

misbelief makers to reflect—if in the tropical atmosphere in which for the time they live any reflection is possible—what effect their attitude and bearing have on their own spiritual culture and development, on their influence on the spiritual life of the congregations to which they belong, and in the communities in which they dwell.

Granted that the bitterest and most bigoted of congregational disturbers has a real grievance of which to complain, it is still a serious question whether it is compatible with the spirit of the religion he professes to scatter ecclesiastical dynamite among his fellow-members.

These are not the days when such pitiable exhibitions should be made. If ever there was a time when the apostolic exhortation, "Love one another" should be followed it is now. It is a sad commentary on our holy faith when observant scoffers who read the daily journals can parody the primitive proverb and say "See how these Christians hate one another!"

RECEIPTS TO JANUARY 11th, 1908.

The attention of ministers and congregations is called by Rev. Dr. Somerville, Treasurer of the Church, to the comparative statement of receipts given below. Although in several cases the aggregate amount received is greater than last year, it must be borne in mind that \$50,000 more are required for the Home Mission Committee than last year, and the Foreign Mission Committee will require at least an addition of \$16,000 above the amount last year to enable them to close the year free from debt. The Widows' and Orphans' and Aged and Infirm Ministers' Funds both began the year with debt, and larger amounts are required during the present year than were given last. Congregations should see that the allocation of mission money is made in due proportion to the need of each of the Schemes, and should also see that money for Schemes is forwarded to the Treasurer immediately after their annual meetings:—

	1907.	1908.	Amount required for year.
Home Mission	45,810	57,823	180,000
Augmentation	6,655	6,224	45,000
Foreign Mission	30,405	28,542	122,000
W. and O. Fund	1,994	2,530	15,000
A. and I. Ministers' Fund	3,774	2,864	18,000
Assembly	1,338	1,221	8,000
French Evangelization	5,119	5,696	24,500
Pointe-aux-Trembles	3,295	4,462	19,500

Herald and Presbyter: Many a man wishes to have a good religious influence and yet fails. He is not frivolous; he is not given to worldliness; he is not immoral in any real sense of the word. But he fails to have any real influence in spite of the fact that he does a great deal of faithful and self-denying work for the Church. The fact is, that he has the faculty of getting on the wrong side of almost every practical question that comes up in his community and of opposing himself to the business judgment of the sound and substantial men. He comes to be known as a crank. He fails to influence men, and he thinks it is because he is so good and they are so bad. He might be less of a crank without being one whit less good and by the wiser course he might be the means of making others considerably better.

GOSPELIZING THE WORLD.

The sudden rise of the Laymen's Missionary Movement, remarks the Chicago Interior, is the overshadowing fact which promises to designate 1907 as the outset of a new era in the evangelizing of the world. The movement was organized soon after the celebration of the centennial of the haystack prayer meeting in 1906, and drew from that occasion its initial impulse. But not until this year did it begin to reach the general public, and to this year it will doubtless be hereafter attributed. Comprising from the outset the co-operating representatives of many different denominations, the movement is from one aspect but another example of the current to Christian unity and inter-denominational action. But in the field of missions it particularly stands for a new idea and a new faith—the conception that the missionary enterprise is, on the administrative side and in respect to the fundamental question of resources, a business affair that can only be successfully handled to an issue by business men, and superimposed on that, the lively belief that if missionary purposes and sanctions are put before the typical man member of church without sentimentality and in masculine terms, his manhood, his religion and his business judgment will be enlisted, and his giving hand opened, to put the effort through. One year of experience has wonderfully vindicated the purpose and outlook of this programme.

INTERESTING STATISTICS.

The town of Poole, Dorsetshire, England, showed by a careful count that upon a certain recent Sunday evening between the hours of eight and eleven o'clock, there were 5,332 persons patronizing the public bars, forty-seven in number, which the town licenses. Another enumeration showed that there were 2,603 less, or to be exact, 3,376 in all at church. Of the 5,332 persons visiting these drinking places in a single Sunday evening, 1,486 were women and children. As to the churches, the census made revealed the fact that all of the denominations in Poole had larger attendance at the second service than at the first, except the Roman Catholics, who were fewer than 200 at either service. The Church of England had 821 at the morning services and 1,052 in the evening. The "dissenting" churches numbered 1,071 worshippers in the earlier part of the day and 1,561 later. The mission halls were attended by 119 in the morning and 651 in the evening. These figures are well worth studying. One must regret that the census-taker did not tell us the number of men, women and children making up the church aggregate. But it is evident from the figures given that in populations largely composed of working people more are reached by the second service than by the first, and that "the masses" do not belong to the established church.

All science begins in wonder and ends in wonder, but the first is the wonder of ignorance, the last that of adoration.—Coleridge.

THE LABOR QUESTION.

The capital and labor question is attracting general attention. It is rapidly becoming the burning question of the time. It cannot be solved offhand or disposed of by the utterance of a few general and well-meaning platitudes. The solution will be reached after long and earnest effort, not, it may be, without much suffering and painful sacrifice. The Christian Church cannot be indifferent to a movement so vital as that now in progress. In the Church, as elsewhere, there will be much diversity of opinion; but thoughtful Christian men are considering the subject dispassionately and in the light of Scripture teaching. A writer in the Lutheran Observer formulates the following:

1. The Church must treat the various questions of Socialism in the spirit of the Gospel and according to the conditions of life in the present century and generation.

2. The Church must meet Socialism as a living, "burning question" of the day and hour, not in an autocratic, dogmatic, ecclesiastical manner, but in a manner sympathetic, rational and fraternal.

3. The Church has nothing to do with the extreme demands of a certain class of violent men, anarchists, nihilists, and the like, except to utter warning and admonition against their wickedness. The State must enforce law and preserve order against such.

4. The Church must treat with individuals as such, and not with so-called classes, in the consideration of this question, for God is no respecter of persons.

5. The Church must impress upon each and all the fundamental principle of God's Word, as governing the relation of man to man under all circumstances, the Golden Rule.

6. The Church must apply to all alike the Gospel teaching that in time, talents, gifts, possessions, etc., are held by each and every one, rich and poor, high and low, not in fee simple, but in leasehold, as stewards, the absolute owner alone being God.

7. The Church must seek to abolish all class distinctions within its pale founded upon unscriptural grounds, and maintain the brotherhood of believers, the communion of saints on earth, as men with men; and by its more active benevolent operations, continue to ameliorate their temporal condition.

8. The Church must regain its hold upon the masses, the laboring men and women, the prevalence of ungodly views and practices among them showing how far they have drifted away.

9. The Church must come in closer contact with the hearts of the so-called "moneyed class," so, that being thoroughly converted, they may treat their fellow-men of humbler rank and station as having souls, and not as helpless machines.

10. The Church must reiterate the teaching of St. Paul (1 Cor. xii.) that all men are necessary members of a common body in Church and State; that some natural distinction of gifts and abilities will always remain, but that these should never destroy the common bond of unity in love.

United Presbyterian: The ball of snow increases in size with each revolution. So does wisdom accumulate by adding daily to its stock in hand. If we are not wiser to-morrow than to-day, it will be because we have learned nothing to-day. Opportunities unimproved count for nothing and the privileges which God has given us, if cast aside, are no better than the grain that is allowed to rot in the field or the fruit that remains ungathered.