker, Massie, Ellerton, and many others more or less widely known, whose hymns as here published, speak for themselves. Canada is represented in this hymn book. containing as it does two taken from offers enlisted a large number of comthe excellent Hymnal of our own Church. It is claimed for this work, and we believe, justly, that in the taxing labours. The first prize has hymns, which have been selected, special prominence is given all through by Katharine Lee Bates, of Wellesley the book to the name, the life, the work, and the glory of our Lord and Saviour, Jesus Christ. This is of itself a characteristic feature, and goes far to explain the success it is-for in the United States it is exclusively used in hundreds of congregations. Throughout, the object of the editor is evidently take the first twenty men, women, and to make the praise part of the worship. such as to draw the mind of the worshipper Godward by the eminent devotional character and beauty of the hymns, as well as by the excellence of the music. To those who prize a good collection of hymns and church music we can confidently recommend this volume. The Christian public in the United States, and wherever else this book may be used, hes under a debt of many missionaries who have gone to obligation to its gifted editor, Dr. Robinson, and its enterprising publishers, the Century Company of New York, for its production.

> HISTORY OF THE COUNTY OF HUNT-INGDON AND OF THE SEIGNORIE OF CHATEAUGUAY AND BEAUHARNOIS FROM THEIR FIRST SETTLEMENT TO YEAR 1838 -Huntingdon, Q.: The Canadian Gleaner, 1888, Totonto: Williamson & Co.

With infinite labour Mr. Sellar has here recovered the early and lost annals of one of the most interesting tracts in the Province of Quebec. Stretching from the United States boundary to the shores of lakes St. Francis and St. Louis, this now historical area forms a broad wedge, its base running parallel to the Richelieu and the point resting on the St. Lawrence at St. Regis. The papers of the Seignorial office destroyed, Mr. Sellar hoped to find written materials in the old ist in the intervals of his toil as a practical printer and editor of the Huntingdon Gleaner, visited more than three hundred of the surviving pioneers and surely time that such work as this should be substantially acknowledged by our Parliament and Legislatures.

The pioneers of this interesting locality were English, Scotch, and Irish, drawn directly from the motherland. In 1812 and again in 1838, they virtually saved the Province to the Crown. Mr. Sellar effectually sweeps away the myths that have found admis- institutions in Quebec. For such a distrision to our histories, and restores the bution the Legislature has full powers, facts. By their toil this British colony | there could be no reason for consulting transformed a wilderness into one of the most highly cultivated districts of validity of the settlement was made dethe Dominion, which is in marvellous contrast with the farms of the habitants. Amid the encroaching tide of fabriquetaxes and church tithe, this thrifty colony is now threatened with submersion. Our annalist pathetically likens it to a sand-bank in the sea; and in an eloquent epilogue he appeals to our English-speaking people to inform ministers and sessions to an important themselves on the oppression of their brethren in the Province of Quebec.

SOUTH SEA ISLANDS. By John Williams, with an introduction by Rev. Wm. P. Breed, D.D.-Phil-Publication; London: N. T. Wilson. 12 mo., pp. 416, price \$1.25.

This intensely interesting volume akes us back to one of the earlier stories of this century of missionary

missionaries, Mr. and Mrs. Robeitso i, would be preposterous to allege that the twenty two years of John Williams' There is a good map of the New Tanna, Futuna, Eromanga, Epi, Santo, every Sabbath School in our Church.

Out You Like Min. By C. F. Dowsett - London: James Nisbet & Co., Toronto Upper Canada Tract Society. Fourth edition, pp. 112, price 35 cents.

The solid ments of this pamphlet from the pen of a business man, are contains 1205 hymns- including a few sufficiently attested by the fact that it chants and a large number of dovolo- is now in the fourth edition. The writer first shows in what true manliness consists and then proceeds to deal with a variety of subjects, including selections, or the printing, the paper, (riage," and other matters of vital importance, concluding with an earnest appeal to be on the Lord's side. It is a very good book to place in the hands or boys and young men. Even midpresented in this book. Watts Charles | dle aged men might read it with very Westey, Doddridge, Newton, Bonar, great profit. It ought to be mentioned that it is beautifully printed and bound in attractive style

IT will be remembered that two prizes, one of \$700 and the other of \$300, were offered by the Congregational Sunday School and Publishing Society, of Boston, Mass., for the two MSS, best suited for Sunday School petitors. The committee of award has but recently completed its difficult and been awarded to "Rose and Thorn," College, Wellesley, Mass., and the second to "A Titled Maiden," by Mrs. Caroline A. Mason, of Brockport, New

WE have received a copy of "Sowing and Reaping," the record of the proceedings of the twenty-third Provincial Sabbath School Convention, held in Kingston in October last. It is a neat pamphlet of \$12 octavo pages, and, as might be expected, is a valuable repertory of facts and opinion regarding Sabbath School work. In addition to papers by Rev. A. B. Mackay, of Montreal, Messra S. H. Blake and J. I. Highes, of Toronto, and other well known Canadian Sabbath School workers, there are verbatim reports of three addresses by Mrs. Wilbur F. Crafts, of New York. The pamphlet which is pub lished at the low price of twenty-five cents, may be obtained from the Secretary-Treasurer, Mr. J. J. Woodhouse, Box 525, Totonto.

Current Opinion.

THE ENDOWMENT OF THE JESUITS.

AN UNJUST AND UNNECESSARY ACT.

WHEN Mr. Mercier, in June of last year, brought his Jesuit Estates Settlement Bill before the Quebec Legislature the Globs objected to the measure in toto, hoping that the Mercier Government might be induced to abandon the scheme. We could not, and cannot now, regard the Act as a just or necessary one. Its promoters were and are in the habit of defending it by a confusing mixture of two sets of considerations that relate to it, but which should be separately looked at. They call it at once an Act of just, tardy restitution to the Jesuits, and an Act forever put a stop to; education. fairly dividing \$460,000 between the Roman Catholic and Protestant educationists of Quebec Province. We are unable to agree with either definition, though we perceive some plausibility in both. - The Globe.

NO RIGHTFULNESS IN THE JESUIT CLAIM According to our opinion and argument, there was no rightfulness at all in the Jesuit claim. But we are now considering the Act simply as one presumed to distribute public money equitably between certain Romanist and Protestant the Pope in the business, and that the pendent on his sanction appears to us a most unnecessary, improper and offensive subordination of a Canadian Province to the Roman Church.— The

THE VETO POWER.

Let there be no mistake about the islature has exceeded its jurisdiction, is be respected so long as the legal power household words to our Church, manifestly subversive, legally or morally, ment of uving together under a Const through the labours of the departed of the principles of the constitution or of turion that permits what is radical Gordons and Dr. Geddie, and our living the great objects of the State. But it wrong.—The Globe.

of Eromanga, and Mr. and Mrs. the framers of the British North Am: Annand, of Santo. This narrative of erica Aci, and the Imperial Parliament which passed that Act, did not intend, missionary work in the islands of the theveto to be used as a safeguard against South Sea, reads like a new Acts of the gross and palpable folly or mjustice, Apostles. It is full of thrilling deeds What are these Provincial Legislatures of heroism and of wonderful successes. and of what sort of men are they come posed, that on the most vital questions Hebrides, etc., on which Aneneum, society should be delivered unreservedly into their hands? * The Leg and other well known names of places islature of Quebec has passed an Act are clearly marked This volume compelling the Protestant minority in should have a place in the library of that Province to contribute to the endownient of a conspiracy avowedly directed against Protestant religion and liberty. The Act not only contravenes common justice in the most flagrant manner, but is also . moral violation of the Constitution, since, as we have said before, religious equality and the separation of the Church from the State, if not formally proclaimed in the British North America Act, are thoroughly recognized and accepted as the rule of our constant practice, social as well as political,-The Mail.

PROTESTANT APATHY.

The apathy of the Protestant Churches if not so striking as that of the Oranges. men, is equally disappointing, and itarises from much the same source. People flatter themselves, because there is no longer an Established Church of a formal connection between Church god State, that the Church is free, and that the spiritual realm is kept, as the Four! der of Christianity ordained, apart from the kingdom of this world. But while the Methodist vote or the vote of any Church is a political power and is night controlled by political considerations the principle is betrayed just as much as it would be by submission to Royal books. As can readily be inferred, the supremacy indeed corruption in the subtler form is, as usual, the more pro-foundly depraying. It is by the politic cal poison in their hearts that all the Churches are kept nelpless and speech less in face of a monstrous aggression upon civil right committed by their relfgious (oc, and fraught with danger to the interest of the truth which is in their keeping. Even the Evangelical Affection ance nervously hushes the voice of protest, probably from the same fear of. awkward political results. -- The Mail.

HUMILIATING BONDACK

You complain of the apathy of the Protestant Churches as evinced in the comparative silence in the face of this: outrage on Protestantism and liberty. Permit me to say, and I am confident I voice the opinion of the Presbyterian Church of the Dominion, of which I have the honour of being Moderator that not apathy, but disgust and despute is the feeling with which the state things is coming to be regarded. Man who have no sympathy with annexed to the States are being driven be-peration to entertain even that of escape from our present hun bondage. The Churches have got had opportunity of expressing, their their supreme courts, their judgment the subject. Certain it is that feeling will find vent and expre will be decisive, and remove alter cion of apathy. - Rev. W T. McMu Moderator of the General Assembly, The Mail.

THE RECONSTRUCTION OF QUESN The vindication of Protestantilibut and British freedom may involved re-construction of Quebec. Section then the better for the habitants of the Province. A united Ontario could per construct that Province in two wasks to establish British equality, put an joud ho the reign of re-action, and place that. The vince on an equality with the other said of the Dominion. The impoverishmen of the people and the enrichment of the Church can in a supreme structure secularized; tithes abolished; and all those preposterous claims of Frencis Canadians to dual speech, to two French judges on the Supreme Court and the like, be consigned to sudden oblivion. Make no mistake about it : thousands of French-Canadians would hait the day as one of liberation. Can ada could easily survive the shock This country is in the political seng Protestant, British and Canadian, nuit French Catholic and Canadien, and though there may be many of the latter. among us, they may as well understand that any movement to suppress British ideas of liberty and civil rights, and 🐲 establish the practice in this country of asking the Pope whether he has any "objection" (vide Mercier's letter to Cardinal Simeoni) to the legislation passed by a Canadian legislature, must be suppressed.—The World.

BETTER TO RISK THE WORST.

To the man who says that it would be better to risk the worst than to allow refusal of the Government to veto the the Jesuit Act to become law, we frankly Bill for the endowment of the Jesuits. say that we shrink from agreeing with There is nothing in the British North him, and yet must admit that arguments America Act to limit the exercise of of immense force are at his command the veto power. That it shall not be But to what do they lead? His proper exercised merely on grounds of ordi- sitions must be, (1) that the Constitutions nary policy, unless the Provincial Leg. tion of Canada fully empowers a Rossa Catholic Legislature to pess an Act this adelphia: Presbyterian Board of 2 good general rule, which once more is not just, that contains a civil recog we commend the Government for ob- nition of the supremacy of the Popular serving. The authority given to the and that is most obnorious to Protect Provincial Legislatures over certain tant opinion; (2) that there is no like classes of subjects carries with it, like all lihood at all that the Constitution can authority, a liberty of error which must be changed to nullify or prevent suc legislation; (3) that the Provinces had heroism, and to places familiar as is not exceeded, and the error is not better separate than continue the experience