

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Next Friday evening Rev. Dr. and Mrs. Armstrong will give a reception to the members of the Men's Association of St. Paul's church at the mausé, Daly avenue.

Mr. R. L. Borden, M.P., addressed a well attended meeting at the Y.M.C.A. on Sunday afternoon on "Time, Opportunity and Earnestness in Life." Mr. John R. Reid was in the chair, and, introducing the leader of the Opposition in the House of Commons, said he felt that he voiced the general feeling in Association circles in saying it was a good omen when they had Mr. Borden and other parliamentarians addressing the men's meetings. Mr. Borden's theme was "Time, Opportunity and Responsibility"; and, speaking in a conversational style, he gave a suggestive address which could not fail to be useful to his audience.

Rev. E. R. Welsh, M.A., of Toronto, general secretary of the Canadian Bible Society, spoke in St. Andrew's church on Sunday morning and in the Eastern Methodist church in the evening. At the latter service he told about how Christianity meets all men—in their own language, in their own country and in their own conditions—and mentioned about the Bible being translated into 390 languages. The speaker also referred to the great number of people of various languages coming to Canada and stated that in Winnipeg the Bible had been asked for in 45 different languages and the Bible Society had been able to supply them. Rev. Mr. Welsh pointed out how the Saviour follows men wherever they go, comes to them and receives them.

Last Sunday evening Dr. Herridge preached the last of his series of monthly sermons to young men. This series has treated of the young man in his relation to the world from different standpoints and has attracted the interest of a large number of young men, as it was intended. The church was filled as usual. Dr. Herridge took as his subject for his last address "Self and Others." He showed that every young man owed certain obligations to society, which called upon him to take part earnestly in public life, to become connected with politics, social life and the church. After the service an informal reception to men was held in the church parlors under the direction of the men's association in order to give opportunity to any strangers to meet Dr. Herridge or any of the church members. At this Hon. James Sutherland, speaker of the House of Commons, gave a short address endorsing what Dr. Herridge had said and praising him for his efforts to elevate the young men.

MONTREAL.

At a pleasant social meeting of Taylor church, Mrs. Arbuckle, the oldest member of the congregation, on her leaving to join her son in Boston, Mass., was presented with a purse of gold. The presentation was made by Rev. W. D. Reid, the pastor, in the name of the different societies in the church, expressing the kindest wishes for her future.

Until the induction of Rev. K. J. Macdonald on May 3rd, Rev. Prof. Mackenzie, the former pastor, will conduct the services in St. Matthew's church.

Advices from St. Petersburg indicate that Great Britain is pressing negotiations for an understanding with Russia so as to exclude Germany and to relieve the strain caused by open questions in the East.

EASTERN ONTARIO.

Rev. A. E. Mitchell and Mrs. Mitchell of Erskine church, Ottawa, spent the Easter holidays with Almonte friends.

The total registration of students at Queen's University this session was 1,042, an increase of \$5 over a year ago. In the twelve years the attendance at Queen's has doubled.

In case Rev. Mr. Daly accepts the call to St. John's, Almonte, provision has been made for his induction. Rev. A. A. Scott, of Carleton Place, was appointed to replace the minister, and Rev. R. Young, of Pakenham, the people.

On the occasion of her marriage, Miss Lottie May Jardine (now Mrs. W. G. Stewart), of Newington, was presented with a handsome gift as a slight recognition of her valuable services as organist of the Presbyterian church for a number of years.

At a congregational meeting of St. Andrew's church, Martintown, it was decided to make no definite plans regarding the rebuilding of the church till such time as the insurance money should be had. The following gentlemen were appointed a building committee: Messrs. D. I. Cresswell, D. McMartin, George Black, Wm. Murray, H. Cameron, N. P. Ross, C. W. Willmot and P. McDermid.

At the recent meetings of Lanark and Renfrew Presbytery the call to Rev. Chas. Daly from St. John's church, Almonte, was sustained. A call from the congregations of Castleford and Stewartville to Rev. Henry Young, B.A., was also sustained, and the induction will take place on the 1st of May. Rev. W. W. Peck will preside, Rev. Wm. Hay, the newly inducted minister of Scotland and Micksburg, will preach, Rev. John Hay, M.A., B.D., of Renfrew, will address the congregation, and Rev. Dr. Campbell, of Perth, the minister.

WESTERN ONTARIO.

Rev. J. A. Cranston, M.A., of Collingwood, declared the pulpit of St. Andrew's church, Chelmsford, vacant on the 22nd inst.

A chime of bells will shortly be installed in the tower of the Central church, Gait. It will consist of ten bells, of which eight have already been privately subscribed.

Rev. Walter Nicol, M.A., who has been assistant minister of Knox church, Woodstock, for several months, has taken leave of the congregation, and will go to Europe to further pursue his studies.

Rev. Dr. McCrae, of Westminster, had a specially busy day last Sunday. In the morning and evening he preached in the First church, London; at 3 o'clock in the afternoon he conducted the dedicatory services of the new Presbyterian church at Chelsea Green.

The congregation of St. Andrew's church, Berlin, has decided to erect a new church edifice this year to cost \$25,000. It is proposed to occupy the present church until the walls of the new building are completed, after which the Sunday school will be used.

The induction of the Rev. J. A. McConnell took place in the Presbyterian church, Norwich, on the 19th inst. The new minister has been heartily received by his people and commences his duties with every prospect of a successful pastorate. At any rate it will not be the fault of Mr. McConnell if the congregation does not enter upon a period of growth and prosperity. His capacity for work is beyond the average, and his earnestness in the work will soon make itself manifest in the up-building of the congregation.

THE PROPOSED UNION.

The Dominion Presbyterian has allowed free discussion of the Union movement in its columns. In pursuance of this policy we make room for Presbyterian's letter on this subject, which appeared in last Saturday's Montreal Witness:

Are the different churches willing to sacrifice their historic names and to lose their identity?

While the time limit is abolished in the proposed polity, the pastoral tie may be dissolved at the end of each year. Are congregations and pastors willing to be placed at the mercy of a clique who may raise imaginary trouble at any time in order to sever the pastoral tie? Such a clique, though utterly unspiritual, may be wealthy and influential, and so able to control a church that tends to worship the golden calf.

Much has been said regarding the doctrinal basis of union being the creed of the American Presbyterian Church. Such a statement is very misleading. The American Church still accepts the Westminster Confession, with the Declaratory Act. However, a 'Brief Statement of the Reformed Faith' was issued a few years ago for popular use or instruction in the American Church; but it is not an official creed for people or pastors. It is this 'Brief Statement,' or a part of it, that our committee took as a basis of union; but the American Statement was never considered as a full and adequate expression of Calvinism. It is time that our people clearly understood this.

In order to show how indefinite the proposed doctrinal basis of union is, I may say that every Methodist minister that has discussed the matter with me appears to find Arminianism, or Methodist doctrine, in the Statement issued by the committee. The three fundamental doctrines of Methodism are: Conditional election, human autonomy, or that the will of man, and not the Spirit of God, is the determining factor in the application of redemption, and universal or 'salutifer grace,' which is given to render it possible for each man to save himself. These are the three articles that conflict most seriously with the Calvinistic doctrines of sovereign love, or absolute grace. Even though union should be consummated tomorrow, I do not think that there is a single Methodist Minister that would cease to preach the three doctrines to which I have referred. And yet every tyro in theology knows that those doctrines, in the ultimate analysis, base salvation on human character, and not on the absolute grace of God. In other words, it is the will of man, and not the power of God, that ultimately determines salvation. In short, the proposed doctrinal basis is a miserable compromise, and nothing delights the devil and the world so much as to compromise the truth.

It was division, and not organic union, that saved the spiritual life of the church in the sixteenth century, and, indeed, frequently since that period. No churches insist so much on organic union as the Roman, Greek and high Anglican bodies. Some writers have said that, 'Visibility and universality are Popish marks of a true church, and Protestant marks of a true Christian.' One man who has the true faith and life, like Luther, is stronger than fifty millions in a united church who lives in terror. Strange as it may seem, the strongest advocates of organic union are the bitterest opponents of real Christian unity. This is particularly true of the Romanists and high Anglicans. All such bodies are continually charging Protestants with the sin of schism, and supporting their accusation with the same line of arguments as we hear from the ad-