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THE Presbyterian Review.

THURSDAY, FEBRUARY 12, 1891.

"I am in the place where I am demanded of conscience to speak the truth, and therefore the truth I speak, impugns it who so list."—JOHN KNOX.

PROFESSION vs. LIVING.

GEORGE WILLIAM CURTIS in Harper's Magazine for October, playfully pourtrays a rich man worshipping in the church on Sunday morning, "abashing himself" in his pew and confessing that he is a miserable sinner, and afterwards walking home with a happy consciousness of duty done.

There can be no doubt that the separation between the pew and the counting-house, or in other words, between the religious and the secular in men's lives, is one of the greatest hindrances to the growth of the cause of Christ with which the Church has to contend.

Labouring men do not feel that it is necessarily better to work for a Christian than one who denies the obligations of Christianity—the outcome of experience has not taught them, that such is the case.

A great deal of such criticism and derision is no doubt unfair. Much of it is false. But that there should be enough of inconsistency and hypocrisy to give rise to it is deplorable; and every earnest Christian who is also observant and sincere must confess with shame that there is foundation for the taunts of the world in the shortcomings of some who are regarded as religious persons.

The want of correspondence between the Sunday profession and the weekday conduct of Christians has been turned into a stumbling-block by thousands. This contradiction has made religion a subject of mocking and of disgust, not only among the labouring classes, but also in the cultured and literary world.

"I am irresistible apologetic," as Prof. Blaikie in his paper in THE REVIEW last week pointed out, is the consistent life. More and more this truth is being placed in the foreground of religious teaching. And it is none too soon.

ple recognize in it only a secular obligation. The standard of Christian living in these days has fallen sadly away from the record of the early believers, whose worst enemies and persecutors do not seem to have discovered in them anything worthy of censure except their peculiar belief.

Would a heathen, as the result of miscellaneous inquiry in this or any Christian land to-day, be constrained to make as favourable a report? Or would he remark, as a Chinaman in this Dominion recently did in conversation with Superintendent Robertson? "You send missionaries to my country; I think you need them here. The preaching of your missionaries is one thing and the practice of your Christians is another."

THE RELIGIOUS DISABILITIES BILL.

THE motion for the second reading of the Bill, introduced by Mr. Gladstone in the Imperial Parliament, for the removing of the disabilities of Roman Catholics from holding the offices of Viceroy of Ireland and Lord Chancellor of England, was debated last week. In speaking to his motion, Mr. Gladstone said the object was to remove from the statutes "an injustice and an anomaly which are a discredit to the nation."

The leader of the Government, Mr. Smith, drew the attention of the House to the fact that Mr. Gladstone had, when in office, failed to urge such a measure, that he had spoken in favour of it only when in opposition, and that moreover, when in office in 1881, in answering a question on the same subject, he said that the Government did not intend to advocate the abolition of all the remaining religious checks, such as prevented the Chancellor or Sovereign being Catholic.

After further debate, Mr. Gladstone's motion for the second reading of the Bill was rejected by 256 to 223. As might have been expected, the Irish Home Rule Party, including Mr. Parnell, voted en masse for the motion.

immense audience, that the Roman Catholic religion is not only a religious faith, but also a State policy; that it is a State policy first, and a religious faith second. "It is to the credit of Popery," he said, "that it does not conceal its political purpose and claim. It wants to rule the world. When kings and thrones stand in its way they must be removed. Its own words are: 'the temporal shall be subject to the spiritual power.' This one sentence determines my attitude towards Mr. Gladstone's proposed Bill. I am not in the faintest degree animated by religious prejudice.

What was to be expected if Mr. Gladstone's Bill had passed the second reading, is apparent from the notice of motion given by Sir John Pope Hennessy, to the effect, that should the Bill pass, the committee to whom it would be referred, should be instructed to insert a clause relieving the Sovereign and members of the Royal Family from all religious disabilities.

THE MANITOBA SCHOOL ACT.

THE constitutionality of the Manitoba School Act has been sustained by the full Court at Winnipeg, on the appeal against Judge Killam's decision upholding it. It will be remembered that the matter was brought before the courts by way of an application to quash two by-laws passed by the city of Winnipeg for the purpose of raising funds for school purposes.

Justice Killam's judgment has been sustained by the full court, Chief Justice Taylor and Judge Bain agreeing with Judge Killam and Judge Dubuc contra. The Chief Justice held that schools, under the Public Schools Act, are not denominational; they are in the strictest sense public, non-sectarian schools. There is no provision in the Public Schools Act by which any man in the Province, Roman Catholic or Protestant, can be compelled to support denominational schools.

It is stated that an appeal from this decision will be taken to the Supreme Court, the advocates of Separate schools pretending to find in the word "practice" in the Manitoba Act—which statute is regarded as the charter of the rights of the Province—some ground of claim for the continuation of the old system.

The decision of the full court has given much satisfaction to the friends of public education generally. But if we are to judge by the coldness with which the decision has been received by the party journals, it is most unwelcome to the politicians who are angling after the Roman Catholic vote.

THE ELECTIONS.

THE Governor General, on the advice of his Ministers, has dissolved the sixth Parliament of Canada, and ordered the writs to issue for a new election, to be held on March 5th. According to an official statement, the judgment of the people is invited on a definite proposal from Sir John Macdonald's Government to the Washington authorities for a settlement of all existing differences between the two countries, on a basis of an extension of the trade between them.

The appeal to the people is ostensibly on a question of purely commercial policy which it is quite beyond our province either to advocate or condemn. Although the opinion of the electorate is asked upon a commercial question solely, it must be evident that their privileges at the hustings and the polls are not necessarily confined to the matter of dollars and cents.

The present, therefore, is an opportune time to call to account the men in both parties who voted for the Endowment of the Jesuits, as well as to ascertain the attitude of all candidates to Temperance, Sabbath Observance and the Manitoba School Act.

Every true patriot must wish that the contest now pending will be conducted in a manner entirely becoming intelligent, free and independent citizens, and that professedly Christian people will exercise their franchise as a sacred trust.

EDITORIAL NOTES.

By the will of the late Emma Abbot, a popular singer and actress, considerable sums have been left to charity and \$5,000 each to two Presbyterian, two Baptist, one Congregational, one Universalist and two Methodist societies.

The gift of all money which the owner has a legal and moral right to dispose of should be received by charities, churches and colleges. The title to stolen money inheres to the original owner, and he who knowing it to be stolen would receive it, is as receiver as he who receives it in good faith.

ence comes from the matter of plays, the manner in which they are put upon the stage, and the associations of the place. Therefore it prohibits its members attending theatres. The deceased owned the money she bequeathed, and the Churches have the same right to receive it that they would if she had dropped it into the plate or paid it for a pew.

THE people who would exclude the Chinese from America, as well as those who "see no good" in endeavouring to Christianize them during their temporary residence in this country, might perhaps be led to modify their opinions if they would consider, in the light of the following bit of biography which we find in an exchange, what thousands of converted Chinamen might accomplish for Christ, in their native land.

SOME time ago we referred briefly to the fact that the Episcopal church in New York has made more progress during the last twenty years than any other Protestant body. The opinion was then cited as to the cause of this rapid growth, that it was owing to the amount of pastoral work done, is confirmed by Dr. Schauflier in the Mission Monthly for January.

It is stated that the proceedings of the Brotherhood of St. Paul, recently started in London with the consent of the Archbishop of Canterbury, and the Bishop of London, are attracting some attention in religious circles, generally in England.

It would be interesting to know how much some churches are dependent for numbers upon the good music they furnish gratis. Judging from this frequent reply to the question "Where do you attend church?"—"Oh, I go where I can hear the best music," it is a pretty general motive.

It is announced that Mr. Stanley has decided to give all the gifts which he has received from all the crowned heads of Europe and other admirers to Gen. Booth, of the Salvation Army, for the cause of helping the poor in London.

before men, his faith in the power of the True Light to brighten and sweeten the darkest and foulest moral wildernesses.

DR. COCHRAN has received £200 from the Free Church of Scotland, in aid of Home Mission.

Literary Notices.

BEYOND THE STARS, OR HEAVEN, ITS INHABITANTS, OCCUPATIONS AND LAZE. By Thomas Hamilton, D.D., President of Queen's College, Belfast. Second edition. Edinburgh: T. & T. Clark. Cloth, 7 1/2 x 5 1/2 inches, pp. 270. Price \$1.25.

GOD AND LITTLE CHILDREN: The Blessed State of all who die in Childhood, proved and taught as part of the Gospel of Christ. By Henry Van Dyke. New York: A. D. F. Randolph & Co. Cloth, 7 x 4 1/2 inches, pp. vii. + 81. Price \$1.00. Both for sale by Presbyterian News Co., Toronto.

Both these are books for the people. They are not wanting in signs of learning and research, but the discussions are in the language of the popular pulpit; for both Dr. Hamilton and Dr. Van Dyke are preachers heard gladly.

Dr. Van Dyke's two sermons are confined to the salvation of children. They bear the titles "No Children Lost," and "All Children Saved," and their publication is justified by the author in these vigorous words:—"The dark old dream of the perdition of infants has indeed begun to fade, long since, from the soul of Christendom, and the hope of their salvation has grown brighter and more clear from year to year; but there is still room and need for a book to prove that the black vision is utterly baseless, and that the bright hope is altogether reasonable, since it rests upon the same foundation as Christianity itself."

The author's interpretation of the famous passage in Romans v., on the first and second Adam, as well as his statements in regard to original sin, hardly square with Confessional Calvinism; and his heat in discussion at times blazes forth into unnecessary fierceness; but, all the same, the little book will be perused with profit, and the reader will find it hard to lay it down without going through it from cover to cover.

Dr. Hamilton traverses the whole subject of Heaven; its Locality; God; the Cherubim; the Angels; the Saints; Children in Heaven; Recognition in Heaven; between Death and the Resurrection; and finally, the very practical question of how to get to the Better World. The discussion is quite full, without diffuseness, and the style of the author is so homely, and withal so lively and "human," that the reader is carried irresistibly forward.

THE LIVING CHRIST AND THE FOUR GOSPELS: by R. W. Dale, LL.D., Birmingham. New York: A. C. Armstrong & Co. 7 1/2 x 5 1/2 in., pp. xii. + 299. For sale by the Presbyterian News Co., Toronto. Price \$1.50.

Dr. Dale has, in the "Living Christ and the Four Gospels," made an important contribution to popular apologetics. In his preface the fact is emphasized that "if a preacher does something to form the habits of his people, the people do almost as much to form the habits of the preacher."