

a leader or Choirmaster is appointed, and given charge, so far so good, but he too often is interfered with and not given a free hand; a choir is a hard enough body to handle at anytime, but add to that, restrictions as to Music, as to members etc., etc., and it becomes well nigh impossible to make the Service of Praise a success. What is the result? members leave, the young people go to other churches, and our Church loses ground. If anyone will take the trouble to look into this matter thoroughly it will be found that just in proportion to the number of restrictions and rules laid down for the guidance of the choir will be the poor quality of Music rendered, and just in proportion as choirs are encouraged, and not thus hampered, will the Music and service of Praise be improved. If a choirmaster is one to be respected and looked up to for his christian character, he will not betray the trust committed to him, if he is not, he should not hold the position. When will our Church as a whole, wake up to the fact that this subject of good music or poor music is of vital importance to its growth and interest among the young people? These young people gradually drift away to other churches, where conditions are more congenial, and in time leave altogether, and are lost to the Presbyterian Church. Looking around at many of our family pews now and seeing the seats once filled by the young people at both services on the Lord's day now only partially filled, a thoughtful observer will ask, "why is this"? That it is a matter of grave importance cannot be doubted. Why will not our Session, our Ministers, and our Assemblies wake up to the fact? Services nowadays to be successful must be bright and attractive, not long and tedious, they need be none the less evangelical because they are bright.

The new Hymnal will be out very shortly, a work which gives promise of being one of the best Hymnals ever compiled for any church, in view of this would it not appear that the present time is opportune to look into the subject of "Music in the Presbyterian Church" fully?

Three Days of Blessing.

A Convention for the deepening of spiritual life, and prayer for the evangelization of the world under the auspices of the Christian Alliance, was begun last Saturday afternoon by a largely attended meeting in Central Presbyterian Church, Toronto. The meeting was specially devoted to students, who composed a goodly proportion of the audience. The Rev. Dr. McTavish occupied the chair, and led in the devotional exercises. Dr. Wilson, of New York, was the first speaker, and briefly and clearly outlined the purpose of the Convention. He said we were gathered to get a new and larger vision of God, and to realize as facts what we have hitherto known perhaps as merely theories. He prayed that we might in very truth receive God, and having received Him, give out of His fulness to a perishing world. He summed up the four-fold Gospel of Jesus the Saviour, Sanctifier, Healer, and Coming Lord, in the simple scriptural phrase "Jesus in the midst." The Rev. A. P. Woodcock from Congoland followed, and in strong, simple sentences described the country and people among whom he has been working; the absence of idol worship and religious prejudice was pointed to as a characteristic of the natives that made them specially accessible. The Rev. A. E. Funk closed the meeting with an address on "Jesus as the Ideal Man," and urged the students present to make Him their model. The evening meeting at the request of the Toronto Christian Endeavor Union was devoted to young people, of whom a large number were present. Mr. S. John Duncan-Clark, the Union's President occupied the chair, and after devotional exercises called on Dr. Wilson of New



MR. R. A. JAFFRAY.

York. Dr. Wilson spoke very briefly and made way for the Rev. A. B. Simpson, Secretary of the International Alliance, who delivered the address of the evening. He said there were three things characteristic of youth that especially fitted it for mission work; these were faith, hope and love. With earnestness and eloquence he dwelt on the meaning of these three words, and the hearts of his hearers were stirred within them by his powerful presentation of the truth. The Rev. A. P. Woodcock followed, and spoke feelingly on the needs of

the work in Congoland. He said that there was only one mission area to each 400,000 of the people. Mr. R. A. Jaffray was the last speaker, but the audience waited eagerly to hear him. He is a Toronto boy, and leaves next week for his field in Southern China. His earnest, manly words created a deep impression, and many hearts joined with him in echoing the response of one of old time, "Here am I, send me," as he spoke of the blessed privilege the Christian had in being allowed to carry the gospel to the heathen. After the singing of an hymn, Dr. McTavish pronounced the benediction. Sunday's services in Association Hall, afternoon and evening were attended by overflowing audiences. In the afternoon the Rev. A. E. Funk and the Rev. A. B. Simpson spoke on the power of Christ to heal the body, and in the evening Mr. D. Herron, missionary to the lepers of India, Dr. Simpson, Mr. R. A. Jaffray, and the Rev. A. P. Woodcock spoke of the world's evangelization and the speedy coming of Christ. On Monday afternoon Central Church was again filled, the Rev. G. E. Fisher occupying the chair. The subject was "The Fulness of the Spirit," and Dr. Wilson in the opening address touched three important points in the work of the Holy Spirit. First the extent of His work, (1 Cor. vi. 11); second, the thoroughness of His work, (1 Thess. v. 23); and third, the separating character of His work, (Acts xiii. 2.) Dr. Simpson then in a most powerful address dealt with the text, "Do not drink with wine wherein is excess; but be filled with the Spirit," (Eph. v. 18.) In answer to the question, How may we be filled with the Spirit? he gave the following thoughts. Be hungry for Him. Nothing draws God like a hungry heart. You get God just by wanting Him. Be empty for Him. We can't be filled until we are unfilled. Be open to Him. It is not asking, but receiving we need. Be obedient to Him. Accept the way He leads you. Undertake impossibilities through Him. Mrs. Simpson spoke beautifully along the same line of thought. In the evening Pastor Salmon presided. Many were unable to get seats in the church, owing to the large audience. It was a farewell meeting to Mr. R. A. Jaffray, and Mr. Shields, the latter being designated for Thibet, and was perhaps the most impressive of the Convention. The two outgoing brethren spoke with much earnestness of their joy in being thus privileged to prepare the way for the Lord's coming, by preaching the gospel in regions beyond, and then Dr. Simpson urged upon the young people present that they say "Yes" to the call of God to foreign service. At the request of the speaker those willing to let the Lord send them rose to their feet, and the number was more than 150. The two new missionaries were then solemnly dedicated to God the Rev. Dr. Wardrop leading in prayer, after which the vast audience dispersed, singing the verse of a consecration hymn.

Looks into Books.

THE WHITE FIELDS AND THE FEW LABORERS.—This is an address dedicated to the Christian Endeavor Societies, by our old friend, Rev. Marcus Scott, B. A., now pastor of the Central Presbyterian Church, Detroit. Mr. Scott outlines the condition of India, China, Africa, Mexico, Burmah, Siam and the South Seas, as to population and spiritual need. He then indicates the work done and the present duty of the Church in the light of the world's need and her Lord's command. Mr. Scott is temperate in his statements and draws his facts from reliable sources. It would be well if this pamphlet were in the hands of all our young people to whom it is addressed. Such brief statements as these make visible to all the appalling condition of the heathen world—without God and without hope.

HEREDITY AND CHRISTIAN PROBLEMS, by Amory H. Bradford. This is an intensely interesting subject that must receive more and more attention. Biology is a comparatively new study, and will yet shed light upon many problems of greatest importance. The author, whilst he does not claim to be strictly a scientific investigator, has been for years a student of his theme and has gathered and weighed the results of the ablest writers upon it. His object is to discuss "heredity and environment as factors to be considered by students of theology and ethics." After defining the law of heredity and stating different theories of the transmission of influence, chapters are given illustrating, physical, intellectual and moral heredity, which are full of interest. After the law of environment is defined and illustrated in a similar way, the author proceeds to the discussion of the effects of these great laws on the will, on education, on pauperism, on vice and crime, on sin, faith and the person of Christ. Whilst the enquiry is fascinating, that there is room for the widest induction of facts is manifest, and also that it is yet too soon to dogmatize as to conclusions. The chapters on pauperism, and vice and crime, are of the greatest value from the social standpoint. In the discussion of the Person of Christ, the author seeks to show and succeeds in showing that neither heredity nor personality will account for that unique personality—that the only explanation is that found in the Gospels. In the chapter on the "Problem of faith," the author expresses the belief that faith—the new life—not only saves the individual soul, but prevents the transmission of an evil nature. "Salvation must be not only deliverance from the guilt of sin and the power of sin, but also escape from the operation of the law by which a corrupt nature is inherited and of necessity propagated in those who come after us. Nothing less is worth acceptance, nothing more could be desired. Salvation is deliverance from the law of heredity so far as it concerns the possession and the necessary transmission of an evil nature." "The follower of Christ ought to get more out of his faith than most Christians do. Those who accept the new life from Christ, we believe are not only actually made new creatures but are a new and spiritual succession where legacy to the future is the very life which they have received from Christ." We cannot accept this as ever to be realized in this life—it will always be true of every child of Adam, that "Ye must be born again," and in the next life when salvation will have its perfect work, succession and heredity will have ceased. The book is well worth reading, especially by such as are not familiar with more elaborate works on the same subject.