

but unmeaning phraseology stamped as cant, are hurtful to the cause of Christ. Reality or nothing has become the watchword. The Church, if real, is supposed to be Christian love in action. Not the shallow cry: "Life without doctrine" is a sign of health; but the doctrine which becomes spirit and life is the demand. The conviction is general that the Church which cannot meet the needs of the times is not the Church for the times, and, therefore, can be buried with the dead. The worship of God in temples made with hands is deemed by many less worthy than the worship of God by blessing men so as to become temples of the Holy Spirit. Christians are learning that all the interests of humanity which Christ furthered belong to the mission of the Church. Thus Christ's gospel to the poor, the sick, the distressed is the gospel of genuine Christianity to-day. Never was the demand greater than now for enlarging the idea of the Church so as to make it truly the kingdom of God. It is amazing that with Christ's example patent to all, Christian communities still exist in which the causes of suffering are not investigated, and no earnest efforts are made to remove these causes and to relieve the suffering. It is well known that this might be done if there were devoted to this object the time now wasted in social vanities and in selfish gratification.

4. Besides determining what the attitude of the Church shall be to the labouring classes, it is also necessary to understand the attitude of these classes to the Church. How can the Church win the masses unless it studies and overcomes their prejudices? Their alienation from the Church in different countries is so great that Christian writers despair of regaining them. Yet that alienation is on the increase. The youth, the families, the people *en masse*, are trained in atheistic principles, for materialistic aims, with deep aversion to religion and with intense hatred toward the Church. There are regions in which nearly every workshop is an atheistic and materialistic training school for the young. They are taught to look on the Church as the friend of the rich and the enemy of the labourer, and, as therefore, fit only for destruction. In different countries the view is common among labourers, even among socialists who have been Protestants, that Catholicism has some regard for the poor, welcomes them to the services on an equal footing with the rich, and does much to relieve suffering, but that Protestantism has no heart for the poor; that it virtually excludes them from its best churches; and that it looks with indifference on suffering. When Protestant associations are organized to help labourers, they are told that it is too late; that they are not animated by love, but by fear, in order to avert the destruction with which the Church, the State and society are threatened. Whether true or false, these are views with which the Church must reckon.

5. The social problem ought to be studied thoroughly, impartially, with the mind of Christ. Secular scholars often reveal an ignorance on social questions that is astounding; to a Christian scholar such ignorance is a disgrace. It is notorious that many preachers fear the problem or treat it superficially, and thus cut off all hope of dealing with it successfully. The problem is so fascinating that it is no wonder it absorbs the attention of so many thinkers. It is the problem of the present and of the future. It is not a spectre that will vanish, but a terrible reality. Even if the mighty movement could be suppressed, which is not possible, there are in it demands which every Christian ought to insist on meeting. And the study is as profitable as it is fascinating. The Church is not prepared to appreciate the Christian possibilities respecting socialism. It is a privilege to live in the present crisis, because the prophecies of good are so great, and many of them seem on the verge of fulfilment. That this study is demanded only by the urgency of the times is an insult to the Christian student. It is also required by his love of truth, by his humanity, by his relation to his neighbour, as revealed in the parable of the Good Samaritan, and by the Spirit of the Lord that reigns within him.

6. This thorough Christian study of the subject will determine the means to be used. Social differences make the requirements different. It is hard to understand why colleges and seminaries do so little to prepare their students for an intelligent treatment of socialism. Perhaps the danger is not thought imminent; but the movement must grow, and may soon be beyond the control even of the leaders. The leaven is working in the masses whose interests are involved; they have the majority, and are becoming aware of their power. Christian influence is needed to transfer the emphasis from materialistic interests to character, to ethics and to religion. Sin, as the cause of much of the prevailing suffering, should be exposed. And it is an important fact that many of the strongest temptations to materialism and to selfish gratification come from examples of the rich.

7. The Church which is the friend of the labourer will make many labourers friends of the Church. Well has a Protestant said, with reference to what Protestantism and Catholicism are doing for the masses, that the Church which meets the needs of the labourers is the Church of the future. Those who have turned their backs on religion can be won only by sympathy for them when in need and by meeting their physical and intellectual wants, access may be gained to their hearts. Great opportunities are afforded for educating the masses by means of schools, lectures, papers and books, all under Christian influence. Positive work is the need, not mere negation or opposition. Much may be done by concerts, exhibitions and other profitable entertainments. But personal work is the most urgent demand; personal work pro-

moted by organizations, but for which no organization can be a substitute. Important as Christian associations are, still more important are Christian associations in which rich and poor, capitalists and labourers, meet on brotherly terms, learn to know one another and cultivate Christian friendship and sociability. Thus their lamentable ignorance of each other, and the class hatred now so common and so dangerous, might be overcome. Where the spirit of Christ toward the poor and suffering prevails, the means to manifest this spirit will easily be found. There, too, labour will be deemed honourable, and the exaltation of the labourer will be deemed a Christian privilege.

Exhaustless as the subject is, much must be left unsaid; but there is one point which cannot be omitted. The alienation of the masses from the Church may by some be attributed to prejudice or ignorance or wickedness. But startling views are expressed by earnest Christians who yearn for the welfare of the Church. They almost despair of the inclination of the Church to meet the situation. They declare that there are American cities in which the leading Protestant Churches virtually exclude the labouring classes. Wealth is the standard by which every person is measured. Christians speak of fashionable and aristocratic churches without being shocked by applying such terms to the Church. It is common to speak of preachers as having their price, and they are estimated according to their money value. Pastors do not have their Churches, but the Churches have their pastors for so many thousands; and sometimes a wealthy man has both the pastor and the Church. Yet, men wonder that socialists lose respect for the Church.

No one understanding the situation questions that the deepest and broadest reformation of the Church is needed. The Church must be saved before it can save socialism. Christians wonder whether the Church in many places has not utterly lost the spirit of Christ as not to be worth saving. We are sure that the Church doomed to destruction in the crisis is not the Church of Jesus Christ. A generation of able and devout young men is pressing to the front, determined by God's help that the existing state of things shall change. And many aged servants of God are with them.

Prophecies of a new era abound. But that era is no longer a matter of prophecy. It is already here. The signs of the times need but be rightly discerned to see that we are actually in a new world. But how many in the Church discern the signs of the times?

Berlin, Germany.

THE HONAN MISSION.

The following is an extract from a letter received by the Rev. M. P. Talling, pastor of St. James Church, London, Ont.:

Could you call upon me you would find me housed in a Chinese inn, sixty miles from the nearest foreigner. Mr. Macgillivray and Dr. McClure are at Ch'u Wang, in the Chung te fu district. I am at Hsin Chen, in the Wei Nui fu district. They are now living in their own house. In another week we hope to be able to say we have our own house in this end of the field. I have been alone here upwards of two weeks, and expect Dr. Smith to join me in a week. There is a man here quite anxious to dispose of his compound. With some alterations and additions it will accommodate two families. It is favourably situated by the river side. I have also heard since coming here that we can have the adjoining compound, which will also accommodate two families. It seems likely we can secure all the dwelling places we require for this section of the mission in a single block. When Dr. Smith arrives we will close the bargain for our compound. I very much enjoy being alone with the native helper. I can't hear a word of English, and must speak Chinese. The townspeople freely come to see me, and as far as I can judge there does not seem to be any strong opposition against us. The men, too, who are working the property question for us are among the most influential men of the town. It may seem odd to you that we think of settling in any place but a large city. This town has about five thousand inhabitants, and was once a great trade centre with a large population, but owing to a freak of Chinese trade this place was deserted for one ten miles down the river, hence the many empty houses here, which may be secured without much outlay.

Our last visit to the Wei Nui fu convinced us that we could secure no foothold there without years of conflict with the officials and gentry. So we have come to the conclusion that to get peacefully settled in this market town and start work right away will be the best that can be done for the cause in this part of China. We can and will work the fu city from this centre just as certainly as if stationed there, and perhaps with even greater effect, because if we avoid the opposition, the Literati, now, we can more readily approach both them and the common people when a base of operations is secured.

Though this place is only a market town it is much better situated as a populous centre than the fu city, because on every side the country is more fertile and populous. If we settle here there are six cities as populous as London, all in Wei Nui district, and all within a distance of from ten to twenty miles. Then if we take account of the towns and villages we are overwhelmed by the number.

This Hsein district has 1,000; the district to the east has

3,600 towns and villages. The work has no bounds. We are very anxious to get settled down at it. Lin Ching is too far away. It is both a waste of time and money to make it the base of operations while we fight the gentry of the cities, and then, too, the woman's work cannot be touched until we secure homes among the people. The doctors also say that their work is not half so effective as if they had a permanent hospital. We are not likely to have any official interference if we settle here, because it is in the Hsin Hsein district. Our friend the mandarin will not object. Two of his men were here a few days ago. They are his managers, and have approach to the mandarin on all occasions. They assured us all would be favourable as far as the mandarin was concerned. This town is about half way between Hsin Hsein city and Wei Nui fu city, and has a decided advantage because of being able to secure houses without having to start and build everything new, an expensive and trying operation out in China, where you have to watch everything lest you get badly fleeced. The native helper whom we got from Dr. Nevius is a real treasure, specially at this stage of our work. He is a good Bible student, and though not brilliant has a large amount of common sense. I feel very much at home with him.

HONAN, CHINA, Nov. 30, 1890.

I add this note to let you see how the natives treat us. I had lived on alone at Hsin Chen for twenty-six days, expecting Dr. Smith to arrive, but instead a courier from Ch'u Wang, where Mr. Macgillivray and Dr. McClure had rented a house, brought the news that the mob had broken in and carried off everything but our two brethren. It was trying at this season of the year to be robbed of everything but the clothes they wore at the time. Dr. Smith, on the way to join me, came to them four days after the occurrence. I arrived seven days after. Dr. Smith and I were able to lend them a few things, and by the four of us living in one room, where the cooking stove was, we managed to get on, so far very well, but still Mr. Macgillivray has had to sleep in his clothes; the only thing in the shape of a bed he possesses is a mat spread over some millet husks.

We succeeded in getting the mandarin to take the affair up, but he fears the gentry, who instigated the people to do the robbing, and won't punish the gentry, though we have proof that part of the plunder is in their possession. Last night the mandarin sent us word to come and see the goods he had recovered. It was not more than one fifth of what had been taken. The mandarin wanted us to accept these and call quits. We refused to touch a thing, and shall put into the British Consul's hands a claim for \$2,000. Dr. Smith returns to Lin Ching, Dr. McClure goes to Tien Tsun to see the Consul. Mr. Macgillivray and I hold the premises. It is enough to make the most good-natured give utterance to some strong expressions to see the way in which robbers have destroyed the doctor's medical outfit and made off with everything that was worth taking. It is a wretched state of affairs to think that the citizens can turn out and rob a house and still be let go unpunished. The British Government's protection of its subjects in mid China is a miserable farce, a fact too well known by the Chinese. If we were opium merchants on the coast British ironclads would defend us. Pray for us.

J. G.

THE QUEBEC GRANT TO PROTESTANT EDUCATION COMMITTEE.

MR. EDITOR,—In your issue of January 21 you refer to the resolution of the Montreal Presbytery as "an emphatic protest against the reception by the Protestant Committee of Education of the \$60,000 grant." This hardly states, with sufficient definiteness, the position taken by the Montreal Presbytery. Still, if it were not that the people of Ontario do not quite understand our trying circumstances, no correction would be needed.

It was officially declared by the Lieutenant-Governor on the opening of the Legislature lately, that the "authorized representatives" of the minority had "accepted for the minority" the grant embodied in the Jesuits' Estates Act. Now it so happens that these "authorized representatives," the Protestant Committee of Education, have refused every petition of the minority asking rejection of that grant. It so happens also that when the Hon. Mr. Mercier asked these "authorized representatives" what they were going to do regarding the grant, he reminded them of the attitude of the minority, saying in his official letter: "In every meeting held by Protestants in this Province (or in Ontario) in connection with this very important question, resolutions were passed to the effect of asking the Protestant Committee to refuse—I may say forbidding it to accept—any part of that sum of money." Yet the authorized representatives declared their readiness to administer the grant; and at a succeeding meeting explained that action in these terms: "It was not intended, either formally to accept or refuse said grant, conditionally or otherwise, the Committee holding that it has no power to refuse any grant accorded by the Legislature for the purpose of education." What moral difference there is between formally accepting that grant as administrators, and actually administering the same grant, I cannot very well understand. Thus through the action of the Protestant Committee in refusing to voice the sentiments of the minority, and in refusing to resign when they learned (to their own satisfaction at least) that their office bound them to administration, we, the minority, have, contrary to our will, been placed in the disgraceful position of having accepted the grant; and unless we take some action we will be actually involved, helplessly on our part, in the use of that money.

The resolution of the Presbytery of Montreal is an attempt to set ourselves right by declaring directly to the Government our refusal of the grant, and an attempt to avert the impending catastrophe by petitioning the Government not to pay over the money to the Protestant Committee. The action of the Presbytery includes also the sending of a copy of the resolution to the governors of the colleges and to the boards of the schools of the Province asking the same or similar action on their part. This resolution is timely, as no portion of the grant or interest has yet been paid by the Government.

JAMES FRASER.

The Manse, Cushing, P. Q., Jan. 27, 1891.