

gathered that there was unanimity of view as to the great principal involved, that special educational privileges ought not to be given by the State to any one denomination. There was a manifest desire to uphold in its integrity the common school system happily established. The various resolutions submitted, and the one ultimately passed make it clear that there is no intention to change or even compromise as a means of solving the difficulty. In strong ringing sentences many of the speeches in the Synod made this apparent. If there should be any inclination to recede from the position deliberately taken by the Government of Manitoba and unequivocally upheld by the majority of the people, the Presbyterians in the Province will not be found among those who cherish such an inclination. In the last provincial election the school question was distinctly before the people. So obvious was the trend of popular sentiment that the opposition did not declare formally against the school law, and some of the candidates pledged their support to the measure. If, then, a compromise is attempted at Ottawa it will be directly antagonistic to the attitude assumed by the people of Manitoba on this question.

Certain incidents reveal the fact that the great anxiety for separate schools does not originate with the Roman Catholic people, but with their ecclesiastical leaders. Where there are no separate schools Roman Catholic children find themselves at home in the common schools, and their parents have repeatedly expressed satisfaction with the arrangement. A well-founded complaint is made that attempts are made to interfere with their religious belief. The real reason for persistent agitation is that it is the settled policy of Rome to control education wherever it can be done in the interests of Roman Catholicism. This being the case it is scarcely compatible with free institutions to subsidize any denominational system of education. The plea that it is unfair to compel Roman Catholic taxpayers to support their own schools, and also to pay for the maintenance of public schools, may reasonably be urged. But it must be remembered that when the State provides, with the consent of a majority of its people, for a common school system of secular education free to all, irrespective of religious belief, it ought to commend itself to the support of all. It is open to all to avail themselves of its privileges. Secular common schools may not be the ideal form of a national system of education, many of different ways of thinking might prefer some other method of popular education, but long effort and extended experience point it out as the only practical method yet devised suitable to complex national life. It does not mean that the common school is to be antagonistic to religious training. In fact, throughout Canada a very large majority of the school children attend Sabbath schools and go to church with their parents. The duty of parental training in the principles and practice of Christianity is as imperatively binding now as ever. If this sacred trust is slighted or neglected, the fault is not attributable to the character of our common schools. If they do the work for which they are instituted it is all that can be asked of them. The religious training of the young can best be done by the parents, the Church and the Sabbath school. The system of education adopted in Manitoba will in no way retard its material, moral and spiritual progress. A spirited and progressive people will not readily abandon a system of education they deem best fitted for their needs.

THE USE AND ABUSE OF MONEY.

MONEY, says the wise man, answereth all things. It can accomplish great good, and it can inflict intolerable evil. The most beneficent services can be favoured or frustrated by its agency. It can become the instrument for advancing God-like work, or may be used with effect in promoting the devices of the devil. Possibly no object within the range of human pursuit exercises a greater power over mankind. Mammon-worship is not a cult peculiar to any age or country. From the dawn of history down to our own day the money god has had the greatest number of devotees any object of human adoration has ever possessed. Heathenism and Christianity have had numbers of followers whose service was only half-hearted, but the worshippers of Mammon rarely falter in their fealty. They never tire in their devotion; they may be but moderately successful in their quest for more of

what they love supremely or fail altogether, but the heart-hunger for riches knows no satiety.

There is the noble army of Christian martyrs; men and matrons and gentle maidens have sacrificed life itself and all that it had to offer rather than prove recreant to the cause of Him to whom they had dedicated their all. But who would be able to estimate or enumerate the sacrifices offered at the shrine of Mammon; who can recount the martyrdoms it has occasioned, and is even now exacting? The desire for wealth has not in the least been weakened by the advance of civilization. The cultured man of the nineteenth century is as eager for money as was the rude barbarian of the ninth. Invention and discovery have enlarged indefinitely the spheres of human ambition and added immensely to man's capabilities, and these have invariably been directed to the attainment of one uniform result, the amassing of wealth in greater proportions. True, the great and enlarging forces of modern civilization have other and less sordid results, but so far as they can be directed and controlled by human intelligence and will the increase of dividends is the main thing sought after. And money when accumulated can become a great blessing or a fearful curse, just as it is used by its possessors.

Even the most roseate optimism cannot but be occasionally staggered by the evident abuse of the money power, which daily occurrences are making so clear. In commercial and political life are there not painful evidences of its baneful effects? In the operations of what is known as the modern trust do we not see the merciless tyranny that the money power is ever on the watch to exercise? Is it not imposing ever new limitations on human action, and for the attainment of its objects buying up the votes of citizens and the legislation of the State? To this aspect of modern methods of industrialism there may be much apathetic indifference, but a time of moral awakening is bound to come. These intricate forces will continue to work until the sowing time merges in that of reaping, and then consequences will be clearly visible. Corruption and moral decay are both causes and consequences, and cause and effect are inseparably linked that severance is impossible. Whatsoever a man soweth that shall he also reap.

Here in our own country we have had but too many proofs of the evil uses to which money, public and private, has been put. Election courts and formal investigations have shown how men in responsible positions are ready with scruple to buy their way to place and power by a discreditable use of money. The known existence of this evil has made many people with good claims to personal honour and integrity culpably indifferent and apathetic to the deterioration in character of those who lead in public affairs, and to the widespread demoralization that political immorality inevitably produces. Recent disclosures connected with De Lesseps' great enterprise, the construction of the Panama Canal, afford another evidence how money can be used as an instrument of evil. The difficulties in the way of the accomplishment of a great project were not by any means confined to the actual construction of the gigantic waterway. It was necessary to secure needed legislation and to obtain the means for the performance of the work. Now it occurred to the promoters of the enterprise that the easiest way to remove the obstacles from their way was by the lavish use of their own and other people's money. The details of their method of procedure have not yet been placed before the public, but if the charges made are based on truth, members of the legislature have been bought and public prints have been subsidized for the purpose of promoting a scheme that by honest means might have been commended to public confidence. Patient and straightforward effort was too slow for the ardent promoters who, like too many of their kind, make haste to be rich. They had no scruple in appealing to the venality and cupidity of men who held important public trusts, and what is thought of those who sell their manhood and trample upon their obligations for sordid gain? There may be reasons for the revision of confessional creeds in these days, but existing conditions make it manifest that there is still more urgent need for a revision of the practical creed in accordance with which so many are shaping their conduct and moulding their lives. Indications are not wanting that one of the first reforms that should be sought would be a return to New Testament principles of personal honour in public and private life. From certain appearances the time when the consecration of wealth to the service of God and humanity is as yet scarcely within sight.

Books and Magazines.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—The young men of Queen's University with the resumption of their studies have resumed the issue of their journal, which is bright, racy, and neat in appearance.

AWAKENINGS; or, Butterfly Chrysalids. By Mrs. A. R. Simpson. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This neat booklet will not be anyone's long to read from beginning to end, having read it, the thoughts suggested and so finely illustrated cannot readily be dismissed from memory or the impressions made on the heart easily effaced.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The first number of the eleventh volume has made its appearance, in a new cover artistically designed. The contents of the number are specially interesting. Dr. A. B. Mackay's Synod sermon, "The Rod of the Almond Tree," appears in Our Graduates' Pulpit. Professor Ross' inaugural, "The Preacher for the Age," and Dr. Barclay's "Charge to the New Professor," and Principal MacVicar's brief address at the opening are all very properly reproduced in the current number of the *Journal*. The usual features of former volumes are continued and prove attractive. Professor Campbell's charming Talks about Books have the usual place assigned to them.

SELECT NOTES. A commentary on the International Lessons for 1893. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.; Toronto: Willard Tract Depository.)—This standard publication still maintains the lead. For the study of the International Sunday School lesson series this work is indispensable. It contains explanatory, illustrative, doctrinal and practical notes, with illustrations, maps, pictures, chronology of the Old Testament, chronology of the Acts, suggestions to teachers, and library references. No Sunday school teacher who makes an intelligent and judicious use of this volume can fail to have a clear conception of the Sunday school lesson. Those who have used it in the past cannot afford to dispense with it now.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—A fine portrait of Tennyson forms the frontispiece of the November number, and for a wonder there is neither a paper or poem on the deceased Laureate. There is an interesting paper, "How I Found the Outcast Siberian Lepers," an interview with Miss Kate Marsden. The principal illustrated papers are: "Otter Hunting," "On a Grain of Mustard Seed," by Joseph Hatton; "The Green Room of the Comedie Francaise," "The cries of London," by George Augustus Sala, and "New York as a Literary Centre," by Douglas Sladen. Bret Harte's new serial, "Sally Dows," is continued, and there is a good short story, "The Fate of Guy Darrell."

THE MIRACLES OF OUR LORD. Expository and Homiletic. By John Laidlaw, D.D., Professor of Theology, New College, Edinburgh. Cloth, 8vo, 384 pp. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.) In this present volume we have the latest contribution to the study of the miracles. The clergyman and the student, although he may have the standard works on the miracles, cannot afford to say: "I have no use for this work." We have here a connected expository view of the miracles, their relation to one another, and the lessons to be derived from them as a whole. The work is marked by competent scholarship, sound and cautious exegesis, homiletic tact, and a wonderful suggestiveness that will probably place it among the permanent books of reference upon this interesting and important subject. It has been said: "Christianity rests upon the Miracles of the Gospel," and hence the altruist, the sceptic, the antagonist of Christianity has always endeavoured to show the unreality of these works of Jesus, knowing full well that if the people were led to disbelieve in the miracles, it would not be long before they would disbelieve in the Miracle-Worker. On the other hand the Christian preacher has found in the miracles the evidences of the God-power of the Nazarene: while the unlearned disciple hath seen in these works of the Carpenter's Son the manifestations of Divine love and compassion and help for the suffering children of men. No wonder, then, that the miracles of our Lord have always been the subject of intense interest to the Christian Church, and that theologians and scholars have brought their research and profoundest learning to the interpretation and setting forth of the teachings of these wonderful works of the Lord.

THE HON. ALEXANDER MACKENZIE; his Life and Times, by William Buckingham, private secretary, and Hon. George W. Ross, Minister of Education, Ontario. Fifth Edition. (Toronto: Rose Publishing Co.)—It is due to the authors of this valuable contribution to Canadian biography to say that they have discharged lovingly and reverently what to them was a sacred task. Both were well fitted in every respect to record the life work of one they especially esteemed and loved. Mr. Buckingham, from his journalistic experience and his intimate official connection with the departed statesman, was in the best possible position to give his readers a vivid, life-like and authentic portraiture of his chief. The Hon. G. W. Ross was for many years intimately associated with Mr. Mackenzie in public life, and was thoroughly conversant with the affairs in which both took an influential part. The result of the joint labours of Messrs. Buckingham and Ross fully meet the expectations of readers. Their work in every respect is admirably done. The history of events that make up the background of the portraiture is tersely condensed, yet ample and clear enough to give younger readers a good idea of once important public matters that have now passed into history. And it is a book that will do good. No fair-minded or ingenuous reader can fail to be impressed with the moral grandeur of a life based on principle. He was of that heroic kind of men who do not know how to palter with their consciences and convictions. He would yield place and power, but he could not yield principle. The volume has met with a gratifying success. The copy before us has on the title-page, "fifth edition," and it is not yet many weeks since its publication. It is clearly and carefully printed, and embellished with portraits, scenes memorable in Mr. Mackenzie's life, and autographs which add to the artistic appearance of a work that from its subject and the manner of execution will take a permanent place in Canadian literature.