

dvancing science of the day. Freshness in the mode of presenting truth is also a source of legitimate interest in the pulpit even when the truth itself is old and familiar.

But surely it is a pitiabie spectacle when the preacher takes upon himself to proclaim the Gospel of Jesus Christ without having any fixed principles at all, without having reached certainty on the matters that are fundamental, but is prepared to shift his position with every new book that appears and with every new *fad* that is promulgated. Those who occupy this position are perilously like the class described by the Apostle as being tossed about by every wind of doctrine, whom he in no wise commends. It is hard for a preacher to be in earnest about a truth which he accepted yesterday and may discard again to-morrow. And without earnestness his preaching is not likely to lead to much result. What is needed is rather a class of men who are ready to prove all things but at the same time to hold fast that which is good and true. Dr. Parker's own experience, however, is at once instructive and re-assuring. After having taken up and gone through a good many novelties he has again reverted to a tolerably strong orthodoxy as being after all the only satisfactory Gospel. He is now convinced that there is nothing like the old sword, wielded so effectively by the great Evangelical preachers of the past, who preached Christ and Him crucified, with strong emphasis on the atonement. It is not always a popular doctrine among people with itching ears, but there is nothing like it for aching hearts or sin-burdened consciences. A theology which reaches these is not one which is likely to be bettered by adopting every new thing that comes along. Neodoxy may be better than heterodoxy, but it is not an attitude which we can strongly commend.

The Salvation Army and the Volunteers.

The recent secession of Mr. and Mrs. Ballington Booth from the Salvation Army, with a considerable body of followers, and the organization of a new body to be known as the Volunteers in the United States, has led many to wonder what the difference between the two bodies is likely to be and whether there is room for both to work in the community without constant collision. The latter can be determined only by experience. On the former point a definite and concise statement has just been made by Col. Fielding, one of the prominent officers who has joined the new movement, at a meeting of congregational ministers in Chicago, and is as follows: "The new movement is American. It is also in close sympathy with the churches. While many in the Army had endeavored to work so far as possible with the churches, the most strenuous objection to this had come from the General. The Volunteers will put no hindrances in the way of their converts joining the different churches. They will observe the sacraments, although as yet the form and method of baptism have not been decided upon. They will make more careful provision for the instruction of their workers than Salvationists make or seem to approve. Property will be held by trustees chosen for the purpose, instead of being deeded over to one man. So far as they can, without neglecting slum work, they will strive to reach a middle class of workingmen for whom no Christian body is specially working."

Assuming that this is authoritative it reveals several tendencies already operative which have long been predicted by students of Church History. In the first place the new movement is evidently reaching up to a higher culture and a higher social standing. Secondly it is becoming more democratic in its government, and thirdly it is becoming like most other churches, national in its jurisdiction. All these tendencies bring weakness as well as strength and a good deal will depend on the wisdom of its early guides

whether it will succeed ultimately or not. From the exclusively national range of its aims we conclude that it does not propose to extend its operations to Canada, but it does not follow that a parallel movement may not at an early date take place here as well, should the present action prove successful. In any case the death of the founder is likely to be followed almost everywhere by changes in the same direction. General Booth's absolutism is in the very nature of things inconsistent with a healthy evangelical Protestantism and the two cannot be permanently associated.

Presbyterian Ladies College. The Calendar of the Presbyterian Ladies' College, Toronto reached us last week, and we have pleasure in calling attention editorially to the admirable provisions made, under the new regime, for imparting education to the students under the most improved of modern methods. The institution has an enviable history, and its past excellence bids fair to be maintained if not surpassed in the future. There need be no fear that it will fail to march with the times keeping abreast of the latest requirements in the higher education of young women, a subject becoming yearly more complicated and important as new avenues of duty open up in Woman's sphere and as the constantly growing demands of social life have to be fittingly met and fulfilled. In the Presbyterian Ladies' College a course of instruction is provided which ought to be appreciated by all lovers of sound moral principles and the higher mental culture. The new Principal is Rev. J. A. Macdonald, lately of Knox Church St. Thomas.

The Grace of Assurance. A sin convicted woman was once groping in darkness. Her pastor sought to conduct her into the light. Day after day he instructed her and prayed with her. He was satisfied that she had experienced a change of heart, but she could not see it. As the communion season approached, she was urged to do her duty and confess her Lord. She wanted to do so, but could not see her way clear. She had an humble trust, but she desired assurance. She was told that the Lord's table was a confirmatory ordinance, and that if she came in prayer and reliance upon Christ, He would there reveal Himself to her with joy and comfort. She made the venture, and found sweet peace and delight. Ever after she was a bright, useful and hopeful Christian. The Lord's Supper enlivens and confirms weak faith.

Home Mission Needs. There is likely to be a larger number of missionaries required for the Home Mission field during the approaching winter, than for several years past. Especially is this the case with reference to the North-West. In a letter just received from Rev. Dr. Robertson, he says:—"So far as I can make out now every mission field in the Presbytery of Victoria will be vacant; four will be vacant in the Westminster Presbytery; eleven in Kamloops; ten in Edmonton and Calgary; eleven in Regina; seven in Minnedosa; five in Melita; seven in Brandon; seven in Portage la Prairie; five in Rock Lake; five in Superior. Only about twenty men will be available for this district from Manitoba College. If fifty or sixty missions are to be left vacant, or even the half of that number, it would look as if we might go out of the Home Mission business. In view of such a state of matters, it is earnestly hoped that many men, both ordained and unordained, will come to the help of the Church, and offer their services for the ensuing winter. Blank forms of application for work can be obtained by sending a post card to Rev. Dr. Warden, Toronto. All applications will be laid before the Executive of the Home Mission Committee at its meeting in the beginning of October. It will be disastrous to our work, should it be found necessary to leave any number of fields unsupplied during the ensuing winter."