

and Church influences, it was not meant to supersede them. If some of the more zealous clergymen who spend much energy in an attempt to incorporate religious instruction in the Public School programme would direct some of it to the revival of family worship, perhaps more results would be attained. The home is the central institution; Church, Sunday School and Public School are subordinated to it. At any rate the Public School teacher is not meant to supersede the parent, but to be his efficient and sympathetic assistant."

As to the importance of home training all will agree, as also to the place occupied by the Sabbath school, yet the "world of stern realities" furnishes examples of successful and satisfactory efforts at religious instruction in schools attended by Roman Catholics and Protestants, the religious divisions, between which the question has been a subject of long controversy.

SUPPLYING VACANCIES

AN overture from the Presbytery of Hamilton to the General Assembly, on the subject of "Supplying Vacancies" appears in full in another column. That the subject deserves thoughtful attention, and the serious consideration of General Assembly will be admitted by all who have practical knowledge of the difficulties now existing. Complaints are general as to present conditions which are unsatisfactory to congregations to candidates and to Presbyteries. It is clear that changes can be effected to the advantage and convenience of all concerned and the overture from Hamilton is therefore opportune. We do not commit ourselves to an approval of its terms for the whole question is not free from difficulties, but the course indicated by the overture will form a good basis for the construction of a scheme that should fairly meet the requirements of the Church in this respect. What is of importance now is that Commissioners to the Assembly, having been furnished through our columns, with the terms of the overture, should study the question and be prepared to take decisive action thereon when the proper time comes.

JAPANESE CHRISTIANS AND THE DOSHISHU.

THE Doshishu is a Japanese University founded by the missionaries of the American Board and mainly by money contributed for the purpose in the United States. Since it has fallen entirely under the control of the Japanese the Christian element has been formally eliminated from the constitution by the Trustees and the prevailing tone has become rationalistic though still claiming to be essentially Christian. The American missionaries were powerless to prevent the change and had to content themselves with a protest against it. The matter is now being taken up by the native Japanese churches, not a few of whose ministers were trained in the institution, and they are expressing their opinion of the conduct of the Trustees in no measured terms. Whatever the result may be it is gratifying to find that they clearly perceive and keenly feel the moral aspects of the question involved. The truly Christian conscience the world over makes morality paramount to all else.

A UNIQUE MISSION.

FOR several years past Prof. Witherspoon of the Louisville Theological Seminary has conducted a mission during the vacation months among the mountains of Kentucky, in company with a band of

the students from the Seminary. This season as usual he has started out on the same work taking with him eight of the students. Forming a camp at some convenient point. They hold protracted meetings and organize Sabbath schools in the surrounding district. They go largely at their own charges and the young men find the experience one of the most valuable parts of their training. The results to the people are not such as can yet be very well tabulated, but they give a ready welcome to the mission and not a few individuals have found spiritual blessing. These people have the reputation of being far behind the rest of the country in point of education and culture, but their religious instincts are strong and they respond to the appeals to heart and conscience.

CHURCH UNION IN SCOTLAND.

THE important question, above all others, at the United Presbyterian Synod, was that of Union with the Free Church. It was supposed that considerable diversity of opinion would be manifested for thorough-going upholders of the voluntary principle will not admit Church and State connection in theory, while in theory though not in practice, the Free Church holds to the principle of such a connection. But the Synod was in a wisely temperate mood and no controversy marred the unanimity with which the Committee's report was accepted. The report was moved by Rev. Professor Orr, who announced that the Joint Committee had agreed on the formula in questions for ministers in ordination, which practically determines the creed of the United Church. On the points of Voluntaryism and Establishments an "open door" will be allowed and these positions being the most grave agreement upon them ought to clear the path to union. The scheme will be remitted to Presbyteries for report next year. A like course will be pursued by the Free Church whose Assembly is now sitting, but reports from which has not yet reached us.

CHURCH COURT PROCEDURE.

THE appeal of Dr. Kennedy Moore in the case of Rev. Dr. John Watson (Ian Maclaren) having been refused by the Synod of the English Presbyterian Church, a serious question of procedure arises. The question before the Synod was not one of heresy but of procedure. Dr. Moore initiated proceedings in the South London Presbytery by introducing an overture there asking the Synod to instruct the Presbytery of Liverpool (Dr. Watson's Presbytery) to take steps against Dr. Watson's views. The South London Presbytery refused to transmit the overture on the ground that it had no right to initiate a case against a minister who was not within its bounds and jurisdiction. Against this decision Dr. Moore appealed to the Synod, the supreme court of his church. The Synod dismissed the appeal, and sustained the Presbytery, thus laying down a rule contrary to what has been the practice of the church hitherto, and only last year followed by the South London Presbytery itself, a course approved of last year by the Synod. Then the Book of Order provides that a Presbytery may institute proceedings in a case of discipline by special direction of the Synod. Of this power the Synod has apparently divested itself, by deciding that it cannot receive an overture praying for the exercise of its authority in a case of discipline.

Dr. Kennedy Moore, will now bring his charges against Dr. Watson, before the Liverpool Presbytery and will prosecute his charges there.