

Schools" be taken into account along with the "payments to Schemes of the Church," the contributions of the West for 1904 will be found to have amounted to \$105,904—representing a return of over twelve per cent on the amount invested.

The total contributions in the West during 1904—for congregational purposes, the Scheme of the Church and other benevolent objects—were \$387,411; more than five-eighths of the total amount expended by the church on religious work in the West in twenty-nine years!

We hear a great deal about what the Church has done for Home Missions: the above figures show what Home Missions have done for the Church. While the denominational aspect of Home Mission work is not the highest aspect in which that work may be regarded, it must surely be admitted that, from a denominational point of view, Home Mission work is a paying investment.

SPARKS FROM OTHER ANVILS.

The Pioneer:—Under Local Option, we have a prohibitory law, enforced with all the wise and effective machinery that has been devised for preventing unlawful liquor selling, protecting the public revenue, and for giving to liquor sellers the benefit of a high-priced monopoly.

Southwestern Presbyterian:—Two great preachers approach each other closely in their definitions of great preaching. As quoted by The Congregationalist, Dr. Alexander Whyte says that it has "a strain of experimental and autobiographical power at the heart of it." Phillips Brooks says that it "is the revelation of personality." If they be true, and viewing the matter from one side of it, their conclusions are not far amiss, how important it is that the preacher's personality and experience be formed in close communion with Christ whom he is to preach!

Presbyterian Witness:—The two men of the Presbyterian Church who are mainly responsible for the present negotiation—Principal Caven and Dr. Warden—took their stand while on the verge of the Unseen World. They acted as seeing the Invisible and realizing the eternal. We are all moving swiftly towards the Unseen World, and it is likely that most of us learn to view the present in the light of the great Future. All of us will strive to ascertain what is His will whose we are, and we serve.

Sunday School Times:—Threats have no rightful place in the intercourse of those who would work together. Yet their uttering is one of the commonest causes of rupture between friends and co-workers. If we honestly wish to avoid a breach that we fear might be necessary if another continues in a certain course, let us seal our lips against mentioning the possibility of such a breach. The quickest, surest, way to make the breach is to say, with a shake of the head, that we "hope it won't be necessary."

N. Y. Christian Intelligencer:—There has been, and undoubtedly there will be, disappointment in many places over the outcome of evangelistic special services, yet, on the whole, the result is, and will be, one of blessing. The influence of these great meetings and of the sound and scriptural preaching is not to be measured merely by the number professing conversion, nor even by the accessions to the churches, but rather by the stimulus and quickening of churchly life, the awakening of the desire and expectation of revival, and the enlisting of large numbers in individual efforts to reach and win the unsaved; results the full effect of which will not be discerned at once, and which, as the more enduring and potent, are even more valuable to the Church than a large numerical increase.

THE IMAGE OF GOD IN MAN.

(By Rev. Joseph Hamilton, Wilson, N. Y., Author of "Our Own and Other Worlds.")

A few days ago there appeared in "The Christian Herald" a sermon of mine on the above theme. I took the ground, of course, that in man is reflected the mental and moral image of God, in so far as the human can reflect the divine. I instanced the case of God's immortality having its image dimly in man; so of God's omnipresence; of His omniscience; of His faculty of creation; of His variety; of His love of the beautiful; of His love in general; of His gentleness; of His pity; of His solicitude. So far I presume all are agreed.

But then, I ventured the idea that God's physical image is reflected in man as well. While God is truly a spirit—and so far as we know a spirit without a body—yet He can assume a body when He pleases. We must believe so if we believe the Old Testament. Witness His appearance to Abraham. Witness the Man that wrestled with Jacob until the drawing of the day. Remember that God spoke with Moses face to face. I do not believe that such incidents, and more of the same order, are to be relegated to the realm of mere poetry or rhetoric. I take them to be real facts.

Then it will be observed, further, that when God did appear to man He always appeared in the human form. He was so absolutely human in appearance in His interview with Abraham that the patriarch entertained Him. Now, so far as I know, it has always been assumed that God took this human form that He might come into closer contact with man. But I suspect that to be less than the half of the whole truth. I may be wrong; it is a mystery profound, and I am open to conviction. But I believe the human form is God's own form, and the one into which by a very law of His being He must transmute Himself, when He transmutes Himself at all. I believe it is the human form divine. I believe there is in God the potential form of manhood. Thus there is between the human and the divine a bond of kinship far closer than men have generally supposed.

And thus the Incarnation of Christ appears natural in the highest sense. He simply took the form of man, because that was His own potential form from all eternity. He simply translated the divine invisible into the human visible.

And He did the same thing temporarily before His stated Incarnation. I believe that He was the Man that wrestled with Jacob until the dawning of the day. In all the appearances of God in the Old Testament I believe it was the Christ who appeared. He is the Eternal Word or expression of the Father. Thus He appeared in the olden time temporarily, as He appeared in the later time steadily; and always in His Own true appearance of manhood.

Now it so happens that this idea of the divine humanity has been singularly confirmed by no less a thinker than Mr. George MacDonald. Just now I have come across a sermon of his, in which he says:

"Our Lord was a true man . . . I do not believe that He took anything else than His own shape. I believe that He was a man from all eternity, and that He appeared in His own genuine, human form."

I am glad to be confirmed by so great a thinker. This thought of the human Potentiality in the divine brings God and man much closer together, but by no means lessens our reverence of the eternal Source.

Then this divine-human form that we wear now is probably the ideal form for all races and all worlds. It may vary much in detail, yet be universally of the human pattern. This thought was brought out in an article of mine in The Treasury a short time ago. The main

thoughts that support it are these: that God Himself, when He took any visible form to men, always took the human form; that angels when they appeared always appeared in the human form; and that the revelation of angels in heaven always gives them the human form. I have said that this form may vary much in detail, and yet preserve the human form. Perhaps there is no chapter in the whole Scripture more full of mystery than the first chapter of Ezekiel. In the description of angels which the prophet labors hard to present we have a sublime conglomeration of a whirlwind, and a cloud, and brightness, and fire, and faces, and rings, and wheels, and wings, and terrible crystal, and a firmament, and a throne and a flash of lightning. Yes, but the human appearance of the living creatures was not obscured. Listen: "This was their appearance; they had the appearance of a man."

LITERARY NOTES.

In the March Cosmopolitan (New York City) we have David Graham Phillips' scathing indictment of Chauncey Depew in "The Treason of the Senate." The article is remarkably strong. Among the short stories are: "The Whisperer," by Gilbert Parker; "The Kings of Malacca," by Arthur Colton; and "The Quest of the month." The other department, Herbert Hubbard writes of "The Girl of the Middle West," and H. R. Boehm shows us several types of this bright American girl.

The February Current Literature (New York City) is full of good reading matter. The Review of the World is always well written and gives in concise shape a statement of the chief happenings of the month. The other departments are equally interesting, and give us a good idea of what is going on in Literature and Art, Religion and Ethics, Science and Discovery, Music and the Drama, Fiction and Poetry.

LINDSAY W.F.M. PRESBYTERIAL.

The 24th annual meeting of the Lindsay Presbyterial was held in St. Andrew's church, Sonya, the President, Miss Robinson, presiding. The reports were very encouraging and showed advancement along several lines. The contributions for the year amounted to \$2,284.74. This is \$264 in advance of last year. Four new mission bands were reported, making a total of 17, while the auxiliaries now number 26. The Mission Band secretary was empowered to visit the bands during the year in order to stimulate the youthful zeal in the furtherance of this highly important line of work.

Mrs. Gilbertson, Supply Secretary, reported the usual improvement both in quantity and quality of clothing supplied by the auxiliaries and mission bands.

Rev. J. Griffith, of Honan, China, was present at the evening session and gave a stirring address, setting forth clearly and strongly the hindrances to missionary work in Honan.

The ladies of Sonya were most hospitable and did everything possible for the comfort of their guests.

The next meeting will be held in St. Andrew's church, Lindsay, early in June.

The officers elected for the ensuing year are:—President, Miss Robinson, Beaverton, vice-presidents, Mrs. Stewart, Lindsay; Mrs. Martin, Cannington; Mrs. Kanawin, Woodville; Mrs. Frankish, Uxbridge; Rev. Sec. Mrs. Bascom, Uxbridge; Cor. Sec. Miss L. H. Gilchrist, Woodville; Assistant Secretary, Mrs. Gerrow, Woodville; Treasurer, Mrs. McPhadden, Cannington; Lit. Sec., Miss Slight, Lindsay; Miss. Band Sec., Mrs. Baldwin, Sunderland.

Arminianism has nothing to do with the Armenians, but was the doctrine of one Jacob Harmenzen, who was born in Holland in 1560. It is specially directed against the Calvinistic doctrine of predestination.