

er thought, and it occasionally cropped out, that the great mission work is one; and that the mere accident of locality, that one works in China and the other in Canada, creates no class distinction between the workers. The purely artificial line so often and so plainly drawn is sometimes mischievous.

A second great thought was that there is no distinct call to the Foreign Field, so clearly distinct from that to other parts of the field covered by the Church that it cannot be mistaken. It is simply a question of where the man is made to see that the need is greatest. This is a timely truth. All men are called of God to their well chosen calling. One son of the family turns to the plough, another to the pulpit—the former is as truly called as the latter. One member of a class goes to the heathen, another goes to a well-wrought charge, the latter is no better than the former, nor is he less good. Each man who is anxious to know his Lord's will, and to do it, steps into his appointed place. If the visit of Robert E. Speer has resulted in making this clear to six students, he has done a splendid service.

The Creed of the Doukhobors.

Much interest is felt in the colony of so-called "Russian Quakers" who have lately left Russia to settle in Canada under the direction of Count Tolstoi. They have recently drawn up a statement of their belief, which they call "The Ten Commandments of the New Testament." It is a unique document, and has rather more metaphysics in it than religion, as follows:—

1. The members of the community revere and love God as the source of all being.
2. They respect the dignity of man both in themselves and in their fellow-men.
3. The members of the community regard everything that exists with love and admiration, and they try to bring up their children in the same tendency.
4. By the word "God" they understand the power of love, the power of life which is the source of all that exists.
5. Life is progress; and everything tends towards perfection, in order that the seed received should be returned to the source of life in the form of ripe fruit.
6. In everything that exists in our world we see consecutive stages toward perfection. Thus, beginning with a stone and passing over to plants, we come to animals, the fullest development of which is man, regarding him from the point of view of life and of a conscious being.
7. The members of the community hold that to destroy or hurt any living thing is blameworthy. In every separate being there is life, and hence God, especially in a human being. To deprive a man of life is in no way permissible.
8. The members accord full freedom to the life of man; and, therefore, all organization founded on violence they regard as unlawful.
9. The basis of man's existence is the power of thought—reason.
10. It is recognized that the communal life of man is based on the moral law, which has for its rule, "What I do not wish for myself, that I must not wish for any one else."

How near we are to each other when we are all united to God!—Fenselon.

A Central Mission Board.

That the question of centralization, to which reference was made recently in these columns, is a living question, was clearly demonstrated by the action of an Assembly Committee which met in Montreal not long ago. An important step towards unifying the work was taken when it was decided to recommend that there shall be one Central Board for Home Missions, east and west. Some of the members of committee, we are told, wished to go farther. We hope they yielded the point for a time only. Why should there not be a Central Board charged with the direction of the great mission movement within our Church. There is need for some uniform policy. It would conserve effort and money, and would result in greater effectiveness in prosecuting the work.

Home Mission Unification an Important Move.

The General Assembly, in June last, appointed a committee to consider the question of the unification of the Home Mission work of the Church, east and west. Heretofore, there has been a western and an eastern committee, with separate funds, presenting separate reports to the General Assembly, and in all respects carrying on their work as if the union of the Churches had never taken place.

The committee appointed at last Assembly, with Rev. Dr. Warden as Convener, consisted of six ministers actively associated with Home Mission work in the western section, and a similar number from the eastern section. The committee met in Montreal on Thursday last, and spent many hours in the consideration of the whole question. It was felt impossible at present to go as far as some of the brethren would have liked. The committee, however, were unanimous in adopting a recommendation that the following scheme be submitted to next Assembly:—

There shall be one Home Mission Committee for the whole Church, to be appointed annually by the General Assembly, and to report annually to the General Assembly on the whole Home Mission work of the Church. This committee shall, for the present, consist of two representatives from each of the Synods of British Columbia and Manitoba and the Northwest, and four from each of the other Synods, one of which representatives, in the case of each Synod, shall be the convener of the Synodical Committee hereafter provided for.

The General Assembly's Home Mission Committee shall have charge of the Home Mission work of the Church generally, and shall be responsible for the securing of funds and men for the work in the several Synods.

It shall hold the annual meeting at different places, from Halifax to Winni-

peg, so as to interest the whole Church in its operations, the expense to be defrayed pro rata by the funds of each section.

There shall be two Home Mission funds, maintained as at present, one for the eastern and the other for the western section of the Church. Each Synod shall be instructed to appoint a Home Mission Committee of its own, of which the conveners of the Home Mission Committees of the Presbyteries within the bounds shall be ex-officio members. For the first year of the operation of this scheme, the existing Synodical Committees shall carry on the work; and in the case of Synods that have not committees, the following shall be appointed to act until these Synods shall meet and appoint their committees. The Synodical Committee of the Maritime Provinces shall have full control of the administration of the Home Mission fund for the eastern section of the Church, and shall recommend to the General Assembly's Committee the men to be appointed to its fields.

The Synodical Committees of the western section shall submit schedules of their fields, with the grant required for each, to the Assembly's Committee, and upon these, the lump sum to be given to each Synod shall be based; adopting the same principles as are now in operation in the Synods of Manitoba and the Northwest and British Columbia, both as to the grants and the payments thereof.

It was agreed to appoint a sub-committee to frame regulations to govern the operations of the Synodical Committees and to report to this committee before the meeting of the General Assembly.

It was agreed to submit this scheme to the Home Mission Committees, west and east, and to ask them to report their views of it to this committee before Assembly. It was also agreed to publish a statement of what is proposed so that the Presbyteries, in the western section, that have reported against Synodical committees, may have an opportunity of re-considering their decision.

Giving is the backbone of missionary enthusiasm. Put your money on interest in a heathen land, and your heart's interest will follow.

The Gospel is best when most is expected of it. Omiscience cannot be overstrained, the ocean cannot be exhausted. Nor can the cross of Christ give way under assault or under any pressure.—Joseph Parker, D.D.

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