

Detective'; 'Out of the Frying-pan into the Fire: A Study of a Recent Suicide.'

"In most cases where 'subjects' are announced without texts the subject is either so ambiguous as to suggest nothing definite or else it is so large and general that one could drag into the discussion anything.

"Those that are very large are often overwhelming. For example: 'The Metaphysics of Sociology,' 'The Changes That Have Taken Place in Christianity in the Past Eighteen Hundred Years,' 'What About the Human Race? or, Men and Women.' Sometimes they are bewildering, as for example, 'An Interview with a Noted Scientist of 900 B. C.' Sometimes they are startling as, 'The Persistence of Hell.' Sometimes they are intended to be practical, as 'How to Succeed: Get a Good Job and Stick to It.' Sometimes they even contain foreign words and phrases; for instance, a missionary address on 'The Eastern Question—"Combien?"' And here is one I do not quite know how to classify: 'Justification, Adoption, and Sanctification, with blackboard diagrams.'"

Special services of special kinds—"from Love Feasts and Seances to Carnivals and Festivals"—suggest the following paragraph:

"Nothing is either too sacred or too silly to be made an 'occasion.' The Sacrament of the Lord's Supper is made a function to which 'all are cordially invited'; efforts to pay debts are made into 'jubilees'; baptism is advertised as a 'spectacle,' while Sunday-schools, Bible classes, and prayer-meetings are merest pastimes. There are also varied performances given with the aid of a magic lantern, one of which is described as 'intensely dramatic and interesting,' another as a 'unique and delightful entertainment,' while still a third has 'an attractive program with unique features.' Favorite among these during the past year has been the reproduction of scenes from the Passion Play and 'Everyman,' concerning which the theory seems to be that the play's the thing wherein I'll catch the conscience of the—crowd."

What earthly purpose can this "yellow pulpitism" serve? asks the writer. "The purpose seems to be twofold," he says, "one part of which is honest, and one part dishonest." The first is to acquaint the public, by legitimate methods, with the hours and places of worship, the names of the preachers and the nature of the service. The second and more obvious purpose is to "draw a crowd" by means which call to mind "the tone of a street-hawker in front of a dime museum, of which the leading notes are braggadocio and dishonesty." The writer concludes:

"There are those who urge that it is impossible to arouse the attention of the multitude by ordinary means, and that therefore it is permissible to use any means at first to bring them into a position where they may hear something that in itself is really edi-

fying. Ah, yes; but—well, that simply will not work. The fallacy here lies in the fact that when such an end is made to justify a means the process seldom proceeds any farther than the means. People who come to what they think is going to be a circus are not going to be put off—at least never a second time—with a serious sermon. A crowd can not be collected by a mountebank's tricks and then appealed to with the solemn truth of God."

HOME MISSION FUND.

I sent you a short statement on Saturday regarding the funds, says Rev. Dr. Warden. I write this two days later, when the returns are about complete.

At its meeting in March last the Home Mission Committee promised grants requiring a revenue for the year just ended of \$120,000. Last fall, because of the opening up of a larger number of new fields than was anticipated, it was found that the expenditure would likely exceed the estimate, and the church was then asked, instead of \$120,000, to provide \$130,000 to meet the increased expenditure and leave such a balance over as would justify the committee in increasing by \$50 per annum the salaries of ordained missionaries for the year beginning 1st March, 1905.

It is very gratifying to be able to report that the receipts of the year have exceeded the amount asked and have reached \$135,000. In the end of January we lacked \$5,000 of the \$130,000. During the month of February, 1904, we received, in response to urgent appeals, the abnormally large sum of \$56,000 for Home Mission work. I did not anticipate anything like a similar sum this year. However, every effort was put forth to secure contributions, and instead of \$56,000 we received, including bequests, a little over \$70,000 in February—upwards of \$20,000 of which came in after the 26th of February. The predominant feeling is that of gratitude to God, who has disposed our people so to give.

I desire to take this early opportunity, in the name of the committee, to convey our very cordial thanks to the congregations and Sabbath schools of the church, and to the large number of generous friends who have come to our help. The result achieved seems to me a very emphatic mandate from the church to the Home Mission Committee to prosecute the work committed to them with still greater zeal and earnestness and wisdom and economy than ever. It is also a clear indication of the mind of the church that the salaries of our ordained missionaries should be hereafter increased by \$50 per annum.

There is danger in connection with an over-flowing treasury that efforts may be relaxed, and especially in the direction of stimulating the people in the mission fields to increase their liberality, so as to

reach at the earliest possible moment the position of self-support, setting free the money they receive from the Home Mission Fund for newer and more necessitous districts. I feel sure, however, that the Committee will guard against this and that the confidence which the church has reposed in them will be in no wise misplaced.

Although Augmentation and French Evangelization have separate funds and are administered by separate committees, yet they are substantially Home Mission work. Adding what was got for these as well as for Home Missions proper, together with the contributions of the Students' Missionary Societies, the receipts for Home Missions this year exceed \$200,000 and it is very gratifying to know that this has not been got at the expense of other funds. The receipts for Foreign Missions for the year just ended are greatly in excess of any preceding one. Including the W. F. M. S. they amount to upwards of \$150,000.

If to the receipts in the Toronto office are added to those in the Halifax office, (from the Eastern or Maritime Province section of the church), it will be found that the receipts for Home and Foreign Missions this year exceed \$400,000 and if to these are added the contributions for our Theological Colleges and for the Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund the total receipts of the year will amount to fully half a million dollars (\$500,000).

Comparing ourselves with others our church has done well, but after all, our people as a whole are little the poorer financially because of what they have given. Half a million dollars only represents about \$2 from each communicant in our membership. It ought to be an easy matter to increase this during the ensuing year by fifty cents per member, that is one cent per week additional from each communicant for the schemes of the church. This would enable the several committees to carry on their work with comfort and to greatly extend missionary operations both at home and abroad. To secure this let there be system in every congregation and a system involving frequent giving during the year.

"ROBT. H. HARDEN."

Toronto, 6th March, 1905.

Literary Notes.

The February number of the Contemporary Review (Leonard Scott Publication Co., New York) gives first place to an article by Alex. Ular on The Prospects of Russian Revolution. Augustine Birrell, K.C., writes of Patriotism and Christianity, and O. Eltzbacher of The Railways of Germany. Miss M. Loane, Superintendent of District Nurses, has an excellent article on Husband and Wife among the Poor. We have mentioned only a small part of the good articles contained in this number.