

Instrumental Music.

At the present time there is a movement on foot in several of the Free Churches in Dundee to have instrumental music introduced. In one or two churches harmoniums and American organs are utilised in connection with the praise at public worship, but now arrangements are being made for the erection of a pipe organ in Free St. Paul's, a west end church. In Mauns Free Church there is a pipe organ, and the same obtains in Broughty Ferry, two of the churches there having received gifts of organs, while in the remaining church an instrument was obtained by subscription. Within the last two years there has been a marked growth of the feeling in favor of instrumental music, and, while there has been no concerted action with the object of having organs introduced, it is believed that before long there will be a widespread reform in the direction indicated. For a considerable time past the accommodation of McCheyne Memorial Church has not been sufficient for requirements. A scheme is now on foot to have the church extended, and the response made by the congregation goes to show that the extensions will be entered upon at an early period. Provision will be made for the accommodation of an organ should the congregation at any future time desire to have any instrument introduced. At Ogilvie Free Church the question of instrumental music has also been considered. Already a good sum of money has been raised, and it is believed that an organ may be one of the appointments of the church in the near future. For some time past Willison Church has been found inadequate to the requirements of the congregation. The erection of a new church has been spoken about, but to obtain a site in the neighborhood of the present edifice would be a costly matter, and it is understood that this is the principal reason which has prevented the congregation from taking definite steps so far.

An Impossible Unity.

The subject of Christian unity, while proper and legitimate when fairly handled, has been a favorite one with certain bodies which have had in view their own aggrandizement by the absorption of other bodies says the *Herald and Presbyter*. The Roman Church has this as its only possible conception. The thing that interferes with its realization is the unwillingness of others to concede its rights and accede to its terms. The *Catholic Mirror*, of Baltimore, recently said:

"Complete unity may not be possible, for the ravages of centuries of widespread schism can never be completely healed as long as free will remains to man, and the right of private judgment is claimed outside the Church. But the signs and auguries of the age point to a collapse of error in the near future, and the triumph of faith and the higher reason of man over the spirit of infidelity and obstinate independence in matters of religious belief."

The difficulties in the way of Romanism securing power over all Protestantism seem to be "free will," the "right of private judgment," and "independence in matters of religious belief." These are represented as pernicious and destructive, as infidelity and obstinacy. What Rome proposes is to take away "free will," and "the right of private judgment," and "independence" as they are exercised by Bible-reading and God-fearing Protestants, and substitute for them the infallibility of the pope, the tyranny of the priest, and the inflexible rule of the papal church.

A World-Wide Survey.

There are over 5,000 principal stations in non-Christian lands where missionaries reside and from which as centers missionary work is carried on. Connected with these are nearly 19,000 out-stations. The male missionaries that are now on the field number 6,355. Many societies, indeed most societies in Continental Europe, do not enumerate the wives of missionaries, but, nevertheless, there is a record of 5,219 women who are engaged in this work so that the total number of missionaries now reported is 11,579. This is more than 2,000 in excess of any report that has hitherto been made. The number of native laborers, including pastors, preachers, teachers and other helpers, exceeds 70,000, while the enrolled communicant number 1,157,668. Last year the reported receipts of all missionary societies were, in round numbers, \$13,700,000; this year the amount has increased to \$14,441,000. The gifts from the United States amounted to \$5,006,000, an increase over the preceding year of about \$82,000. The gifts from Great

Britain, however, show an increase of over a million and a quarter, owing in part at least to fuller reports from societies which are engaged both in home and foreign missionary work.

The thirty-five societies of the United States report 993 principal stations and 4,911 out-stations. They have in the field, at present 3,512 missionaries, of whom 1,469 are men. The fuller details reported by these American Societies enable us to give the number of churches connected with them as 3,019, having 367,252 communicants on their rolls, of whom 36,600 were added the past year. In schools of all grades there are under instruction 193,616 pupils. Among the noteworthy facts brought to light in these tables of American societies, is this, that the native Christians in mission churches have contributed the past year the noble sum of \$590,000, which is more than one-ninth of the amount contributed in the United States.—*The Missionary Herald*.

The Pope On The Loss Of The Soul.

At a reception on the anniversary of his coronation, says the Belfast *Witness*, the Pope, Leo XIII., made a speech (we beg pardon, an allocution), in which he referred in extraordinary terms to Prince Ferdinand of Bulgaria and his infant son Prince Boris. "They had been pained," he said, "by a deplorable act on the part of one who had sacrificed his own and his son's soul, preferring the policy of man to the policy dictated by Christian conscience." Ferdinand, as our readers will remember, though a Roman Catholic, consented to his son and heir, the Crown Prince, aged two years, being received into the Greek Church. This may have been for reasons of State, and may not exhibit Ferdinand of Bulgaria in a very noble light. But can anybody believe that changing from the Latin rite to the Greek would of itself "sacrifice" Prince Ferdinand's soul, or that the christening of the infant Boris by a Greek priest is a "sacrifice" of the child's soul? We wonder does Leo XIII. in his own heart believe any such stuff. The Greek Church is more ancient than the Roman; and though corrupt and superstitious, it is more primitive and nearer to New Testament usage in some of its observances. Not alone the Gospel, but Christian antiquity condemns and laughs to scorn any such absurd pretensions.

If You Want To Be Loved.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't be rude to your inferiors in social position.

Don't express a positive opinion unless you perfectly understand what you are talking about.

Don't get in the habit of vulgarizing life by making light of the sentiment of it.

Don't jeer at anybody's religious belief.

Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world, and whose life is governed by the golden rule, "Do unto others as you would be done by."—*E. r.*

Peculiarities Of Christ's Kingdom.

BY REV. ADDISON P. FOSTER, D. D.

When Christ began to teach in parables, in one day He gave a succession of them, eight in all. Of these, five described peculiarities in the coming kingdom; three of them relating to

THE GROWTH OF CHRIST'S KINGDOM.

The manner of this growth is shown in the parable of the Seed Growing Secretly. The kingdom advances invisibly and mysteriously, just as a seed springs up and grows, no man knows how. The truth takes hold on the heart as a seed grows in the ground. It changes a man's life; it touches others; it steadily advances. Men sleep; still the kingdom grows. When Dr. Judson was in Farther India a Bible found its way into the mountains among the Karens. The missionaries were not there, but the Karens were interested in the Bible, carried it from village to village, read it and talked it over. The truth made converts, and when at last the missionaries found out what was going on, there was a wide community ready to confess Christ. The kingdom begins like a seed, growing in darkness and unseen, thrusting a timid blade into the light and then rapidly springing forward to strength.

The parable of the mustard seed teaches the degree of growth in the kingdom. The kingdom begins in a small

*A Meditation based on (Matt. xiii. 31-33, 44-46; Mark iv. 30-32); in the Bible Study Union Course on "The Teachings of Christ."