

## Our Contributors.

### Dr. Mackay on Union.

In an eloquent address at Chalmers Church, Woodstock, Rev. Dr. MacKay made an earnest plea in behalf of the proposed union of the Presbyterian, Methodist and Congregational churches. He explained at length the circumstances leading up to this movement and dwelt exhaustively on the advantages to be derived from such a Union, in view of the interest which now centres about the subject of church unity his opinions commanded the closest attention and the information tendered was warmly appreciated.

Reviewing the important doctrines upon which the three churches were agreed, he said: "We all believe in the existence of God, in His incarnate son uniting in himself the divine and the human natures, in the depravity of human nature and in the necessity of the Spirit's work. We all believe in the binding obligation of the moral law and in the future rewards and punishments. Even in the matter of church polity the difference is rather one of names than of reality. The Methodist quarterly board corresponds to the Presbyterian session; their district meeting to the Presbyterian Presbytery; their local conference to the Presbyterian Synod and their general conference to the Presbyterian general assembly. The Congregational church advisory board differs very little in reality from the Presbyterian higher courts.

"Thus we could all unite without giving up one single distinctive doctrine. The Calvinist might still enjoy his confidence in the sovereignty of God and the over-ruling of all things for good; the Armenian might still preach the universality of the atonement and the experimental character of religion; and the Congregationalist would have no unnecessary outside interference with his civil or religious liberty. Love to God and loyalty to Christ our Saviour, would fuse the multitudes into one compact army, mighty against the hosts of Satan and powerful in advancing the Redeemer's kingdom at home and abroad.

"Again we are united by a common affection. We love the same Saviour. We are bound together by a similarity of tastes, joys and sorrows. We are travelling together through the same vale of tears and we are expecting to live in the same happy home forever in after life. But, more than this, we are not only united by doctrine and affection but also by action. We are all striving to do the same great work, promoting the glory of God and the advancement of His cause. We have in this country to-day many illustrations of Christian co-operation. There is the British and Foreign Bible Society, the American Bible Society, the Evangelical Alliance, the Y.M.C.A., the great temperance movements and the Y. P. S. C. E.

"What are some of the benefits of such a union as is proposed? It would tend to silence the cavels of infidels and other objectors to the religion of God. At present when we appeal to these young men we are met with the reply. 'Settle your own differences first and then apply yourselves to us.' Then again it would tend to economize and distribute to the best advantage the resources of the Christian church. Think of what is frequently seen in the Western part of Canada. Villages with a population of some two hundred strive to maintain three or four

churches. If Christians would see eye to eye and face to face the present great waste of talent, men and money, would be prevented and thus our ability to send the gospel to destitute places at home and abroad would be greatly increased.

"What are the means for promoting this proposed union? First, we require earnest and prayerful study of the word of God. Truth cannot be inconsistent with itself. Therefore the more closely we study the word of God the more correct will be our views and the nearer we will approach each other. Secondly, Christians should study more of the good and excellent and less of the defective qualities of other denominations.

FOR DOMINION PRESBYTERIAN.

### Service.

BY H. M. MCCLUSKY.

Though service is a small word, it is a very comprehensive one. It means more than labor, though that is included, and is an important factor in the life of one who serves; but it also implies, doing the will of another. It is said that 'I serve' is the motto of the Prince of Wales, and strange as it may seem, the more exalted the position the larger is the service required and greater are the obligations. This fact is not easily understood by those in more limited environments.

Believers in Christ's kingdom are called to royal service, even to make known the wonderful gospel of God. Paul said to the Galatian Christians "When it was the good pleasure of God to reveal His Son in me that I might preach Him"; and so on the day of Pentecost strangers said of the apostles and the Spirit filled men and women with them, "We do hear them speaking in our tongue the mighty works of God." Christ said, "Ye shall be My witnesses unto the uttermost parts of the earth."

So there is this service for every one in Christ's kingdom, with an unlimited opportunity for the most diverse gifts; as individuals differ, no two being alike, there lies the possibility of a fresh presentation of the blessed truths by all of these various personalities. Are all believers called to preach? There can be no doubt that many are called who do not heed it, the demand for men in the ministry is far in excess of the supply; even money can be more easily obtained than men, and is it not surprising when one considers the price God paid for souls? O, if eyes and thoughts were fixed upon Jesus there would not be the ever-returning questions, "How can a young man with a family live in the ministry?" and "How can the Church get the best man for the smallest salary?" But it is not clergymen alone that are to serve but everyone that is called by Christ's name. The voice to be used for Jesus, instruments of music made to tell the blessed story, the ability to organize and harmonize diverse elements, business qualities, above all or with every other gift, to daily, hourly live the Christ life just doing His will. Is not that the secret of it all? But it is asked, How may we know His will in all of the details of life? Some one has said: "In the old feudal days, when the vassal did his homage to his lord, he put his

hands together, and put them within the hands of his lord, in token of absolute submission to his will and readiness of activity in his work. That is the only true position for a Christian's hands; not one, but both quite within the hands of the sovereign Lord Jesus Christ." Just give yourself so unreservedly to Him and step by step He will make known His will for you personally, and more, He will be in you the enabling power. What is the incentive to such service? Personal love for the Saviour; a love that will not rest until the whole being up to its highest possibility is engaged in bringing others to a knowledge of Him. The battle-cry of the Moravian church might well be adopted by every believer, "To win for the Lamb that was slain, the reward of His sufferings. The only way we can reward Him is by bringing souls to Him." We are to exalt Him and the Holy Spirit in us will win other souls; the Spirit, too, will show each individual the particular way in which he may work for others. For you it may be given to bring souls from darkness into the light; to others the message comes to help near-sighted Christians to a clearer vision of their blessed privileges in Jesus the Christ.

Let no one be satisfied until the fact shall be apparent to the world that the vocation of every believer is to win souls for Christ's kingdom, not simply to rejoice in one's own possessions. May the watchword in this service be "Every believer a soul winner."

Holland Patent, N.Y.

### Curious Misprint in a New Testament.

Any one who knows anything of English grammar, knows that a noun in the possessive case is marked as such by an "s" at the end of it, and a comma—in this case called an "apostrophe"—placed at the top, between the last letter of the noun and the added "s" of which I have already spoken. For example, we thus write "God's law is perfect."

Printers of the Bible are very careful to keep misprints out of their work. Those who printed to "the Queen's Most Excellent Majesty," as also the King's, I suppose, used to offer a reward to any one who should show them a misprint in their work—a guinea, I think. It is likely that the custom has not been abolished. Well, in the English 8 vo New Testament, printed in 1847, by Eyre and Spottiswoode, is the following mistake to be found in Mark 12: 17, "Render to Caesar the things that are Caesar's, and to God the things that are Gods," (not "God's") No doubt, the guinea aforesaid has been paid long ago.

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For Dominion Presbyterian.

### Rich Men's Legacies.

BY GEO. W. ARMSTRONG.

Christ during His life upon earth was the friend of the poor and his friendship was reciprocated, for we are told, "The poor people heard him gladly." But how different with the rich. Christ was equally their friend but they rejected his overtures; so much so that he proposed this problem to His disciples: "How hardly shall they that have riches enter into the kingdom of heaven?" Mark 10: 23. The problem created astonishment and the reply: "Who then can be saved?"

During the Saviour's public ministry only three rich men manifested a personal interest in His teaching. And what a wonderful legacy he bestowed upon them! First, Nicodemus who came to Jesus by night and