

Our Contributors.

A Holiday Trip.

BY REV. PROF. JORDAN, D.D.

We are told that in the old times ordinary people went on steadily from year to year not caring "to see the world," and not requiring long holidays. That may be so, but in many respects the conditions of life have changed, and many of us feel, now and then, the need of a break in the routines of our life, and a rest from its rush and pressure.

In Canada there are many places where such rest and change can be profitably and pleasantly sought, by the lakes or on the mountains. There is also another attractive opening, viz. to take to the sea, to venture out upon the great Atlantic, the ocean which separates us from the land of our fathers. The ocean voyage with its week or more of complete separation from common pursuits is itself a real rest. Then there are so many of us, whether born on the Eastern or Western side of the great sea can say that "We learned from our wistful Mothers to call old England Home." Relations and friends still await us there, and any terrors, real or imaginary, of the ocean trip are to receive full compensation when we arrive at our desired haven.

With thoughts like these, I turned my face Eastward at the beginning of May, having arranged my passage with the first boat leaving Montreal, the "Lake Champlain" of the Elder Dempster Line. I was sorry to miss the Assembly to be held at Ottawa this year, and cast back many lingering thoughts to the life of friends and the affairs of the Church in Canada, but on the whole looked hopefully forward to the ocean voyage and the experience of "the other side." We had a pleasant sail down the river, and one of the last tokens before our connection with the land was completely broken was a copy of the Dominion Presbyterian, which came on board at Quebec. The three or four days going down the river and gulf before we get to the open sea is a pleasant introduction to the sea voyage; and if wisely used may serve to prepare the passenger for any rougher experiences that may be in store. This is one great advantage of the Montreal route. Of course it is possible to rush across more quickly from New York, and in boats that are veritable floating palaces; but the Canadian route has its own advantages in the delightful descent down the river, the gradual approach to the sea and the ten days of steady travel. Some of the news agencies in England are magnifying the dangers of the Canadian route, but with the care and precaution which is always required on the water there is no need that it should not be both safe and comfortable. At least we found it so. The fog though troublesome was not oppressive, most of the important points of land were clearly discerned.

We left Quebec about noon on Saturday, May 4th, and sighted Cape Race about ten on the morning of Tuesday, May 7th. Captain Stewart has already impressed us a fine specimen of Sea-Captain, a man with large and varied experiences on the World of Waters, who is quite familiar with the territory over which he has to travel and who is always alert, not allowing familiarity to breed contempt for danger or to deaden the sense of responsibility. When off duty he is a free genial companion; but there is a sense in which a Captain is always on duty, and that is specially so as we go down the gulf, and when we near the land on the other side. Our steamer is strong, staunch

and steady, this is the testimony of men who have had more frequent and recent experience than myself, but after all one's personal experience is the most immediate and the best proof to me of the fact that I had found a comfortable ship, was that I was able at all times to respond to the ringing of the bell or rather the blowing of the bugle, and do full justice to the varied and attractive bill of fare. There is no mock modesty in ascribing this satisfactory state of affairs to the comfortable surroundings rather than to any personal immunity, from the malady which I will not mention, not even the French name. I remember crossing the Channel between Newhaven and Dieppe, and I do not wish to dwell upon the humiliating experience. It is sufficient now to say that apart from one's promenade being necessarily more limited, my stay on the Lake Champlain was as comfortable as it could have been in a first class Hotel in Ottawa or Montreal, and the attendance was if anything better.

We had a pleasant company of which I may speak later. There were not less than six professors, four from Montreal and two from Kingston. Some suggested that we might give a course of lectures. As we were just running away from lectures that was not taken seriously, but I can assure you that there were lectures and discussions in abundance of an informal character. Some of us are crossing for the first time and some for the thirtieth time with all shades in between. A few days after starting I met a man on the ship who is returning to visit the old land after an absence of fifty-two years. One wonders if it will not be a disappointment to him.

If one wishes to visit friends in the old land it ought not to be put off too long. I reproach myself that it is nearly twelve years since I saw the land of my birth, however, I can still travel through it from one end to the other, and break the journey at many places to stay at the house of a relative or friend. I found at Liverpool an invitation from "an old Testament Professor," with whom I hope to have a pleasant and profitable time. On the first Sunday I conducted service with a congregation of well on to a hundred in the Saloon, and we did not omit the offering which was for the Sailor's Orphanage. There I must stop for the present. May 17th, 1901.

"Tradespeople, in general, consider women as 'poor pay,' writes Edward Bok, in The Ladies' Home Journal for June. "The vast majority of sheltered women seem to have no conception of the anxieties, trouble, poverty, suffering, privation, injustice and positive cruelty which they directly inflict upon hard-working women by a carelessness in promptly meeting their bills. If this practice were confined to the few one might dismiss it with a shrug or a sigh that it existed at all. But it applies to the majority of women. Let a woman look into this matter carefully, and she will be surprised at the evils which result from this careless disregard of obligations. Wherever you find a feminine industry there you will find a ledger full of unpaid accounts."

In China there are 1,746 walled cities. Missionaries are only to be found in about 247 of these, leaving 1,500 unoccupied. In only 83 villages and unwall'd towns have stations been established.

The census officials estimate that Montreal will be shown to have a population of at least 400,000.

Churches and Creeds.

REV. J. M. MURPHY, M. A. IN BELFAST, IRELAND.

The Reformation was a spiritual revival. It was not merely a protest and a revolt and a separation. Its spiritual character was clearly shown—in newness of life, in a purified atmosphere, in sanctified social relations, in revived prayerfulness, in hymns that gave expression to the new heart movements, and, lastly, in creeds.

The Church of Rome, with her ancient prestige, her undisputed power in things temporal and things spiritual, her elaborate organization, was able to restrain and repress any doubt or discontent, any protest or incipient revolt, that might arise within her borders through the long centuries of the Middle Ages. Consequently, when the catastrophe did come at last, its results were far more thorough-going than if it had occurred earlier. The stronger the boiler, the higher the pressure from within that it can stand; but also the louder the report when the explosion does take place, and the more numerous the pieces into which it is broken. At the Reformation a number of different ecclesiastical bodies were formed, and a corresponding number of creeds were drawn up. In the sudden recoil from Rome there was a strong temptation to fling aside not only things that were wrong in the Romish system, but also things that were innocent, and even some things that were right and Scriptural. And in the sudden transition from bondage to liberty there was a tendency not easy to control to carry liberty in some directions to an undue extreme. Instead of mutual concession in matters of secondary importance, there was a disposition to insist too much on special points of view and opinions as to the interpretation of Scripture, which had the effect of bringing the Reformed Church into a lamentable state of division.

Reunion is said to be in the air. Let us hope that ere long it will descend and take possession of the earth. There are two conceivable methods by which reunion might be effected. One is the method of absorption. I as a Presbyterian might conceivably think it desirable that all the denominations should fall into line by becoming Presbyterian. There is no harm in cherishing a pious wish of this kind in the secrecy of one's own heart. But to propound such a plan as a practical proposal would indicate a singular lack either of judgment or of courtesy. And yet there are certain quarters of the Christian Church in which this method of absorption has been gravely recommended as a solution of the problem of reunion. Overtures of this nature, betraying as they do a spirit of myopic unreasonableness, hinder rather than advance the cause in whose interests they seem to be made.

The other method is that of mutual concession. A creed that might be accepted by the different denominations as a basis of union must evidently confine itself to statements of these truths which are held in common. Such a creed is not an impossibility. The truths which are held in common are the essential things—essential to the life of the Church—essential to the salvation of sinners. The matters which are in dispute are not essential, and might very reasonably be omitted from the creed and left to the private judgment of each member. Objection is taken by some to this method on the ground that it would reduce the testimony of the Church to a miserable