

The World and Christ.

Prof. Newman, of McMaster University, Toronto, in a published address, which was originally delivered before a Baptist Congress in Buffalo, closes his review of Baptist "opportunities in present religious progress," with this paragraph:

"In conclusion I would say that Baptists have grown, prospered, and achieved, not by seeking to adapt themselves to the ways of the world, but by seeking in all things to be faithful to Christ. Latitudinarianism is contrary to Baptist traditions, and is in its very nature ineffective. Staunch fidelity to principle is still, I humbly believe, the way to success."

Those who know best the history and work of the Baptist people will be the least likely to deny or question the correctness of Dr. Newman's statements. We may feel irritated at their exclusiveness, and at their persistent efforts to proselytize, but it is impossible to doubt their zeal or to ignore their success. Their denomination—they refuse to call themselves a "church"—is in Canada not very large or influential, but it is rapidly growing in both numbers and importance. Its success is on the whole well deserved, and for just the reason Dr. Newman gives.

It behooves the Presbyterian Church to look closer into this very matter, the larger a denomination is the more closely its members should scan the tendencies which from time to time make themselves apparent. Above all things latitudinarianism should be avoided and discouraged. The church can dispense with worldly wealth, or intellectual attainments, or esthetic capacities, desirable as these things are, better than it can do without spiritual mindedness throughout its membership, and especially in its ministry. "Staunch fidelity to principle" is, among Presbyterians as among Baptists, "the way to success." And if success is deserved, it matters less whether it comes or not.

The Lord's Day Alliance.

The Ontario Lord's Day Alliance has for some months been making a strenuous effort to awaken Christians to the peril threatening the Lord's Day. Meetings under its auspices have been held in all the centres of the province, and these have been, on the whole, well attended. Organization has been effected in most of these centres, and thus it will be possible to act at once, when any breach of the Sabbath law has been committed. This is a great step in advance. Cases could easily be cited where Sabbath breaking is openly practised, and the community has grown accustomed to it, because, at the first, no one would take action to stop it. There is now a definite organization, with the strength of the Alliance behind it, ready to grapple at once with a first attempt to introduce Sabbath labor or any other form of Sabbath desecration.

In order to be most effective, however,

this local organization should at once make its existence known in its own locality, and should publish the name of the executive officer repeatedly, so that application may be easily made to him when an instance of Sabbath desecration is noted. Prompt measures taken in one or two cases will do more to establish public confidence and secure public sympathy and co-operation in preserving the Sabbath, than any amount of literature and eloquent appeal. The former is seldom read, the latter is soon forgotten; but an act of desecration checked is a permanent reminder to a community. Let the branches of the Alliance act promptly when the occasion demands it.

The Desire for Externalism.

Religious life is now very much in evidence. It is measured by the number of meetings attended, by the number of addresses given, sometimes by the number of dollars subscribed. The person who stands first in any one, or in all of these, is thereby assured of a position of authority in the congregation. Motive is not investigated, the surface indication is accepted as sufficient.

One result of this worship of externalism is seen in the development of an enthusiasm for attending religious service, and convention, and conference. Should the home be in a locality from which attendance is difficult, it is a constant plaint that many meetings must be given up, and that the spiritual life is suffering because it is denied the nourishment and stimulus supplied by these public services. The children of the home, it is said, are being deprived of spiritual training, because the Sabbath School is at too great a distance, and the young people cannot take an active part in the many meetings for the young for a similar reason. Indeed, we have known a mere handful of families, shut off from the regular church service by a mile of good sidewalk, earnestly plead with a Church Court to establish a place of worship at their doors, so that they might attend meetings. And the reverend Court has sometimes listened to such pleadings, to its infinite sorrow afterwards.

Is there any spiritual potency in the home now? Has the mother of the present generation entirely given over her prerogative to train her children, to the Sabbath School teacher, or to the President of the Young People's Society? Men have grown strong by entering the closet, shutting the door, and praying to the Father, who seeth in secret. Has the promised reward been withdrawn? Would it not be the part of wisdom to encourage the religion of the home and the heart, rather than that of the Assembly and the rostrum?

Never fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble. —Heber.

Refined Cruelty.

The treatment of convicts in prisons is one of the most troublesome problems of our modern civilization. Before the time of Bentham the motive of punishment was retribution; since the general acceptance of the views of that humane and philosophical jurist it has been reformation. Prison management has, of course, undergone some change in consequence of the alteration of society's point of view, but the improvement in practice has not kept pace with the improvement in theory.

On one point all penologists are unanimous: there is no hope of bettering the individual convict unless he is kept steadily at some useful toil. Work of some sort is absolutely necessary, and the old tread-mill was better than nothing; but any physical drill that does not engage the intellectual faculties of the performer becomes mere degrading drudgery, and crushes out of the prisoner any sense of self-respect which he has left.

A good example of the mischief that may be done by interference with this well-established and beneficent penological truth is afforded by the recent experience of the State of New York. A year or two ago the Legislature passed a law prohibiting the employment of convicts at any work except what was furnished by the State. The supply of such work has been entirely insufficient for the great number of prisoners, and through enforced idleness some of them have become insane. The law will no doubt be modified, but—not before it has become a means of awful torture for hundreds of people who might have been usefully employed to their own advantage and that of the public at large.

La Patrie of January 12th has a paragraph headed "The ex-Father Chiniquy, His Death Expected at any Moment. Mgr. Bruchesi offers to visit the sick man." The letter of the Archbishop to Rev. J. L. Morin is given and contains this sentence: "Though he has been long separated from us, I cannot forget that in the eyes of the Church he is always present and I think I am fulfilling a duty of my pastoral charge in placing my services at his disposal." Professor Cousirat replied for Mr. Morin, sending this message from Father Chiniquy: "I am grateful to the Archbishop, but have definitely withdrawn from the Church of Rome. I am perfectly happy in my faith in Jesus Christ. God and Jesus are sufficient for me. I long for the moment of my departure."

In many localities clubs are being formed for The Dominion Presbyterian. The dollar rate is a popular one. It only requires that our offer of the paper till 1st of January, 1900, be brought before the people to insure a club