

the local preacher, in the Methodist Church I was, therefore, pleased when in the General Assembly Principal Patrick advocated a like course. We have men in the Eldership of the highest education and culture, whom the people would gladly hear even in our city pulpits. One wonders why our ministers have not long ere this made good use of the material so near at hand. I am sure many Mission Stations could be opened up and worked successfully and the minister often freed, to take charge from time to time, of the work thus undertaken by the congregation, were we only willing to take advantage of such a plan. In the case with our Church, the men thus employed would naturally stand on a higher plane than those workers in the Methodist Church, inasmuch as with us, the Eldership are all ordained—the very fact of which places them in a position of greater responsibility.

Another suggestion of Principal Patrick's is that some of our Professors spend a month or two during vacation in the more distant Mission fields. To that I would add that many of our ministers in towns and cities who have very often a holiday of from six to eight weeks, would find it to be of equal advantage, to exchange with some of the ministers of the country charges—more especially those in the outlying districts. Would that not be carrying out to some extent the Scriptural injunction, "bear ye one another's burden?" The arrangement of such exchanges might be left to the Moderator of each Synod or a small Committee named by him. The whole matter is worthy of consideration and I hope the matter will be taken up and discussed.

Now to the Work.

BY PRESBYTERIAN ELDER.

The Herald and Presbyter says: "After recounting some of the excellent things that the recent Cumberland General Assembly did and said as to home missions, the Sabbath, temperance and other important matters, the Cumberland Presbyterian says: 'Now let's go to work.' This is the important and the emphatic thing. All that the General Assemblies of all the Churches can do is simply to point out the way or slightly prepare the way for success. The pastors and people must work and keep at it. With the blessing of God resting upon such united and consecrated efforts, the coming year may be one of great and joyous results in all our churches. There is work to be done. We repeat the words of our contemporary: 'Now let's go to work.'"

This is an excellent resolution to be adopted and put into practice by every commissioner—clergyman and layman—who attended the meeting of our General Assembly recently held at Toronto. Moreover, as the Assembly represented the professedly Christian men and women—the ministers and elders who were not at the Assembly, the Sabbath School teachers and Christian workers generally—of the Presbyterian Church in Canada, the resolution, "Now let's go to work," appeals to every one of these to be adopted by them and put into practice with all the energy, faithfulness and earnestness at their command. What a mighty host of consecrated workers for Christ could the Presbyterian Church of Canada place in the harvest fields of the world, if the men and women who are enrolled in the Church's membership could be awakened

to a realising sense of their duty to adopt that resolution and put it into practice. This is just what the blessed Master expects, and has a right to expect, from every saved soul. When He said to His disciples "Go ye into all the world and preach the Gospel to every creature," he did not confine the preaching to a select few—to ordained ministers—but to every professing Christian. The genius of the gospel, in its spread and development, is "To every man and woman his work." The Saviour does not want to find any drones in the Christian hive. The fields today the world over are white unto the harvest, as they never have been since the loving Jesus trod this earth as "a man of sorrows and acquainted with grief," in order that He might provide salvation for a lost and ruined world; and it is equally true that, looking at the magnitude of the work to be done, "the laborers are few." How quickly the scene would be changed if all professing Christians could realize that in having named the name of Jesus they have practically pledged themselves to be co-workers with Him in rescuing the perishing and caring for the dying—in doing the work which the Master lays ready to their hands.

It is not only that in the great fields of the world the door is open to the gospel messenger, and that from many lands the Macedonian cry resounds, "Come over and help us"; but also in this Canada of ours there is a great work to be done—in our vast western heritage, into which people of all classes and conditions from many lands are flowing; in the newly opening portions of the older provinces where immigrants are going into the hitherto unbroken solitudes of the forest to hew out homes for themselves and their children; in our great cities and large towns, where many people are turning their backs upon the gospel and all Sabbath ordinances; among the children and youthful people of our land who are to be the men and women, the Christian workers of the near future; and among our French-Canadian fellow citizens who are reaching out in considerable numbers for a purer gospel. We must give the gospel to the immigrants who are coming into our great West and into New Ontario, if we would have them assimilated and converted into intelligently loyal Christian citizens. If they won't come to the gospel, we must carry the gospel to them; lapsed, or gradually lapsing masses in our cities and towns. We must train up and Christianize our children and young people, and we must give the genuine gospel of Jesus to our French Canadian fellow-citizens. All this the Presbyterian Church must undertake and loyally carry out if Canada, the country we love, is to be won for Christ and to be characterized by that "righteousness which exalteth a nation."

In a speech which he made at a Y.M.C.A. convention held in Portland, Maine, some thirty years ago, the late D. L. Moody, commenting upon the resolutions passed by the convention on various topics, made the trite remark: "It is not the resolutions of the Apostles we read of in the Bible, but the Acts of the Apostles. All these resolutions will amount to waste paper unless the delegates go back to their homes with warmed and consecrated hearts resolved to carry them into practice." "Now let's go to work," should be the earnest resolve, not only of those who attended the General Assembly meeting in Toronto, but of every member of

the Presbyterian Church who has professed to be a follower of the meek and lowly Jesus. Not only to ministers and elders and Sabbath School teachers, but also to the rank and file of the Church, comes the Master's urgent injunction; "Go work today in my vineyard."

"Hark the voice of Jesus crying,
Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Long and loud the Master calleth,
Rich rewards he offers thee;
Who will answer gladly saying,
'Here am I, send me, send me!'"

Sparks From Other Anvils.

Western Recorder: Dr. Cuyler is right in saying that there is too little of the old "faithful, fervid, loving, pungent and persuasive preaching to the unconverted." This is one of the reasons for the lamentable decrease in the number of conversions. If the ministers are set to be watchmen for souls, and winners of souls, how shall they escape if they neglect the salvation of souls?

Advocate: Rev. Dr. Brown, a Secretary of the Presbyterian Board of Foreign Missions, who has been investigating religious conditions in the Philippines, thinks that the American Government doctrines of religious liberty, and of the separation of Church and State, and the American public school system are doing ten times more to disturb the Roman Catholic Church than all the Protestant missionaries combined.

The Morning Star: Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the Gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety two to the foreign work, while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy seven ministers. We play at missions; they make it the dominant purpose of their lives.

Western Recorder: The action of the Presbyterians (North) in revising their Confession of Faith was a compromise. They did not formally change their old Confession, but they made an explanatory statement and added a summary of their faith. It was not designed to take the place of the old Confession, but to be supplementary thereto. Yet such must be the effect. If the new statement be approved as expressing the Presbyterian faith, its brevity and its freedom from the objections urged against the larger Confession, will certainly cause it to be generally used. So, while not theoretically so, it is really and practically a substitution of the new creed for the old. In the new creed there are several straddles. The aim seems to have been to use such language as will not break with the conservatives, and at the same time such as will be acceptable to the radicals. The statements are shaped so they can be made to mean much or little as emergencies may require.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address
Rev. EDWARD A. WILSON, Brooklyn, New York