

concord is well considered, signs are not wanting for hopeful assurances on this subject. But it must be remembered, on the other hand, that each denomination has scriptural interpretations satisfactory to itself for its separate existence and that these denominations are just as proud of their own ideals, and appear to be just as well served by them now as ever they were. Now, if that be so, their seeing no good reason for changing their doctrinal beliefs in the meantime is doubtless the very best reason they could have for simply retaining them just as they are. And as it would not be wise to take any undue advantage of ignorance, weakness or indifference in this regard any Union of the churches on a doctrinal basis appears also to be out of the question in the meantime. Possibly, however, the most popular idea is that of Organic Union. Organs, whether of plants, animals or corporations, exist for the performance of special functions and a union of organizations would simply mean an acknowledgment of the uselessness of these separate functions. But it is these very functions that manifest the individuality and the very life of the different denominations. Take away the distinctive organizations in connection with a church and who cares what becomes of its creed or even its name. Any well developed organic union among the churches practically undermines their separate existence and the more there is of organic union say among the colleges or the missionary organizations of the churches the less there is of denominational life and activity.

Now is there any occasion to adopt a policy in the meantime that raises up the whole question of denominational utility. This is a large question—one that might be more easily raised than settled and the settlement of which would not be accomplished in these days without precipitating a crisis.

Now it seems to us the problem before the churches is not so serious or complex after all. What is really called for in the meantime is simply a confederation of the churches—a board composed of thoroughly representative and fully equipped men to consult and legislate for the regulation of interdenominational work. Immediate action of this kind is absolutely imperative. The Protestant churches owe this to a long suffering country and they owe it to themselves and it seems to us that having done this in a broad and Christian spirit they have done about all the conditions of the case call for. Denominationalism has not yet outlived its usefulness. On the contrary it never was more vigorous and it is simply its vigor that threatens its defeat in the meantime. Therefore leaving alone all questions involving types of character, ideals of worship and confessions of faith, let us have a confederation of the Methodist, Congregational and Presbyterian churches that will not only provide for the speedy and absolute settlement of any matter of difficulty that may arise between them but that will direct and control their various efforts for their mutual welfare, for the good of the country and the glory of God.

Toronto, June 1904.

Home Mission Fund.

When the Home Mission Committee met in March last applications were made from Presbyteries which would have required an expenditure of \$132,000, for Home Mission work this year. The Committee, however, did not feel justified in granting applications to the extent desired. They cut these down so as to reduce the expenditure of the year

to \$120,000. Since then, however, several new fields have been opened, so that the sum of at least \$126,000 will be required for the current year. This is an increase of fully \$12,000 over the past year and if the amount is to be got there will require to be systematic efforts adopted in every congregation of the church to raise money for the Home Mission Fund. The time has surely come when, instead of depending upon a special effort towards the close of the year, or a special collection upon a given Sabbath, there should be an organized plan whereby our people will have an opportunity in every congregation, of contributing at least once a month for the schemes of the church. The stormy weather and bad roads in January and February of this year caused a very serious loss to all the schemes of the church. It was at one time thought that the bad weather and roads had only *delayed* contributions and that during March and April these would be forthcoming. Such, however, did not prove to be the case. Indeed the actual receipts for Home Missions for the months of March, April and May of 1904 are nearly forty per cent less than for the corresponding months of 1903.

During the last two or three years the fund has been greatly helped by means of special contributions of \$250 each from many congregations and individual friends of the work. Some of these have intimated their inability to continue their gifts and the committees are most anxious that the places of these should be taken by others and that a large additional number of friends and congregations and Sabbath schools should undertake the support of a missionary in the west. There are few self-supporting congregations in the church might undertake this were the matter presented to them. We venture to appeal to ministers and ask their cordial co-operation in the endeavor to enlist the sympathy and liberality of their people in this direction. Wherever a special contribution of \$250 is provided we assign a special field to the contributors and arrange to have correspondence sent from the missionary. Are there not many Sabbath schools throughout the church who would become responsible for the support of a missionary if the Superintendent and teachers interested themselves in the work and adopted some systematic plan whereby contributions could be raised on its behalf.

The Committee are especially anxious that contributions should be forwarded as early in the year as possible. Last year nearly three-fourths of the entire revenue came in during the closing weeks of the year, so that it was impossible to tell, until the year had ended, whether or not the Committee were to be in a position to meet their obligations. This is most undesirable and it is earnestly hoped that ministers and office bearers will see that during this and subsequent years contributions may be forthcoming earlier. Fifty thousand dollars will be required by the end of September to meet salaries, e.c., for the half year and it is hoped money may be forwarded so that this amount may then be on hand.

In addition to contributions from self-supporting congregations it is expected that every mission station will contribute, especially to the Home Mission Fund. This matter rests largely in the hands of the students and other missionaries supplying the fields. It is hoped that every one of these will see that steps are taken to secure a generous contribution for the Home Mission Fund before the end of the summer half year.

R. H. W.

Toronto, 15th June, 1904.

Literary Notes.

THE FORTNIGHTLY (Leonard Scott Publication Company, New York) for June is a bright and readable number, containing two articles with reference to the war, "Japan's Object-Lesson in Naval Warfare," and "The War in the Far East." Equally timely is the sketch by Sir Walter C. Hillier on "Korea: Its History and Prospects." Francis Gribble discusses "Herbert Spencer: His Autobiography and His Philosophy" and W. S. Lilly has an article on "Shakespeare's Protestantism." We merely mention a few of the subjects, thus giving an idea of the variety of reading matter furnished from month to month.

Of special interest to Canadians will be the opening article in the June Contemporary (Leonard Scott Publication Company, New York) in which under the title "The Housekeeper under Protection," Margaret Polson Murray discusses Protection, taking Canada as her example, and showing that living is much higher here than in England, that is, that the necessities are higher, while luxuries are lower. Dr. E. J. Dillon writes at some length on "The Obstacles to an Anglo-Russian Convention: an Unpublished Chapter of Diplomatic History." The article by the Rev. John Verschoyle on the late France Power Cobbe is an appreciation that will interest those who have long admired this splendid woman's achievements in many branches of philanthropic work.

The June number of The Nineteenth Century and After (Leonard Scott Publication Company, New York) opens with an article by Richard Bagot entitled "The Pope and Church music; A Roman Catholic Protest." Then follow articles on many subjects, including: "The Misrepresentation of the People in Parliament," "The Yellow Peril," "The White Man's Place in Africa," "The Kingsley Novels," and a further discussion of "The State Registration of Nurses." Sir Wemyss Reid and Edward Dacey write of the events of the month in their usual capable style.

Mission Notes from India.

Fifteen dollars a year will support a famine orphan or a desolate widow in India.

In the Madras presidency, out of 10,000 women, in each community the average number that can read and write is, for the Hindus, seventy; for Mohammedans, eighty-six; for Christians, nine hundred and thirteen.

Within seven years the number of converts in the Methodist missions in the Gujarat country of North India rose from almost none to 20,000.

In the Ahmednagar district are 888,000 souls. In the last decade the population decreased nearly 52,000, but the Christian population increased three hundred per cent—from 6,734 to 20,864.

The last census returns of India show a total population increase of less than two and one-half per cent, but an increase in the number of Christians of nearly twenty-eight per cent—an increase of 638,861 persons.

A missionary in India reports a heathen boy, twelve years old, who has read the New Testament through three times.

The Christian Endeavor society of Ahmednagar, which is the second largest in the world, with five divisions and a membership of about five hundred, carries on five or six Sunday schools in different parts of the city, and arranges for street preaching in several districts every Sunday afternoon.