

thought is that she has a right to her views because not of the essence of our faith, but it is inconsistent with working in a campaign of "We never change."

In the new Presbyterian Church one holding such a view would be prevented from being an elder of the church unless he was willing to stultify his conscience in reference to his views.

Difficulties re "Fore-ordination."

Personally I do not wish to be put into the position of accepting without qualification the creed of a Church that says God fore-ordains certain persons to everlasting death, which implies that if I only knew more when I baptize some child, I might have to say: "It is no use, God has fore-ordained this child to eternal death." "The number of those fore-ordained cannot be increased or diminished. Christ did not die for your child. Take him home; why go through a useless form of service?"

I believe in pre-destination, if you do not ask me to define it minutely. So much do I feel this, that if no alternative were afforded me to preach the gospel as an accredited minister of the church than that of the Presbyterian Church that has this as part of the essence of a creed to which I must subscribe and which it can never change, I should have to resign from the ministry and try to serve God and my generation in some other way. Now, please, do not draw rash conclusions—that I don't believe in the Deity of Christ, or in the Bible, or in Atonement. These are at the centre and not touched at all by that against which I protest.

The Expositor's Attitude to His Congregation.

But what about this congregation? I am not going to advise you how to vote. There are two things to be considered in that connection. The general question of Union and the particular reference of it to this congregation. If I thought you would all take my advice, I should say vote Union. But I know well you will not. I might then influence you by a bare majority to enter the Union and pave the way for a secession of those opposed and leave this church, with its fine record in the past, only a tragic remnant reaching out a hand for a beggar's dole, to help it carry on.

What I am going to advise, through the Session, is that as soon as thought advisable a public meeting of the congregation be held in this church on some other day than Sunday; that both sides appoint a representative to present the question in all its phases to those who are anxious to vote, with all the light they can secure on the subject; that opportunity then be given to ask questions and present suggestions before a vote is taken.

I want to advise both sides to try to believe in the honesty and Christian motives of the other and to keep the spirit of illwill and unbrotherliness in subjection.

The opponents of Union in this congregation have been active in seeking to win recruits to the opposition, while the Unionists have been quiet. If the Unionists value a victory for their side they must get together and help give light from their side, for there is literature available. From this on, I shall announce the meetings of both parties held within this congregation, if they request it, for both have the same privileges in that respect. I would ask all not to decide rashly till all the light is in, what they will do. I remember a woman in my first congregation, whom I visited and invited to church. She told me she could not come because of a disagreement she had with a neighbour that led her to say she would never attend church again, and she added: "Do you think I would so sin against God as to break my vows?"

There are vows and vows. I wonder if it would be possible for us to make the Wednesday evening service for the next few months a centre where both parties could

come together and pray—not that any side should win, but that God's will for this congregation should be done, leaving for Him to decide what is best. Is it not possible for each to promote the side we think best in such a way that there will be no bitterness generated such as would make it impossible to dwell together after the vote is taken? Can we not contend as Christians for our side so that it will be possible for the great majority of the defeated party to stay on and help this congregation maintain her witness here; for even if it be outside the Union, members of the church do not have to subscribe to the Confession, and the rigid interpretation of it that would debar me, might not them.

The Majority Side Uncertain—in This Congregation.

Another thing: Do not decide beforehand that the other side is so sure to win, that you might as well vote against what you think best. If your side is defeated then will be time to reconsider and maybe fall in with the majority. If this congregation should be outside the Union, it will be in most respects the same congregation as to-day, and the presence of Unionists within it will help to make for the greater brotherly feelings toward the church, that some will still feel has wronged them.

If the congregation is in the Union, do not think you will straightway have to adopt a programme of "Amens" and "Praise the Lord." It might not hurt us, only it is not our way and we will not be coerced into it. And yet one has to say that some of the most uncompromising opponents of Union are the very people who most joyfully express their religion in ways that are characteristically those of the old-fashioned Methodists.

Do not think that an arbitrary Stationing Committee will appoint to your pulpit a Methodist local preacher of the type of fifty years ago, with a gift for exhortation. You will be able to call your own minister as now, and just as the Methodist churches for the first generation will, as a rule, call the minister who is least like the old moderate type of Presbyterian, with much dignity and little grace, so the Presbyterian will measure by Presbyterian standards, until a new type is evolved, not Presbyterian, Methodist, or Congregational, but Canadian United Church.

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What I have said to-day may not have given much light to you, but it has set my own soul free. I do not intend to participate in the contest that is ahead, except to advise any who may seek my advice. I do not expect again to speak on the subject from the pulpit until after the vote is taken, but I reserve for myself the privilege to offer any counsel such as would not now be accepted in the event of difficulties after the vote is taken.

I may say that if I were to make my decision purely on the basis of who is for and who is opposed in this congregation, I should find it very difficult indeed. Some of my best friends, whose character and friendship and spiritual gifts I greatly value, are on the other side from me, and I trust that no matter how we may differ in this question, our friendship will not be impaired, and that even if we must ultimately separate on this issue—they remaining in the church and I going somewhere else—we may meantime be able to work together, and that they will not repudiate my ministry until such a time as the Union contemplated, takes place; and that on the greater things that unite us than those that divide, we may concentrate our energies, and to them give our prayers.

I shall continue to pray that if their side is out-voted, that a way may be found by which, without compromising their principles, they may be able to remain with the congregation, even if they do not thereby cut

themselves off from the fellowship of the Presbyterian Church that is to be.

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Let us practice the precept so often quoted by the leaders against Union as a reason for their position—Unity in Diversity. We have the diversity; be it ours by the Grace of God to make a Unity of Spirit that will still pervade the diversity of our ideal of Church Organization.

BECAUSE the M. E. of the B. C. M. believes that one of the lessons of this life for all mortals is to learn to "HAVE FAITH IN GOD" and that such Institutions as Vancouver Bible School and The China Inland Mission practise that injunction in their work, we have invited Principal Ellis of the former, and Rev. Charles Thomson, Vancouver representative of the latter, to give us information concerning their work for insertion in this Magazine so that our readers may be reminded of them.

THE CHINA INLAND MISSION

Interdenominational, International, Evangelical, Evangelistic.

Supported by Free-Will Offerings

Founded in 1865 by the Late
J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.

General Director—D. E. Hoste,
Shanghai, China

Director for North America
Henry W. Frost, D.D., Princeton, N.J.

PRACTICE—The Mission does not go into debt. It guarantees no income, but ministers to workers as funds sent in will allow. All members are expected to depend on God alone for temporal supplies. No collection or personal solicitation of money is authorized. Duly qualified workers are accepted irrespective of nationality and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. Correspondence from earnest young men and women who desire to serve God in China is invited.

OBJECT and AIM—The preaching of the Gospel to every creature in China.

EQUIPMENT (Jan. 1, 1924)—Missionaries, 1,101; Paid Chinese helpers, 2,211; Voluntary Chinese helpers, 2,150; Stations, 258; Outstations, 1,764; Hospitals, 13; Dispensaries, 91; Native schools, 545; Schools at Chefoo for missionaries' children.

RESULTS IN THE FIELD—Churches, 1,165; Baptized in 1923, 5,892; Communicants in fellowship, 64,350; others under regular instruction, 65,428; Baptized since commencement, 99,041.

Main Offices: Toronto, Philadelphia, London, Melbourne, Shanghai.

Pacific North-West District Secretary:—Rev. Charles Thomson, home and office, 1464 Eleventh Ave. W., Vancouver, B. C. Phone: Bay 1681.