

grounds he certainly shows that the popular Comtean theory is groundless. It can only be established by taking for granted the thing to be proved.

In the third lecture a comprehensive and concise outline of the Vedic literature is given. This literature supplies the materials by which Muller supports his theory. The four main periods of this literature are sketched from B.C. 500 to B.C. 1010. Beginning with the latest period, the Sutra, he reviews the Brahmana, the Mantra, and the Khandas periods in order. This lecture is full of interest, and no review can do it justice.

(To be concluded next week.)

COME OVER AND HELP US.

MR. EDITOR,—The January number of the *Missionary Herald*, the organ of the A. B. C. F. M., of Boston, has an article headed "Urgent Need of Men." The editor says: "The situation is fast becoming critical. There are not men enough in the field to hold the ground now occupied, to say nothing of new and widening fields white for harvest. Rare opportunities are passing unimproved. We lay the facts on the hearts of young pastors, and young men in our theological seminaries and colleges," etc. See the whole article, however, which is an urgent appeal for men for the missions in Turkey, Japan, China and Micronesia. Two years ago a similar appeal was made on behalf of the Mahratta Mission in Western India, but up to the present we have not a single addition to our number. We have stations in Bombay with two missionaries—one of whom must go home soon, in a year at least, with his family, on furlough. In Satara, south-east of Bombay 100 miles, one missionary, who has been alone for three or four years, he must go on furlough next year. There used to be two men in this field. In Ahmednagar there are two, myself and another who is now on a sick bed, and as soon as he can be moved he will start for America. He has been thirty-seven years at work. There used to be three men here. In Vadale, north-east of Ahmednagar, there is one missionary who has been working away for forty years. He was to go home in June next, but under the circumstances he cannot be spared. In Rahuri, one missionary just returned from furlough. In Sener one missionary, and finally in Sholopeer two more missionaries, one of whom will sail for America on furlough, in March, 1886, after twelve years' service.

Four years ago we had twelve ordained missionaries. In two months hence we shall have but eight, and three of these will go home in less than a year. We have no men home now on furlough to fill up the gaps, and only one new missionary coming out that we have heard of.

Four years ago we had very much less work going on than we have to-day. At that time twelve men were thought insufficient. How will five men get on with the largely increased responsibilities? As one illustration of the development of our work I might mention our high school opened in June, 1882. It now contains nearly 200 pupils in seven standards. Candidates are prepared for the Government public service, teachers' examinations and matriculation in arts, law and medicine. This year we have passed nine pupils at the matriculation examination alone. This school occupies all my time, and I have nine native assistants. Five different languages are taught in addition to history, geography, euclid, algebra, arithmetic, chemistry, astronomy, mechanics, etc.

Four years ago it was thought we could not spare a man for this work; now the foreign secretary writes me by the last mail: "I have special anxiety in regard to yourself, lest your own health and strength utterly collapse under so many burdens. I would that you had some competent American associate, wholly devoted to educational work." In June last the same wrote: "We are bound to send you good help if possible," etc.

Now all this is very, very discouraging on this side of the world. Over on your side everything may be running on smoothly enough; but there are two sides to every question, and this has two sides too. It will not be long before this work of ours will lose its equilibrium and then the whole fabric of missions, Home and Foreign, will come down with a rush. If you put on too much on one side of the ball, and not enough on the other, you cannot fail to throw things off their balance. "The field is the world," as Principal Caven said to me the last time I stood in the corridor of Knox College, and the sooner the young men of Knox

find it out the better it will be for the Church of Christ. Denominational differences do not exist out here. There are only two denominations existing any way: Those in Christ and those outside. For self-defence we are glad to join hands. Who will come over and help us? For further information address Dr. E. K. Alden, 1 Somerset Street, Boston, who will be glad to hear from one hundred young men for Foreign Mission service.

JAMES SMITH.
Ahmednagar, India, Jan. 28, 1886.

"THAT JOINT COMMITTEE."

MR. EDITOR,—In last week's issue, 24th ult., there is a communication with the above caption, signed "Veritas," anent the meeting of the Joint Committee of Methodist and Presbyterian ministers which met lately in Ottawa, which, with your permission, I would like to notice.

No one will for a moment question the right of any man and every man to discuss fully the work done by that committee, and the right of doing the same with the whole question involved. Every man has an unchallenged right to do this.

But the communication in question contains some peculiarities which should not be passed over.

At once let me say that I hope our Methodist brethren will not conclude that such acerbity as "Veritas" shows is a specimen of what is found in Presbyterians generally in Canada. On reading it the fancy struck me that the writer had perchance dipped from a bottle of extra strong vinegar instead of an inkstand when he penned the article, and hence its pungency.

Let me quote—"The secular papers, of course, approve this latitudinarian movement, so characteristic of the Romeward trend of the age." "Veritas," it seems, sees evidence of a "Romeward trend" in that Christian conference held in Ottawa a few weeks ago. May I take the liberty of suggesting to "Veritas" that a close scrutiny might reveal a much closer connection between the work of that committee and our Lord's prayer in John xvii. 20, 21: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

Again, he says: "It is simple cruelty to hand over so many Presbyterians, who never can accept the absurdities of Arminianism, to either attend the Methodist Church or ecclesiastically die." And to show the more vividly the huge dimensions of this "cruelty" he uses an illustration, the illustration being a parallel, as he sees it, between a few British subjects who were imprisoned in Abyssinia some years ago and those few Presbyterians who in sparsely-settled regions may yet worship in a Methodist Church.

His words are: "England spent some \$50,000,000 to save a few British subjects from imprisonment in Abyssinia. Apparently she might have spent that money to better purpose at home and let these prisoners die in Abyssinia, if she had acted on the utilitarian methods that characterized this new ecclesiastical movement."

If every Methodist in the land should feel insulted by such a comparison, who could blame them? Who but "Veritas" could see any analogy between a few Presbyterians sitting in a Methodist Church—reading the same Bible that we read, worshipping the same God that we worship, recipients of the same Holy Ghost that we are recipients of, and loved and protected by the same Divine Master,—and the fearful jeopardy of those British subjects in the wilds of Abyssinia, who were seized by a royal ruffian and thrust into prison?

Once more I quote: "We have already lost more by Methodist zeal in proselytism during the present century than from all other denominations combined."

To this I would only reply, our own neglect of accessible fields in years gone by, our long vacancies which we permit still, our present absurd system of candidating, and some other things in our own system of working have lost to us more people than "Methodist zeal in proselytism."

But the next sentence is the climax: "We are now preparing to make further sacrifices of the children of the Church to the great Moloch of Arminianism—that gigantic system of error, which not only includes the Church of Rome, but is more and more every year

casting its grim shadow over the wide domain of Protestantism."

I am not an Arminian myself, Mr. Editor, nor do I now come forward as an apologist for certain points in that system of theology, which I don't accept; but I do protest against such language being applied to the Methodist Church. If Methodist Arminianism be such a "great Moloch," etc., must it not appear, even to "Veritas," remarkable that the Holy Ghost blessed so signally the labours of the founder of Methodism, John Wesley, and also those of his brother, the poet-preacher; and equally remarkable that ever since He has continued to give the very same evidence that the Methodist Church is of God, and is doing God's work faithfully, that He has given to the Presbyterian Church, viz.: blessing the Word preached to the conversion of sinners and to the edification of believers?

The communion roll of the Methodist Church contains probably as large a proportion of true believers as the roll of the Presbyterian Church does, while in the average Methodist pulpit as much prominence is given to the three "R's"—Ruin by the Fall, Regeneration by the Spirit, Redemption by the Cross,—as in the average Presbyterian pulpit. Yet, according to "Veritas," the resolutions of the committee would, if carried out, hand over some Presbyterians to the "great Moloch of Arminianism—that gigantic system of error," etc.

I hope I give no offence—I intend none—when I say respecting the communication I am dealing with, if this is all that unadulterated Calvinism does for its possessor in the way of producing charity toward a highly honoured sister Church, I would suggest that an infusion of a little Methodist Arminianism, such as the committee deemed possible and permissible, might make "Veritas" a still better Presbyterian—more after the type of the 13th of 1st Corinthians.

I will not here enter into the great question itself, which was discussed by the Joint Committee at Ottawa lately so happily in the spirit of 1 Cor. xiii.

Feb. 26, 1886.

UNITAS.

THE SUPPLY OF OUR VACANCIES.

MR. EDITOR, As a matter of administration in our Church, the supply of vacant congregations by our probationers and ordained ministers not in charge is a subject which demands the most careful consideration on the part of Presbyteries. The state of things at present is really serious. On the one hand, congregations remain for months, in some instances for years, without any decided movement toward a settlement; and on the other hand, many probationers pass months without having any opportunity of exercising their gifts in vacant pulpits. Then, in some cases, Presbyteries seem to have practically denuded themselves of the right and the responsibility of looking after the supply of vacant congregations, leaving it either with the Moderator of Session *pro tempore*, or with congregations themselves. A congregation, when vacant, more particularly requires the fatherly or motherly care of the Presbytery; but too often it appears to be forgotten. It is high time that attention should be given in a special degree to the care and supervision of congregations for the time vacant. No doubt there are elders in every congregation; but the congregation itself and all its interests are committed by our constitution to the Presbytery, and the oversight of Presbytery should be not merely nominal.

The scheme submitted to the last Assembly, and which is sent down to Presbyteries for consideration (Printed Minutes, p. 54), will, of course, receive attention. With a very sincere desire to see some scheme in operation, even although not perfect, I do not think that the scheme proposed will answer without some very considerable changes. Without going minutely into an examination of the scheme, I shall refer to one or two points which, in my judgment, are unsatisfactory. 1. In the first place, the power given to Synodical Committees to make direct appointments to vacancies in Presbyteries is, in my view, objectionable. The Presbytery is, according to our order and constitution, charged with and responsible for all the congregations within its bounds, and especially for those that for the time have no pastor. It pertains to the Presbytery to care for and superintend a vacant congregation; and to assign the appointment of ministers to preach in such a charge to a Synodical Committee would be to weaken the influence of the Presbytery, to interfere with one of its most important