

accumulated and which it appears is growing worse every year. While it is quite true that the circulation of the Canadian series of helps is increasing—the deficiency is increasing in same proportion. The Convenor, in a recent circular, well adds “the work cannot continue to be done as at present. The limitations of time, strength, and prior claims forbid the Convenor any longer to act both as Editor and as Publisher.” We further quote from same circular—“the laborious study necessary in editing periodicals of this class requires a mind free from the distraction of business details and the financial worry attendant upon them.” And he may well ask “How many of our ministers would care to have over \$4,000 floating in notes for which they were personally responsible some of which were maturing every week.” Is the Church doing her duty in allowing any minister to place himself in such a position?

The work of the Sabbath School is perhaps the most important in which the Church can engage, and a work hitherto neglected in large measure. The need for Sabbath Schools in the North-West as well as the more destitute and outlying fields of Ontario and Quebec are very great and surely the children's pennies could be used to better advantage in helping on this work, and I hold that it is wrong to use their money to make up a deficiency in Publication.

Patriotic reasons have been advanced to help on the Canadian series, but we can easily by an arrangement with the Presbyterian Board have all we want of the Canadian Beaver, British Lion or the Flag which has braved the Battle and the Breeze.

What we should aim at is to have the best Lesson Helps available at a minimum of cost, and I am quite in accord with the Convenor in the opinion that “the adoption of broad and business-like measures now” will greatly benefit the Church—financially, spiritually and educationally—and no sacrifice should be considered too great on our part to attain this object.

W. DRYSDALE.

#### DOCTRINES FOR YOUNG PEOPLE.

BY REV. J. R. MILLER, D.D.,

Author of “Looking Out on Life,” “Things to Live For,” etc.

It is the fashion in certain quarters to speak lightly of doctrines. The tendency is toward the practical in teaching and preaching. At least, there is in the popular mind a lack of interest in scientific theology. Much sport is made of the old days when children were required to learn the catechism, and memorize Scripture passages, and when young and old had to listen to long and elaborate doctrinal sermons on Sundays. Perhaps creed and catechism were somewhat overdone in those times, but if so, it is no doubt quite as true that now the pendulum has swung as far the other way. We are in danger of making our religion flabby and invertebrate, and consequently without heroic quality, without strength for struggle, for endurance, and for worthy service.

This is young people's day. The Christian Endeavor movement has taken such a hold upon the churches that it is sure to have an immense influence on the Christian life, character, and work in the future. It is worth while therefore, to impress upon all those active in this great movement the importance of making Christian doctrine fundamental in the teaching of the Society. Unless in some way our young people are taught the great foundation truths of Christianity, their religion will become mere pious sentimentality, and the Christian life and character they build up in themselves and others will be without the divine qualities of strength and stability.

A writer has said, “A fuller understanding of the atonement, or prayer, or the omnipresence of the Deity, or the living Christ, or any detail or principle of the Bible, quickens our religious sensibilities and prompts to renewed energy.” The lack of such understanding leads to superficial Christian living and to feeble character.

In the great buildings which are going up in our cities these days, there rises first a mighty framework of iron and steel. About this walls are built, inclosing and hiding the columns and girders and beams, until the structure stands at last a marvel of strength and beauty, a great hive of busy life. Everybody knows that the secret of the strength, solidity, and security of the tall building is the framework of iron and steel, which is concealed within the shells of stone, brick, and terra-cotta, that give grace and beauty to the colossal fabric. If there was nothing but the light walls which we see to support the building, it would collapse under the immense weight of its vaulting stories, or would fall before the sweep of the first storm. When only stone, brick, and terra-cotta are used as building materials, the structure cannot rise high.

It is easy to apply all this to the building of life. The character which grows into majestic strength has always its noble

framework of truth and principle, round which the stately fabric rises. The young man who would reach up to lofty heights of attainment and achievement among his fellows, and who would

“Stand foursquare to all the winds that blow,”

must have in his character the qualities of greatness, of courage, of strength, of endurance. Such a character never can be built up with pretty sentiments, and bits of poetry, and nice little quotations from novelists and essayists, and dainty thoughts from favorite writers, and pathetic stories from the newspapers. A Christian life into which only such materials are built never can be anything but a congeries of gentle effeminacy, sweet, perhaps, and beautiful, but without strength, robustness, or even of the elements of vigor and effectiveness which are needed to make a life really worth while.

(Continued next week.)

#### RECORD SUSTAINED.

Careful and prudent management is the keynote of the annual report of the Western Canada Loan & Savings Company. The statement is satisfactory as it stands, the net profits of the year having been \$114,762.95, out of which two dividends, amounting in all to 7 per cent., or \$106,980, have been paid, and a substantial addition made to the contingent account, which now stands at \$59,679.93. The assets stand at \$9,817,811.78, of which \$6,491,452.34 is in land mortgages. The liabilities to the shareholders amount to \$2,874,679.93, and the liabilities to the public \$4,442,681.83, of which \$3,662,306.59 are in debentures and interest. The total amount received as interest on mortgages and debentures, rents, etc., was \$342,595.32.

#### KNOX COLLEGE CONFERENCE.

The annual Alumni Conference at Knox College proved a great success this year. The sessions were well attended and the papers and discussions proved of great interest.

The first paper was read by Rev. Dr. Gregg on “The History of the Presbyterian Church in Ireland.” He said the founder of the Church was St. Patrick. There was no evidence that he received his commission from the Pope, or that he acknowledged the supremacy of that potentate. The Irish Church at that time had no organic connection either with the Church of England or the Church of Rome. St. Patrick regarded the Bible as the supreme rule of faith in life. The second epoch in the history of the Church was the time of Brian Boru, who, by his defeat of the Danes and Norsemen at Clontarf, gave a great impetus to the growth of Christianity in Ireland. It was not until the time of Adrian IV. and Henry II. of England that papal power began to be supreme in Ireland, and from that day to this the Pope has been supreme. The efforts of Henry VIII. to establish the Church of England in Ireland resulted only in bloodshed.

In 1603 the foundation of Presbyterianism was established through the emigration of a large number from Scotland to Ireland.

Rev. Dr. Hunter of Erskine Church read a paper on the “Apologetic Value of Comparative Religions.” He compared all the known religions with Christianity, and said that they formed a dark background to show the brightness and beauty of Christianity. All peoples had a religion of some kind, and in each there was a certain amount of truth, but Christianity alone, through its motive power, was suited to become a universal religion.

Concluding, he vigorously combatted the idea that Christianity had begun to lose its power. Some thought that knowledge, Altruism and Positivism were taking its place. This was not in accordance with facts.

The title of Rev. Dr. Caven's paper given on the second day of the Conference was “The Progress of Doctrine in the New Testament.” Analogy, said the doctor, leads us to look for progressive development in the New Testament revelation. We see it in nature, and the predictions of the Messiah, and the revelations of ethical truth in the Old Testament grow increasingly clear. In the New Testament also, where the marvellous events are crowded within a period of 60 years, there is a very distinct development and progress in doctrine. There is no opposition between the gospels and epistles, but the germ truths of the former come out into flower and fruit in the latter. Those who think that Paul has changed Christianity, and that he does not fully represent the mind of the Master, and that the epistles bear to the gospels the relation of commentaries upon an author must bear in mind that Christ is always present in His Church and continues in and by His apostles the work He began upon earth, so that they speak in the name and authority of their Master. Christ's teaching's, the Principal held, were only a part of His revelation, and in that disclosure of truth must be included His death and resurrection and ascension. We find, then, in the epistles, a fuller statement