

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

LAYMEN'S MISSIONARY MOVEMENT.

Meeting at Orangeville.

The men of the Orangeville Presbytery met on Tuesday, December 15th, at Orangeville and spent two hours in the forenoon and three hours in the afternoon with a dinner between, discussing the Laymen's Missionary Movement and how to raise their share of the million dollars which the Assembly's Committee on Systematic Giving considered to be a very necessary annual income for the schemes of the church if we are to do our whole duty in every department of the church's work. About 350 men assembled from forty-seven out of the fifty-one congregations of the Presbytery and all the ministers but three were present. Delegates ranged from two to twenty-seven, Shelbourne congregation having sent the largest number.

It was a magnificent demonstration of what a Presbytery can do when the question is given that consideration which its supreme importance merits. Earnestness and enthusiasm and a spirit of loyalty to Christ and the Church were marked characteristics of the whole Assembly. They were there for business, the King's business, and they were not afraid to undertake to raise over five times as much for the schemes as they contributed last year. The only question in their minds was "What are the best methods to adopt whereby we can, in every congregation, reach our highest missionary efficiency?"

The following topics were discussed under the leadership of Messrs. M. Parkinson, T. Findley, and A. E. Armstrong, of Toronto:

"Is the Church's Interpretation of the Great Commission correct?"

"What does the Church expect of her Missionaries? Dare we set a different standard for ourselves?"

"The result we may expect in the Church's Life when she adequately performs her missionary duty?"

"How can a Congregation reach its highest missionary efficiency?"

"How to launch and propagate the Laymen's Missionary Movement: Organization and Methods."

Two addresses of an informing nature were given at the luncheon by Messrs. Findley and Armstrong. Towards the close of the afternoon, Mayor McKittrick, of Orangeville, introduced a resolution endorsing the Presbytery's action in undertaking to raise their share of the \$1,000,000 (\$27,000.00) and pledging the support of the laymen present in an aggressive effort to reach that standard.

The weekly envelope system was, of course, one of the main subjects under discussion. It was interesting to note that, while some were doubtful, practically the whole gathering agreed that the day had passed when farmers did not have money on hand or in the bank every week in the year, and therefore the weekly envelope system is as workable in the country as in the town or city.

Orangeville Presbytery is, perhaps, an average Presbytery, neither rich nor poor, and what can be done there can be done in almost every Presbytery

throughout the Church. Without doubt the signal success of the conference is owing mostly to the excellent preparations made by the Presbytery's Committee and the Orangeville minister and congregation. A great deal of correspondence was carried on for weeks and in this way ministers and laymen were kept informed and led to understand the nature of the meeting. Ministers were active in taking early action towards having their congregations represented by some of their strongest men. Banquet tickets were nearly all sold two weeks before the conference and without the banquet it would have been impossible to secure as many men or to have created that atmosphere so essential to fruitful discussion.

Other Presbyteries are planning similar conferences and they will be similarly successful if a similar campaign is waged, probably not otherwise. Why should not every Presbytery undertake to have a gathering of its ministers and men to discuss the vital question of how to develop the interest of our people in the schemes and how to introduce such methods as are best calculated to raise sufficient funds adequately to perform our task at home and abroad? No question is comparable to this because of its relation to every phase of church life and work. And such topics as the above need a whole day not an hour sandwiched in between matters of business at a regular Presbytery meeting, which, by the way, was tried by one Presbytery, but proved entirely unsatisfactory. Nothing will count for so much in a congregation or a Presbytery as bringing men to understand the real business of the Church and to undertake to put themselves behind this business and see that their congregations measure up to their privilege and responsibility. Assistance will be gladly rendered by leaders of the Laymen's Young People's Missionary Movements and by the Missionary Secretaries of our Church. Co-operating Committees of the Laymen's Missionary Movement in all our cities are looking for opportunity to launch the L.M.M. and promote the missionary enterprise. "Let us study how to do this thing, not how to get it done."

His Excellency the Governor of Victoria (Sir Thomas Gibson-Carmichael), speaking at a meeting in connection with the Presbyterian Church, said:—"He could not conceal that early association made him somewhat quick to observe the virtues of the Presbyterian Church. He never remembered the time when he was not prepared to argue as to the merits of the Presbyterian compared with other forms which the Church might take. It seemed to him there was no form of religion which, quite apart from its moral characteristics, did so much as Presbyterianism to develop an independent habit of thinking for oneself. He heartily sympathized in their wish to see their Church flourish in every part of the State. They were happier in being more united than in some other places. They were not divided (as in Scotland), they were all Presbyterians, and that was a great thing gained."

Rev. N. Campbell, of Oro, occupied the pulpit of Knox church, Beaverton, Sunday week, preaching very instructive sermons morning and evening.

PRINCIPAL PATRICK ON UNION.

On being interviewed by a Globe reporter, after the close of the recent conference on Union, Principal Patrick, who has taken a prominent part in all discussions on the subject, said:

"Beyond my most sanguine expectations," said Principal Patrick, in answer to a question as to the success of the committee's work. "From the very beginning there has been unlimited confidence in one another's character and motives, and the one desire of all the representatives has been for union, if such were found to be practicable. This confidence has strengthened year by year. So far as the joint committee, composed of as strong, as intelligent, and as representative men as these three great Churches contain, is concerned, union is already consummated. They are one in mind and heart and spirit."

Asked as to the basis of union agreed upon by the committee and to be reported to the governing bodies of the three Churches, Dr. Patrick said that it contains a system of doctrine, a system of polity, a system of administration, regulations for the ministry, and legal arrangements to give effect to union in the event of its adoption.

"The statement of doctrine," he continued, "has been very carefully considered for several years, and its nineteen articles embody the faith common to evangelical Christianity. It is clear, succinct, and in popular form.

"Personally I consider it a very great gain to have had the creed of the Church revised under such favorable conditions. A revision would have been called for sooner or later in all the Churches, but under no other conditions could such adequate prominence be given to fundamental articles and the subsidiary doctrines be given their proper place. For myself I believe we have accomplished in this way what would have cost the several Churches working separately years of controversy with less satisfactory results. The articles of the creed as they now stand in this statement of doctrine are cordially accepted by men of widely different types and training. They grow out of the past and they have the future in view. They are positive, not negative. Their centre and spring is the Gospel itself, not any system of theology or of philosophy. They owe their substance and form to the interpretation of Christian experience as reflected in the New Testament and in the history of the Church. For this reason I believe they will command the attention and retain hold on the conviction of Christian people. Our aim was not to construct a system of doctrine, but to state what is most surely believed in the Churches of evangelical Christendom."

In reply to a question as to the prospects of the doctrinal statement being generally accepted in the negotiating Churches, Principal Patrick said:—

"I recall one instance. The late Dr. John Potts was for years an opponent of union. At least he regarded it as impossible. He could not see how the doctrinal systems of the Presbyterian and Methodist Churches could be harmonized. 'I desire union,' he said to me one day, 'but I am an Arminian, you are a Calvinist, how can our views be reconciled?' Not long before he died he attended a meeting of the union committee at which the proposed doctrinal statement was considered. At the close he rose and said his doubts had disappeared, that union on such a basis of