

dividuals, would be the first to say. We have not yet attained, neither are we already perfect. In every congregation there is still much room for improvement. There is one point that may now be specially mentioned. Even in those congregations most deservedly famed for their liberality as in all others, there are a few on whose shoulders the heaviest part of every burden rests. It is found desirable that a contribution, commensurate with the congregation's ability, should be given for some special object. The men of good will, who are known to be prosperous, are first applied to. They give handsomely. The claim is addressed to all others in turn, but the aggregate is disappointing. It comes short both in expectation and in what is required. The first givers have again to be appealed to and for the honor of the congregation they have to give again. Perhaps it does not hurt them very much, but it is an injury to others. Not a few, it is to be feared, systematically shirk their financial obligations to their church. It is an aspect of this world's goods whose share of this world's goods is comparatively meagre are often far more liberal and better principled givers than are some others more favorably circumstanced. The principle of the division of labor in this particular ought to be more systematically applied. The result would be as gratifying as it would be wonderful. The church would have an overflowing treasury. She could do abler and better work than she has yet done. The outward prosperity would be the least of it. There would be an access of spiritual receptivity and power. In the matter of evenly-distributed liberality there is a present call to the churches to excel in this grace also.

#### THE RECENT CHURCH PAGEANT.

Those good people who see nothing but evil in the theatre must be scandalized by what has been doing at Fulham, England, where a great Church of England pageant has recently been held in the grounds of the Bishop of London; for, after all, what is a pageant but a form of play-acting in the open air. The pageant was intended to set forth in dramatic form various incidents in the history of the Church of England. There were nineteen episodes, divided into two parts. The first ten covered one thousand years of the history of the church, from A.D. 515 to 1350. These were given in the afternoon, and the remaining nine scenes, beginning with the trial of Wycliffe and ending with the acquittal of the seven bishops in 1688, were given in the evening. On the Sunday preceding a great open air service was held on the pageant field, at which the Bishop of London, who not long ago visited Canada, spoke to 10,000 people, and on the following Sunday the Archbishop of Canterbury, whose acquaintance the Canadian people had also an opportunity of making, addressed an equally large audience. While the pageant was going on the spectators were asked several times to join with the performers in singing hymns and repeating creeds, and prayers were arranged as an integral part of some of the scenes.

Four thousand persons took part in the pageant. An English Church paper speaks of the first part as magnificent and the second part as superb. It seems to be regarded not only as a great artistic function but as an object lesson, instructive in all its character, different from all other pageants "because of its religious aim." We have no doubt there are many who will look upon such methods of instruction as the good Scotch woman did upon organ playing in the sanctuary—grand, but an awful way of spending the Sabbath day. But even the drama, if kept free from injurious associations, may be an effective way of imparting instruction.

#### CHRISTIAN SCIENCE AGAINST THE BIBLE.

In a notice of two books, Mr. I. M. Haldeman's *Christian Science in the Light of Holy Scripture* (Revell) and Dr. Stephen Paget's *The Faith and Works of Christian Science* (Macmillan), the *Expository Times* says: When Christian Science is compared with Scripture it is found to be in direct contradiction to the teaching of Christ and of the Apostles on every single doctrine that the New Testament contains. We have gone through Mr. Haldeman's book and taken a note of the doctrines contradicted, and we cannot think of one that escapes. Mr. Haldeman is quite unbiased. He simply sets down side by side the words of Christian Science and the words of Holy Scripture (being careful always of the context), and we see for ourselves how absolute and without exception the contradiction is. Christian Science says, 'men are incapable of sin'; Scripture says, 'all have sinned and come short of the glory of God.' Christian Science says, 'man is never sick'; Scripture says, 'they brought to Him all sick people.' Christian Science says, 'the body cannot die'; Scripture says, 'it is appointed unto men once to die.' Christian Science says 'God is not a person'; Scripture speaks of 'the express image of his person.' Christian Science says, 'Jesus is not the Christ'; Scripture asks, 'who is a liar but he that denieth that Jesus is the Christ?'

Dr. Paget finds that Christian Science contradicts common sense. Its teaching about animals, for example, is that they are not real, that they are not there, that they are images, reflections, manifestations, ideas. They have not in reality senses, for they are not in reality selves. The carnivora are not carnivorous, and the vipers are not venomous. Their pleasures and pains, instincts and passions, homing and mating and fighting, are not really in them, but in God, or in us. It does not matter which we say, God or us. Mind is the only I, or Us. Let the bad grammar pass, hold fast this happy assurance, that God is the only Us.

But Dr. Paget has most to do with the cures of Christian Science. He has written to a great many of those who say they were cured. He has thoroughly sifted such cases as he could get at. He does not believe that Christian Science can cure. Mental suggestion, of course, he holds by. But beyond what it does by mental suggestion he does not believe that Christian Science has ever done anything.

The *Expository Times* thinks there will yet be a great output of literature on Christian Science, but we doubt whether the most convincing literature will avail to save those who have been 'caught in this dangerous little Eddy.' They are generally not people who read books, and they are certainly not people with any power of straight thinking. In fact the more we think about the spread of Christian Science in this country the more fully we are convinced that the University of Chicago and Cornell and other institutions of that ilk have failed, notwithstanding all their enterprise, in securing all the freaks and fools in America for professorships in their respective faculties.

The loss of 160 lives in Ontario last year by drowning emphasizes the importance of learning to swim. Good swimmers are, however, often drowned. Swimming, nevertheless, is a great safeguard, and in our opinion it should be taught, as far as it is possible, in our schools. It may often prove more valuable than book learning.

#### NORTH POLE REACHED.

Montreal Daily Witness.

We must accept the statement that Dr. Cook reached the North Pole because he says he did. There is and probably can be no evidence for or against. He has brought away no trophies. If he has been there he has found what we always said would be found, simply nothing. The quests of the holy grail and of the elixir of life were quite as substantial as this quest of the Pole, on which so much adventure has been expended. If the thing really has been achieved then we suppose a good deal of the zest of the pursuit will have dropped out of it. We once knew an Arctic explorer who had commanded a ship in search of Sir John Franklin, who had convinced himself that if he could only sail to the North Pole he could sail inside the world, and see new lands and all sorts of wonders. His idea was that the world was like a ball of yarn, with a hole at the end and a hollow inside. This remarkable theory has been disproved, supposing always that Dr. Cook has made no mistake. But he does not know whether there is land or water at the Pole. There never was so great a feat with so little to show for it as appears in the heavily padded despatches. What gives these despatches so little the appearance of reality is the small amount of new information, or impression that they convey, which is to the whole like Falstaff's pennyworth of bread to an unconscionable amount of sack. They are like the revelations of spirits giving nothing we did not know. It is not every one who does great things who knows how to write a telegram. Later we shall learn what really happened, and more keenly what was felt. The feature that is most notable about the polar landscape must be the perpetually level sun which rolls round and round the horizon, never east, never west, always due south whichever way one sees it, for there is no east nor west nor north at the Pole; everything is due south—a sheet of snow with the sun on the horizon and wonderful refractions and mingled at times, such is all that is to be seen at the Pole.

#### A CORRECTION.

Editor Dominion Presbyterian.—The charge said to have been made by a former reader in a Christian Science church, that the leaders of Christian Science "purpose to keep secret the death of Mrs. Eddy, and to declare that she has been translated," is too silly for consideration, and were it not for the fact that reputable journals like the "Interior" of Chicago and the "Dominion Presbyterian" have been imposed on to publish the absurd story, it would not call for any notice. All who are conversant with the Christian Science movement know there is nothing secret about this denomination, and the life and work of its Leader are so well known that there is no longer any excuse for misrepresentation concerning her.

The writer of the above charge has been disconnected with the Christian Science church for two years or more, and as he has made no effort in that time to gain correct information from the leaders of the movement, who alone are qualified to give it, he in reality knows no more of the real facts regarding this denomination than the editor of the "Presbyterian." To quote from an editorial from the "New York American" recently, "The public is tired of the hue and cry against Christian Science, and is not a little sympathetic with the dignified lady who presides over the councils of that church." Thanking you, Mr. Editor, for space for this correction, I am, yours very truly,

C. R. MUNRO.

Toronto, July 20, 1909.