

### A LORD'S DAY MORNING AT CITY TEMPLE.

On a former visit to London it was the writer's pleasure as well as profit to worship at the City Temple, made famous by the somewhat erratic but able ministry of Joseph Parker. We could not feel assured concerning his successor, Rev. R. J. Campbell, and had concluded to go elsewhere, but a second thought led us to venture. Familiar with Mr. Campbell's now widely known departure from what is generally accepted as the fundamental truth of the gospel, our visit was not without misgivings. This feeling was intensified by a rather exciting scene in the City Temple a short time ago, when two men rose during the sermon and challenged the utterances of the preacher. Withal, we went and were promptly shown a seat by a courteous deacon, in the body of the church. The audience was large, but there was ample room for all, with some to spare. We feel quite safe in saying that full one-half of the audience was made up of visitors. This was more a surprise, because it was communion day. In members the church has evidently fallen off. The writer was told by the kind deacon that the seat we occupied was formerly the seat of Mr. B—, a former official of City Temple, and a member of the British section of the Sunday-school Lesson Committee, with whom we have a delightful acquaintance. These vacancies will no doubt be taken by others, for there is no lack of those who love excitement and seek the novel rather than the true. Besides, Mr. Campbell, for what he believes, is not without a following in London.

The service was somewhat unique. There were over forty in the choir, all robed. There was nothing particularly artistic in the singing, but it was devout, excellent, a glorious thunder of praise to the God of Sabaoth. The worship was reverent and impressive from the beginning to the end. Any one there with a right purpose could not fail of a sense of God's presence. The atmosphere of the place was most edifying. Aside from his misty philosophy and peculiar views, the gifts of any man are quite more than ordinary who can attract such an assembly three times a week. Where lies the secret of his power? In the writer's judgment, it is first of all in the man himself. He has a fascinating personality. His clean-shaven face is a study. Though his hair is grey, his face is youthful in appearance, marked with pity, pathos, tenderness, and with a touch of sadness. It might easily be taken for the face of a saint. He possesses in an eminent degree that subtle thing we call magnetism. His voice is not strong, but it is musical and penetrating. He was earnest without noise, emphatic without gesticulation, and held the attention of his audience with intentness to the close of his discourse. He preached from ample notes, in simple language, apt illustration, and clear and orderly thought.

But the reader will ask, what about the quality of the sermon? His text was from Luke ii, 29; his theme, "The Sign of Jonah." The sermon was not a doctrinal one, but a plain, simple discourse, with exposition and application. After telling us what our Lord meant by the text, he alluded to the fact that there was no little disposition among even God's people to seek a sign, just as the Pharisees did. No sign should be given except the sign of Jonah. The voice of God by the spirit to the soul must, and when proper response is made, will settle the question. He applied the thought to the various incidents and circumstances of life, and made it impressively plain that who would know the will of God for himself must listen to and obey the voice of the Spirit within. There was a tone of tenderness running through the sermon as if the preacher himself was drawing from an experience of struggle. We have heard

the same message in different form before. He said nothing to which we could take exception. We were disarmed of any disposition to criticize, and were edified. No doubt the fact of its being Communion Sunday had much to do with the thought and spirit of the sermon. The fact that this gifted brother could present one phase of truth so impressively only deepened our grief that he could have drifted so far from those foundation truths of the gospel, which have become the precious heritage of the church and to which unquestionably Christianity owes her triumphs. He has quite distanced the most radical of the champions of the "new theology," and in our humble judgment has himself dealt a heavy blow to the cause he seeks to promote. It was not easy to believe, as we looked upon his refined modest appearance, that he could have been so reckless in his statements, or that he could have been guilty of aiming to shatter the noblest and most sacred convictions of the great multitude who acknowledge Jesus Christ, Savior and Lord. His recent book leaves no doubt as to his rejection of that which alone can make the gospel the power of God unto salvation. The presumption is startling. Canon Scott Holland, in reviewing his book, says with right:—"The haste in which it was written has been disastrous to the book. It bears too plainly the mark of something flung off with fatal ease and fluency. There is no sweat of severe labor to be felt in it. It is off-hand, loose, slap-dash, with something of levity about it, and even of impertinence. \* \* \* It dashes headlong into tremendous positions, and then leaves off, just where the serious work ought to begin."

Mr. Campbell is a man of impulse, and we predict will have much to regret by and by. We turn away from this drifting soul with a feeling of sincere sorrow, and with the prayer that God may recover him to the gospel he once avowed, and lead him to avail himself of an opportunity to preach and defend the faith of Jesus, rarely enjoyed among men.—M. Rhodes, in N.Y. Christian Intelligencer.

### CHINESE LAW GRADUATE HONORED.

Condensed from the Witness.

Mr. Peter Hing was accorded a reception in Knox church school room in honor of his graduation from McGill University.

Principal Peterson, who took the chair, expressed regret that he could not address the Chinese in their own tongue, but smilingly suggested that he would take up the study of that language one of those days.

"The great heart of McGill," he went on to say, "has gone out to Mr. Peter Hing. We shake him by the hand—both hands—and put our arms all around him and say, 'Well done, Peter Hing.'" There was a time at McGill when it was feared that he would do even better than he did, and appear in the list above the honored named of Barclay. As it was, it was a remarkable thing that any young man having to face the difficulties that Peter Hing did, should finish his law course and come out, if not on top, at any rate a good second in competition with the best minds of McGill.

Touching upon the subject of the awakening of the East, Principal Peterson said he was proud that an institution with which he was connected had had some share in helping a member of the Chinese race in the right direction. Canada perhaps had not quite realized her connection and her opportunities in this forward move of the Chinese, for while Chinese students were admitted free to the United States, they had to pay a poll tax of \$500 before they were admitted to Canada. A good deal was being talked about tariffs these days, but no country in its senses ought to

put a tax on brains.

Dean Walton, of the Faculty of Law, also spoke highly of Peter Hing's character and ability, and proposed that the following resolution be sent to the Dominion Government:

"That whereas Chinese students are free to attend universities in the United States and Europe, and are resorting to them in increasing numbers, but are in Canada subject to a poll tax, this meeting resolves that the imposition of such a poll tax is inexpedient and prevents Canada from taking her part in assisting the development of China. That although the said poll tax may be refunded after one year of study in a recognized university, its imposition deters Chinese students from coming here, and tends to prevent friendly relations between the two peoples. Your petitioners therefore pray that the said Act be amended to the effect of allowing free ingress to Canada of duly certified Chinese students."

He spoke of the fact that the American Government had remitted to China \$15,000,000 of the Boxer indemnity, and that the Chinese Government had decided to spend this money in sending 100 Chinese students to American universities every year. He also pointed out that such students could go to America, England, Germany and France free, and said he believed Canada was the only country which imposed a poll tax on such students.

The Rev. Mr. Thomson made a speech in Chinese, seconding the motion, the many Chinamen present heartily applauding.

Mr. Gregor Barclay, the president of the graduating class to which Mr. Peter Hing belonged, supported the motion. He said when Mr. Hing first came to McGill the other students looked on him as a kind of curiosity, and a sort of inferior being, but they soon found he was their equal in some respects and their superior in others. He was proud to be able to count Mr. Hing as one of his friends.

Mr. Peter Hing was then called upon. He had an enthusiastic reception. In supporting the resolution, he outlined in English a speech which he afterwards made to his fellow-countrymen in Chinese. He should tell his countrymen, he said, how well he had been treated in the college, and how well all the Chinese in Montreal were treated by the citizens generally. Then he should tell them about the Laymen's Missionary Movement, and especially about the recent great congress in Toronto, after which he should remind them of the benefits and privileges conferred on the Chinese by their western friends, and outline what he thought should be their attitude in this country. Then he should touch on the opium and gambling evils, and tell of the work of Dr. Thomson and the Chinese Christian Association were doing in Montreal.

Professor Arch. McGoun, Principal Scrimger, Mr. Robert Munro and M. Hackett, the latter a fellow student of Peter Hing's, also spoke in support of the resolution, which was unanimously agreed to.

Mr. Hing leaves Montreal shortly for British Columbia, where his father, a Chinese missionary, lives. He hopes soon to enter upon a course in Columbia University.

A petition in favor of the removal of the poll tax on students was signed at the meeting, among the signatures being Principal Peterson, Prof. Dean Walton, Prof. A. McGoun, Principal Scrimger, James Rodger, Gregor Barclay, Walter Paul, and many others.

An article on "The Flying Dreadnoughts," which THE LIVING AGE for May 15 reprints from the Economist, directs attention to one of the alarming possibilities of wars of the future.