

ber, and proved more profitable and delightful than was expected by its most sanguine promoters.

The first day was exclusively Presbyterian. Eight Boards were represented. The second day took a wider range. Delegates from twenty-three different missionary associations were in attendance. The Canadian Presbyterian Church was represented by Dr. MacLaren, John Charlton, M.P., and Rev. R. P. MacKay, Secretary of the Foreign Mission Committee; the Canadian Methodist Church by Dr. Sutherland, Secretary of Missions; the China Inland Mission by Mr. Steven; and the Medical Students of Toronto by Dr. Avison.

If any criticism could be offered it is that too many topics were discussed in the time allotted, or that three days might have been devoted to the conference instead of two. But even these points were scarcely felt to be faults by those present, inasmuch as the pointedness of the discussions by men of long and wide experience made all feel that the subjects, in almost every case, were thoroughly sifted and fundamental principles reached—and that in questions of very direct and practical interest in all our mission fields at the present time.

The Canadian contingent having been delayed by the storm, missed the discussions on such subjects as "Salaries for Missionaries and Native Helpers" and "Co-operation in Institutions for Higher Instruction and Publication." Some of these questions came up later in other connections, especially that on the salaries of native helpers. It appears that a great deal of harm is done by different grades of salaries in missions, inasmuch as it places a temptation before native helpers that it is very difficult to resist in a country where the struggle for existence is so severe. It used to be and is still the case that missions bid for each others workers, and did and do irreparable harm to the work, not only by the spirit of antagonism created, but by cultivating a mercenary spirit in the natives themselves. There was entire unanimity in the conference on this question, and if the twenty-three sections represented co-operate in giving effect to the resolution passed regarding that matter a great evil will be minimised if not entirely overcome.

Another aspect of the same question is; how to deal with natives who come to Europe or America for an education and then wish to return with the status of our own missionaries. It was unanimously agreed that natives should be discouraged from leaving their own country for an education; that the teaching institutions of the missions should be so strengthened as to make it needless; and that missionaries should discountenance them from coming. In cases in which they did come, however, and wished to return to their own land, they should do so with the status of native preachers, and not that of foreign missionaries. In the whole conference there was no difference of opinion on that point. Whilst some beautiful instances of unselfish, consecrated lives were reported, yet the rule is that natives do not withstand well the influences of European civilization, and when they go back they find it very difficult to return to the manner of life of their own people. Their own people do not generally receive them kindly, regarding them as in some sense disloyal and denationalized. If, on the other hand, a salary adequate to a different manner of living is given, there will at once be trouble amongst other native helpers.

A spirited discussion took place on "The Lay Element in Mission Work," and in this it may be said that there was some difference of sentiment in the Conference. Some held that only men with thorough educational equipment should be sent by the Boards, because an educated man costs no more than an uneducated one, and that, all things being equal, the educated man is the best investment. Others concluded that it is most unwise to ignore the tendency of the times; that many lay men are in the field and are manifestly blessed; that many more are going; and that many organizations, such as the London Mission-

ary Society, the Southern Presby. Church, United States, and the China Inland Mission, etc., have adopted the policy of sending laymen out, and that now is the time for the church to consider her position, and control and utilize the forces so largely at her disposal. The prevailing opinion was that some course of training should be provided for such as cannot take a full college course, and yet feel themselves called by God to carry the Gospel to the heathen. The most important element in any man's equipment is this distinct call, and it must be admitted that there is nothing very distinct in the lives of many who are sent although they have graduated in a theological college.

Closely connected with this subject was another; how best to utilize the Y.P.S.C.E. in the interests of missions. From their ranks are to come many who will be offering their services in the years to come. Just now they are waiting to be used. One cent per week per member would raise the missionary contributions of this continent fifty per cent. They are perfectly tractable and if the church misses the opportunity of leading and controlling them, the loss will be inestimable. What should be done is to provide them with a literature; touch their conventions and give them suggestions; utilize them in some work, and try and direct their latent energies.

Discussion took place on such other themes as cannot in a brief notice be touched upon, as, for instance, how to overcome the difficulty of receiving communicants into our missions that are under suspension in another; how to cultivate the spiritual life of the native churches; and the comparative value of evangelistic and educational work in missions. When it is remembered that a large number of those present were themselves in the foreign field it will easily be understood how interesting the various discussions became. Especially will all those present remember the closing afternoon when the two last named subjects were discussed, and instances were related in which the Holy Spirit used the simplest agencies when he was recognized. It was felt by all that God blessed all methods used when the men employing them were imbued with the Holy Ghost. The principal conclusions arrived at were embodied in the form of resolutions, and will be published in due time. A committee was appointed to arrange time, place and programme in the not very distant future. It was good to be there, and undoubtedly the missionary fields will be greatly benefited as the result of this conference.

#### AN ARGUMENT FOR UNION.

The following is the paper read by Rev. John Burton at the last meeting of the Toronto Presbytery, and the motion made in reply thereto.

"In accordance with a practice happily prevailing in these days, mutual greetings of fellowship and regard were expressed at Montreal between the General Assembly of the Presbyterian Church in Canada and the Congregational Union of Ontario and Quebec. The brethren from the Presbyterian Assembly in holding out the hand of fellowship, practically invited closer corporate union. We take these utterances to be sincere and that they indicate a prevailing sentiment among the churches represented, a sentiment growing and strengthening. It is to be assumed also that the position is not taken which practically our Anglican friends in deploring division appear to hold, viz., that to attain the desirable end, the other contracting bodies shall forego all their historical continuity, leave behind all their hallowed associations, and unite as the proverbial lamb by being swallowed up in the wolf.

"Reciprocating the utterances of these brethren, we, a few of the pastors of Congregational churches address you, believing that the time has come for something more than platform deliverances, helpful as they have been, and seemly as they are. We do not address you representatively, the peculiar position of the Can-

adian Congregational churches here would forbid that, nor do we at this stage presume to speak for any but ourselves; for this reason we address ourselves to you, brethren of the Toronto Presbytery, knowing that you cannot treat with any authority on the subject; nevertheless you have the privilege of overture, of initiation, and with that must necessarily be the right to take into consideration that which might become the subject of overture, and we submit that the question of closer union is one well worthy of your consideration.

"We need not remind you that the present churches of the Congregational order together with the Presbyterian bodies which your united church represents, emerged alike from the struggle known as the Protestant Reformation. Moreover, that the symbols known as the Westminster Standards were the results of united counsels in which were influentially both Presbyterian and Independent divines. It is well known that these symbols remained the recognized standards of the Congregational churches of New England, and that they form still the ground of the trust in many title deeds of Congregational churches in old England. We venture also to say that those same symbols in reality are as faithfully retained by the Congregational churches as by those of the Presbyterian order.

"For proof of this we refer to the statement on doctrine put forth by a committee of the National Council of the Congregational churches of the United States; and accepted by the Congregational Union of Ontario and Quebec at its meeting in Ottawa, A.D., 1866. We desire to institute no comparisons, but to prevent misconception, would refer to facts well-known in further support of this statement. The Unitarianism of New England must no more be laid to the charge of Congregational polity than the same change of doctrinal views in the Presbyterian churches in England. Moreover, among divines and writers of the present generation, neither side can claim a monopoly of either conservatism or of departure from acknowledged standards.

"If there is substantial oneness of essential doctrine, polity ought to be of second import. In the constantly growing liberty accorded to individual congregations in the Presbyterian body, and the manifest seeking for closer fellowship among Congregational Churches, may be found a basis upon which ultimately a closer union may be perfected for the now, and in many cases, rival constituencies. We desire, and for ourselves offer a conference with you or with such brethren as you may appoint, on the subject of union. If we must remain apart, it is well that we should know why, that the Christian Churches should know why. If there is no valid New Testament ground for the division, you with us are equally desirous that the unity of our faith should be more manifest.

"We believe that the days for exclusive claim for either of our polities as the express pattern of the Apostolic Church to be past; life, not form we own as the all-embracing essential. We desire to shew our readiness to heal another breach in the Lord's Zion, and therefore address you."

Signed... C. Duff M. A., Toronto; B. B. Williams, Guelph; Robert Aylward, London, D. M. McCormack, Georgetown; E. Barker, Toronto; J. Unsworth, Toronto; J. G. Sanderson, Danville; R. K. Black; N. Harrin, West Toronto; J. G. Hindley, Cranby.

Attested... John Burton, Toronto. Toronto, Jan. 10, 1893.

"The Presbytery cordially welcomes the Congregational ministers, and agreed to appoint the following members of Presbytery to meet and confer with ministers of the Congregational Churches on the subject of union between these churches, at such times and places as may be mutually agreed upon by both parties; and to report the result to Presbytery; viz.. The Revds Prin. Caven, (Convener); J. M. Cameron, Dr. Carmichael, D. J. Macdonnell, Dr. Gregg, G. M. Milligan; with Messrs John. A. Paterson, and David Millar.

## Books and Magazines

WHO IS THE MAN? A Tale of the Scottish Border. By James Selwin Tait. New York: Tait, Sons and Company.

The scene, as indeed the title implies, is laid in Scotland, but "Who is the Man?" is undoubtedly an American production. It is a sensational novel, in which "character painting, for excellent reasons, has been neglected. A series of ghastly murders are committed in a small town in the Lowlands. The interest of the story is centred upon the discovery of the murderer, who is none other than a poor imbecile possessed of an unreasoning hatred of a prosperous banker, upon whom suspicion is fastened. The author can describe contests between men and beasts with a vividness not often surpassed, and it is the clearness and empressment of his dramatic situations which serve to make this a readable book.

UNCLE REMUS AND HIS FRIENDS, By Joel Chandler Harris. Boston and New York: Houghton, Mifflin and Company. Toronto: Williamson & Co. 1892.

The stories contained in this volume are to be regarded simply as stories and not as more or less successful gropings in the region of comparative mythology. The dramatis personae are an old negro and a little boy. It is difficult to discriminate as to these tales, simple and homely—in the true sense of the word—they form as it were a literary world of their own. Uncouth and irregular, without the charm of polished diction, or of dramatic situations, there is about them, "close to the earth," as Mr. Harris himself observes, "a stroke of simplicity ringing true to life." The rabbit is as usual the hero and comes off successfully in his encounters with the fox, the bear and even the lion; for, as Uncle Remus tells us, "Dem what got strenth ain't got so mighty much sense." This edition of these irresistible tales is ably illustrated, and by the time we have read the book through Brer Rabbit and Brer Wolf Brer Mud Turkle, and the rest, are very near to us.

THE LOST ATLANTIS, AND OTHER ETHNOGRAPHIC STUDIES. By Sir Daniel Wilson, LL.D., F.R.S.E., etc. New York: Macmillan and Company; Toronto: The Williamson Book Company. Price, \$4.00.

A melancholy interest attaches to this well-printed, large 8vo. volume of 413 pages, as a posthumous publication of its late lamented author. His end came before he was able to read all its proofs, so that the completion of the work devolved upon his daughter, Miss Sibyl Wilson, who, in brief and touching language, tells its story in the preface. In addition to "The Lost Atlantis," the volume contains articles or chapters of varying length on "The Vinland of the Northmen," "Trade and Commerce in the Stone Age," "Pre-Aryan American Man," "The Aesthetic Faculty in Aboriginal Races," "The Huron-Iroquois: a Typical Race," "Hybridity and Heredity," and "Relative Racial Brain-weight and Size." The late Sir Daniel was always felicitous in composition, whether oral or written, and in this respect the volume in question sustains his reputation. He was an extensive reader in many departments of literature and science, with a special bent in the direction of anthropology; hence all the eight studies in the book betray research, and are full of those pleasant scraps of information and fancy which the general reader, as well as those interested in ethnology, might delight in. Were one asked what addition the volume has made to scientific knowledge, it would be hard to answer the question. Sir Daniel was more a pleasant stater of problems than a solver of them. He gave hints and descriptions, stimulated curiosity, and practically left his reader to draw his own conclusion. The last chapter, on his favourite study, Craniology, is probably the most scientific, although less generally interesting than the others to the majority of readers. Otherwise one does not care to criticize the work of one who has left us so recently, and the motto, *nil de mortuis nisi bonum* should be operative in the case of his last work, who has left behind him a fragrant memory. Taking it altogether, "The Lost Atlantis" is a worthy memorial of the man.

Men do less than they ought unless they do all that they can.—Carlyle.

Affection endeavours to correct natural defects, and has always the laudable aim of pleasing, though it always misses it.—Locke.

Some people habitually wear sadness, like a garment, and think it a becoming grace. God loves a cheerful worshipper.—Chapin.

There is something solid and doughty in the man that can rise from defeat, the stuff of which victories are made in due time, when we are able to choose our position better, and the sun is at our back.—Lowell.