

is never any doubt as to whom it applies. How sublime and unmistakable are those words of John the Baptist: "I saw, and have record that this is the Son of God."

Listen to a few of the sublime words that are uttered to set forth the eternal power and Godhead of the Son. "We beheld his glory, the glory as of the only begotten of the Father." "The only begotten Son, which is in the bosom of the Father." "Unto the Son he saith, Thy throne, O God, is for ever and ever." "Unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee?" "God hath in these last days spoken unto us by his Son, by whom he made the worlds." "When he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him."

Let all the people say Amen. Let everything that hath breath praise the Lord. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

FOR DOMINION PRESBYTERIAN.

The Highest Wisdom.

BY C. H. WETHEREE.

In various terms of speech Christ sought to impress upon his hearers the wisdom of one's being ready to depart out of this world at any moment that God might summon him. This fact shows that Christ knew that not all people would be saved. He certainly knew that unless people be rightly prepared for an entrance into the world of glory they will never enter there. The goodness and mercy of God can never change this momentous truth, nor does God purpose anything of the kind. It is the province of divine mercy to warn all people of the awful danger which surely attends an unreadiness of heart for the bliss of heaven."

Christ's parable of the wise and foolish virgins illustrates the wisdom of the wise ones in being ready for the hour when they shall leave this world for the eternal habitation, and also the unwisdom of the foolish ones in not being ready for departing to a better world. Dr. Maclaren, in a sermon from the text, "They that were ready went in with Him to the marriage," says: "Dear friends, all the lessons of this parable may be taken, by us, though we do not believe, and think we have good reasons for not believing, that the literal return of Jesus Christ is to take place in our time. It does not matter very much, in so far as the teaching of this parable is concerned, whether the Bridegroom comes to us, or whether we go to the Bridegroom. I do not for a moment say that there is no such thing as coming to Jesus Christ in the last hour of life and becoming ready to enter even then, but I do say that it is a very rare case, and that it is a terrible risk to delay till then."

But I pray you to remember that our parable is addressed to and contemplates the case of, not people who are away from Jesus Christ, but Christians, and that it is to them that its message is chiefly brought. It is they whom it warns not to put off making sure that they have provision for the continuance of the Christian life.

We have, day by day, to go to Him that sells, and buy for ourselves." The wisdom of being ready for the call of death is the highest wisdom. And this readiness should be had when one is very young. There is nothing on earth which is so very important to a young person as is a change of heart, and therefore a grand readiness to both live and die.

Church Union.

The Editor DOMINION PRESBYTERIAN,

Dear Sir,—In response to your request I venture to express my views, as a layman, on the present live question of church union.

It occurs to me that if the intention is to have one church composed of the Methodist, Congregational, Presbyterian or other Protestant denominations, the wisdom of such a course is doubtful, because, such union would, in all likelihood, entail the sacrifice of principles dear to the membership of the respective churches, a sacrifice I cannot see they could conscientiously make. Besides, one great body is, it seems to me, inexpedient. Now-a-days denominationalism is not an attitude of antagonism of one church to the other but rather the incentive to increase in good deeds. Without this spur there would be, I fear, much less aggressive work in advancing a common cause and a tendency to be satisfied with what had been accomplished. Denominationalism obliges every church to be on the alert to add to its numbers and thus increase its spiritual and financial strength, whereas a united body might and probably would bring about laxity, a contentment to leave matters as they were.

Then, as to the church government. How that could be satisfactorily arranged is far beyond me to venture to express any opinion other than I am sure it would have to be approached in a spirit of great forbearance and any polity to obtain the unanimous assent or practically so, of the ministers and laity of the one church would require to be formulated only after very wise and cautious consideration. Any other government would be worse than useless and at once cause disruption.

The only other phase of the question and one which appeals to me, is that of a sort of federation not an organic union but a union whereby the churches being agreed on fundamental doctrines of Christian faith would unitedly do all in their power to advance Christ's kingdom and strenuously resist everything tending to hinder its progress. Such federation we have now in a large measure. That it may increase and strengthen is the earnest prayer of

Yours Sincerely,
James B. Halkett.

Ottawa.

Dr. Wilkie's Case.

We quote the following letter by Dr. Wilkie, which appeared in the Mail and Empire of June 9th.

To the Editor of The Mail and Empire:

Sir,—I have studiously avoided all attempts at self-defence in this bitter and unkind attack on me, but your report of the Assembly meeting yesterday contained some statements that are so seriously astray that I would like a little space to correct them.

If your reporter at all correctly reported the words of Rev. E. Scott, of Montreal, then Mr. Scott has seriously erred. He stated "that mission work in India had been harmonious until Dr. Wilkie went there."

It was because of such serious trouble that one missionary was then recalled, that I was asked to go to India rather than to China to which a year before I had been appointed.

The F. M. C. on the 23rd of October, 1879, some time before I reached India, passed the following: "The committee having read the papers received from the members of the Canadian Church Mission in Central India and the letters from brethren of other churches relating thereto, regrets to

say that the correspondence as a whole reveals an unhappy and disturbed state of feeling among members of the mission towards each other, which if not corrected by the grace of God and striven against by the missionaries themselves, must, in the end, injuriously affect the work of the mission both in India and in Canada."

It is plain that I cannot be held responsible for the "unhappy and disturbed state of feeling among the members of the mission towards each other."

Mr. Scott says: "It had been harmonious during the two years since he came away," and yet Mr. Scott knows that in that time one other missionary, on account of friction in the field which he could not further stand, resigned and came home. Mr. Scott says: "In all the troubles there it had been Dr. Wilkie on one side and all the other missionaries on the other." And yet Mr. Scott had at one time in his hand a memorial from six missionaries in India stating just the opposite of this and heard read letters from six other missionaries to the same effect.

Kindly find room for the above in an early issue. Other statements I would like to also correct but cannot ask for more space.

Yours, etc.,

J. WILKIE.

Toronto, June 9, 1904.

Christianity in Japan.

Rev. David S. Spencer, for twenty years a missionary of the Methodist Episcopal church in Japan, and now in the United States on furlough, says of Christianity in Japan:—"Christianity has made great progress among the people. There are strong, self-supporting churches, strong schools, and strong publishing interests, all tending to build largely, for the best interests of the nation. The Roman Catholic church, under the lead of most earnest and scholarly men, claims a membership of 56,000; the Greek Catholic church a membership of 28,000; and the Protestant families, a membership of about 55,000. These Protestant believers are almost equally divided between the families known as Presbyterian, Congregational, Episcopal, and Methodist, while the Baptists have an interesting and growing work. These Protestants preach the gospel regularly in 1,140 stations. There are some 500 organized churches, with 370 church buildings. In the Sunday school there are 50,000 children. About 125 schools are open daily for the instruction of 12,000 students. One mission press, the Methodist Episcopal, sent out last year more than 700,000 volumes of books and tracts (more than 21,000,000 pages of Christian literature) over the broad land. The power of the press is evident when we consider that there are more people in Japan who read the morning papers than can be found in all the Russias, where eighty-one and one-half per cent of the children of school age are enrolled in her schools, an aggregate larger than in all Russia, where the English language is a required study in all her schools, and where the government sympathizes with all the best methods of developing the mind and building strong social and practical institutions. To capture the minds of the bright people, and to lead them along the pathway of Christian progress, is a duty resting upon the Christian church, and no higher duty or greater opportunity has been offered to the people who call themselves Protestants. It is difficult to state in terms which appear sober and conservative the immense possibilities easily within the reach of Christian church in this land of the rising sun."