

TO WHOM IT MAY CONCERN.

I have received of late, Postal Notes, Post Office Orders and cash in letters, from Contributors in Ingersoll, Plattsburgh, Ayr, Galt, Peterborough, Woodstock, Teeswater, Hanover, Highgate, Oakville and St. Mary's. The envelopes contained no trace of the name of the sender, nor the object for which the money was given. If any contributor in any of these places has not received an acknowledgement of money sent, will he kindly communicate with me, giving particulars, that I may identify him?

JOHN SOMERVILLE,

Treasurer.

Presbyterian Church Offices,
Toronto, Dec. 10, 1910.

AN UNSATISFACTORY BASIS.

By Joseph Hamilton.

I see the article on above subject by Dr. McNair. But I think there is a matter in the proposed statement of union far more unsatisfactory than any that Dr. McNair refers to. I mean this, that the fate of the impenitent is said to be "eternal death." Now, what does that mean? Does it mean everlasting punishment or annihilation? It might mean either. Surely in such a statement there ought to be no ambiguity. What would be the value of a union on a mere form of words behind the words? Would not such a vague statement lay the foundation for a real difference later on?

And in charity does not the phrase in question give rise to the suspicion that it has been adopted as a worldly-wise mode of expressing different views held by different members of the uniting churches? For there are certainly those in the different churches who hold different views on this momentous question. In my view the candid course would be to recognize the question as one on which there may be a legitimate difference of opinion. There are three views—Endless punishment, or annihilation, or restoration. "Let every man be persuaded in his own mind."

HYMNS FOR THE YOUNG.

Editor Dominion Presbyterian:—You will oblige by inserting the following:—The General Assembly of 1910 remitted to the Hymnal Committee, for consideration and report, an overture from the Synod of Alberta asking for the publication of a Sabbath School Hymnal separate from our Book of Praise; and suggestions have come from other quarters that the portion of the Book of Praise entitled "Hymns for the Young," should be enriched by additional suitable hymns, either in a supplement or in the body of the book.

Before the committee on these matters, they need to know more fully the mind of the church; and the executive of the committee, after careful consideration decided to issue, through our Sabbath school publications and church periodicals an invitation to pastors, S. S. workers, and all interested, to send to the committee such suggestions as, in their deliberate judgment, should be considered. They are asked to communicate with the clerk of their own presbytery or with the secretary of the Hymnal Committee, Rev. Alexander MacMillan, Mimico, Ont., by February 1st, 1911: (a) sending any hymns (both words and music) which in their judgment ought to be inserted either in a supplement, or finally in the body of the Book of Praise; and, (b), stating whether or not they favor a separate Sabbath School Hymnal; and if so, giving reasons.

The committee, while preferring not to disturb existing conditions, will welcome suggestions of any kind which should be before them.

WM. J. DEY, Convener.
Simcoe, Oct. 22nd, 1910.

Church Union : II The Polity.

Concluded from page 5

needs of the charge, and with the men available. Besides it transfers the whole responsibility of a call from the people to the Synodical Committee, and destroys its spiritual nature. Under the Stationing System there is really no call, and the sacred sense of responsibility lost to pastor and people.

The stationing system of settling ministers may work well among unformed mission fields, or among a people untrained to the exercise of civic liberties, but among Presbyterians long used to the choice of their pastors it is the merest folly to think of imposing on them men whom they have not chosen. Unless the Union Committee can formulate a scheme whereby Presbyterian congregations have a choice of their pastors they shall have a pastor without interruption, and that every effective minister shall have a charge through a Settlement Committee may be a worthy ideal, but it cannot be worked in the Presbyterian church unless the congregations choose their ministers.

THE GENERAL ASSEMBLY OR CONFERENCE.

But who are these gathered in the highest court of the united church? Are they representatives of the congregations and Presbyteries of the church? Do they come from the several Presbyteries chosen by rotation in a good democratic way, and from the eldership of the church in a similar way? Not so. They have been elected by the Synod, in what way we may guess, but from whom we do not know; an equal number of ministerial and non-ministerial people. They may be chosen from the eldership or the membership at large. What security have we that the highest court will in any sense be truly representative of the highest and best of the church?

During the last few years have we not seen the metropolitan Presbyteries of Toronto and Winnipeg reject the principle of election of commissioners to the Assembly, and adopt the principle of rotation, and for the reason that the same men were always representing their Presbyteries? Shall we reject a system within our Presbyteries because it becomes a tyranny? What guarantee would the ordinary minister or elder have that they would ever have a voice in the Assembly? Moreover the Assembly is to meet only every second year. The average minister at the best would only be in the Assembly twice in a lifetime by rotation. He would never be there at all the other way. If there be one thing more than another that the church must be jealous of it is her liberty. We are in danger at present of losing it. The committees of the church come up to the Assembly with proposals that have never been discussed in the Presbyteries and make appointment of officers at high salaries without consulting the people. There is a great deal of dissatisfaction about this and the feeling is growing that all appointments should come under the Barrier Act, or at least that Presbyteries should be consulted before they are made. But what are the possibilities of a court self elective, and meeting only every two years. Let us never think of it. We speak of the parity of the eldership ministerial and ruling, and it has at least a show of reality within the church at present, but the day of officialdom seems to be upon us, and the men of power within the church are, not the ministers or elders, but the officers. The church, exists to raise large salaries, and the minister to collect them. At the present time a remit is before the Presbyteries of the church asking that the two Clerks of Assembly be permanent commissioners. Shall we bow to the yoke?

QUEEN'S ALUMNI CONFERENCE.

Last week Queen's threw her doors wide open in welcome to the nineteenth annual conference of the Theological Alumni Association. To those who know anything about this yearly gathering it is quite unnecessary to say that it was a great success. Ever since the first meeting in 1893 the members of conference have returned home fired with a new zeal and purpose. Speaker after speaker at the daily luncheons this year bore testimony to the great work the Conference has done and is still doing. Ministers lead very busy lives, and it is not to be wondered at that sometimes they forget to leave three or four hours per day for the work to be done in the study. Anything that will help in stimulating our men in the churches to read and to read wisely, and that will assist in solving some of the practical problems of their ministry will be hailed as being of first importance. It is in this important work that the Queen's Alumni Conference has been engaged and those (unfortunately not a large number) who have availed themselves of this opportunity have been quick to express their appreciation and indebtedness.

Only a few words regarding the programme for 1910 can be said here. The most important part of the Conference is the work done by the members themselves on their own particular theological subjects. This year a trio of related subjects was prepared; first a paper by Rev. J. W. Stephen, of Toronto on "The Idea of Sacrifice in the Old Testament"; secondly, "The New Testament Doctrine of Atonement," by Rev. James Anthony of Agincourt; and lastly "Recent Literature on the Atonement," by Rev. G. R. Fasken, Toronto. In addition to the men named others were appointed to open the discussion on each paper, and all showed that they had carefully studied their subject. In every case the subjects were treated in a very able and creditable way. Among these papers must be mentioned also a paper by Rev. Dean Bidwell, of Kingston on "The Christian Doctrine of Immortality," which was very well received.

The Chancellor's Lectureship was in the hands of Dr. A. F. Knight, one of Queen's ablest teachers. He chose as the subject of his course of four lectures, "The Conservation of National Life." The purpose of the course was a singularly appropriate one,—to use the Conference as a distributing centre for a few fundamental facts regarding such subjects as: the spread of disease, the State's attitude toward insanity and crime, the importance of pure food, water and milk, etc. It is safe to say that not a single member of Conference left these lectures without feeling a new responsibility in relation to the conservation of this most valuable national asset. Dr. Knight's lectures disclosed a state of affairs by no means creditable to Canada and Ontario, and the men in the church have a first duty in the creation of an intelligent public opinion that can alone right many of our present wrongs.

Mention only can be made of the addresses of President Falconer of Toronto University on "Pascua"; of Dr. Andrew Macphail, of McGill, on "The New Theology"; of Dr. Bonar, Master of the Mint, Ottawa, on "Thomas Carlyle"; and of Dr. A. H. U. Colquhoun, Deputy Minister of Education on "Universities and the National Life." These constituted the four evening addresses. Lastly, Prof. MacClement's paper on "Some Conditions Affecting Organic Progress"; and Prof. Skelton's on "The Church and Social Questions" were among the very best of the many excellent things the Conference enjoyed.