

ANOTHER VIEW OF CHRISTIAN SCIENCE.

The "Interior" tells of a new phase of Christian Science that has made its appearance in Chicago. Its preacher seems to be duly accredited as a representative of the cult, but his teachings are a remarkable divergence from Mrs. Eddy's official teaching. That takes as its major premise the unreality of matter. We quote from the "Interior":

"Mrs. Eddy tells her disciples that 'there is no disease' (p. 186, ed. 1883), and that hemorrhage from the lungs is only 'thought' (p. 188, ed. 1883). But the new Christian Science, which Mr. Kimball came to Chicago to proclaim, says that 'Jesus and his disciples healed the sick by invoking the supreme power of God' (Chicago "Evening Post," Sept. 29, p. 5.) The two teachings do not belong to the same category; and we are glad to see that followers of this teaching are directed to 'the supreme power of God' for healing, and not to any mere repetition of the formula 'There is no disease' (p. 186, ed. 1883)."

"Again, the new Christian Science says by its representative, Mr. Kimball, that 'sin is an utter abomination,—destructive, incalculable, intolerable, unlawful,—even 'abhorrent and fatal.' But Mrs. Eddy tells her disciples that 'sin exists only so long as the belief in matter exists' (p. 28, ed. 1883), and further adds that asking God to pardon sin 'is itself 'vain,'—in truth, a heathen practice' (p. 127, ed. 1883). Mr. Kimball seems to have read his Bible to more purpose than his instructor. His teaching as to sin might be preached in evangelical pulpits. Hers certainly could not.

"How wide the chasm which separates the new Christian Science from the old is still more evident when we come to their definitions of God. Mrs. Eddy says: 'There is neither a personal deity, a personal devil nor a personal man' (p. 140, 2d vol.; ed. 1883). 'Jehovah is not a person,' is the first answer to the first question in her catechism. She seems content to affirm 'God is all,' whatever that may mean. But the lecturer who now represents this cult to a Chicago audience tells us from the platform and in print that 'God is one supreme, infinite, self-existent, all-inclusive, spiritual, individual, self-conscious Being.' Good. That sounds more like the Westminster Confession of Faith than like 'Science and Health.' Just before giving this definition the speaker had said that God was 'limitless in volition.' Certainly nobody who knows anything of psychology would say that a supreme, individual, self-conscious and volitional Being lacks personality!"

Is it the beginning of the end? A note of warning that Christian Science is about to revise its teachings? We wonder what the outcome will be.

FEE-MALES.

One of our churches was organizing a Young Women's Branch of the Foreign Missionary Society. The question was asked, with no small degree of concern, by one of the zealous young ladies: Can men join the Society? A receiving answer in the negative; the question further asked was: Well then, where will the money come from? Some one sagely remarked: Can we not take a fee from the men? This met the difficulty as the suggestion was made that the men would thus become Fee-Males. The idea received the unanimous vote of the society.

Malay women, says an English Bible woman, are often afraid to let their Mohammedan husbands know of the Christian instruction they receive. They hide the Malay Gospels which they buy often behind the picture of Mecca which hangs on the wall in most Mohammedan homes.

THE CALL FOR WORKERS IN THE MISSION FIELD.

The situation is becoming desperate. The appeals from vacant fields are enough to drive one to distraction. Here, for example, is part of a pathetic letter written by the mother of a family in an obscure village in East Kootenay. "I am taking the liberty of writing a few lines to you today, for on the Lord's day, when there is no divine service, one misses it so much. One might as well be in a heathen country. We have had no preacher of any denomination here for nearly a year.—It's a very great pity for there is great need of a minister here.—And worse than all there is no Sunday School for the children. They, above all, should not be so neglected, for they don't learn much about religion in many Western homes." A young bank clerk in a new town hall in the Similkameen country sends word that their missionary is obliged to return to the East on account of ill-health; speaks of the rapid development that is likely to take place and says, "If you can stir up the proper parties to investigate the needs of this district and see that we soon get another missionary, a lot of Presbyterians here will be greatly obliged." This is a field that requires a live, strong, manly, large-hearted missionary, but there is no one in sight. There are at least two other fields for ordained men and three students' field, lying vacant in the Synod of B.C. and Alberta.

In the Synod of Manitoba and Saskatchewan 3 students and 4 ordained men are needed.

Mr. Binnie, H. M. Conveyer of the Kingston Presbytery writes that at he has been unable to secure men for three of his fields in North Hastings, one of which is specially promising, and in which no other church is giving service.

Dr. Findlay urges that a student be secured at once for the important field of Massey in the Presbytery of Algoma.

Mr. Childerhose writes that there are ten fields lying vacant in the Presbytery of North Bay. Six of these fields are specially needy, and it will be little short of a disgrace if they have to be left without supply. Most of them contain lumber and railway-construction camps, and the missionaries would have the opportunity of ministering; in one case to 200, in a second case to 1,000, and in a third case to no less than 2,000 men.

Of course none of these fields possess, for the present, any attraction except that of affording an opportunity of doing valuable work for the Lord Jesus, and of helping to lay wisely and well the foundation of civic life in a new community.

It has been said that one reason why ministers do not go West is that they are not "called!" Surely the appeal contained in the facts above stated is as genuine a "call," and is just as likely to be "a call of God," and therefore a summons to duty, as any formal request to become the minister of a fully organized and well equipped congregation.

It was just such a "call" that the late A. J. McLeod, Professor Baird, Ralph Connor, Dr. McQueen and scores of others, heard and accepted in the earlier days of Home Mission Work in the West. It was in response to just such an appeal that many ministers who are now in middle life, refused after graduation to entertain the idea of being called to self-sustaining congregations, and gave themselves, for a time at least, to the service of the Church in the Home Mission field.

The need was never so clamant, the call was never so loud as it is today. Shall the progress of the church be impeded, and the highest interests of the country imperilled because of a lack of volunteers to do the work of relief pioneers, and to man the lonely and difficult outposts in the long line of the Church's defences against the powers of the evil? E. D. McLAREN.

THE PSALMS IN METRE.

Of this work Dr. Murray, who was one of the most useful members of the revision committee, writes in the Presbyterian Witness:

We have now before us the complete proof of the "Psalms in Meter." This version is the result of the labors of a joint committee of American and Canadian Churches. The committee consisted of men from the Presbyterian Church in the United States; the Presbyterian Church in Canada; the United Presbyterian Church in North America; the Reformed Presbyterian Church (two branches); the Reformed Dutch; the Christian Reformed, the Associate Reformed (two branches). The committee was organized in 1897, and met for actual work in 1900. Two meetings were held in 1901, 1902, 1903, 1904, and one meeting was held in 1905. Each meeting usually occupied eight or nine days. Three meetings were held in New York, two in Philadelphia. One in Asbury Park, one in Alleghany, one each at Toronto and Montreal, and two at Silver Bay. Much labor was devoted to the work not only during the meetings but during the intervals between meetings. The generous reader will find numerous instances in which the thought of the original is more accurately expressed than in any previous version known to the Committee. The Committee, by the way, had access to fifty versions, perhaps more, while usually following the revised versions, the original was freely consulted. It will be found an advantage that many metres have been adopted—twenty three in all. In not a few instances the new version is a vast improvement on the version hitherto in use among ourselves.

That this proof should be read and freely discussed and amended is very desirable. Blemishes will be discovered, and where discovered they ought to be frankly pointed out. Some of the American churches have already adopted the new version. There is no expectation of its being adopted by our own church for some years. Ample time for consideration will be given and the merits of the work will be carefully weighed. Copies can be obtained from the Rev. W. J. Dey, Simcoe, Ontario. At any rate he will be able to inform the applicant where to send for it. The Editor of the Witness was unavoidably absent from two sessions of the Joint Committee; but he gave such work as he could to a work in which he himself felt deeply interested. He is fully alive to the defects of this New Version, but he believes it is worthy of faithful and serious criticism. That there is room for improvement, that there are numerous imperfections, the members of Committee would be the first to concede. Their invariable aim was to impress as clearly as possible the meaning of the Psalms in the language of our own day and in metres acceptable to our people and suited to the sentiment of originality.

The English Prime Minister, beginning a speech at the Lord Mayor's banquet in London, last week, said: "A century ago, Pitt, standing where I now stand, prophesied war; to-day I prophesy peace." Premier Balfour and Whitelaw Reid, the American ambassador, who replied to the toast of "Their Excellencies the Foreign Ministers," proposed by the Lord Mayor vied with each other in pleasant words for the credit of their respective countries. Premier Balfour, in referring to Russia, said, in part: "Our friends in Russia are absorbing public interest by the great movement they are making in the direction, as we believe, of self-government. The task of the Emperor and his advisers is indeed not a slight one. There is not a citizen in Great Britain who does not wish them every success."

God's sign of warning hangs over the door of every sin.