

of self-control. It is not well for us to boast of our Canadian methods in Home and City mission work but whatever success we have had has been due to the rigid insistence upon the principle of self-support at the very earliest moment, and as experience lengthens we are only the more confirmed in our adhesion to it. The soup-kitchen method ought to be reserved for unexpected emergencies.

**An Auspicious Occasion.** The Presbyterian Board of Publication and Sabbath school work has made elaborate arrangements for the ceremony of laying the corner stone of its new edifice, to be known as the Wither-spoon Building. The function will take place on Saturday of this week and promises to be a memorable event in the history of the Board.

**Sabbath School Convention.** The importance of the Sabbath School as a church agency will be once more demonstrated at the thirty-first Annual Provincial Convention of the Sabbath School Association of Ontario to be held next week at London. A comprehensive and practical programme has been announced and as the attendance of delegates is likely to be large, the sessions ought to prove rich in blessing.

**Conscientious Doubt.** A course of lectures for young men is being given on Sunday evenings by Rev. H. Jordan, M. A., B. D., in St. James Square Church, Toronto, which is proving of more than ordinary interest. Mr. Jordan's subject is "Conscientious Doubt: its origin and Value," in the treatment of which the lecturer's scholarly ability finds congenial scope. Many points of real difficulty are being lucidly disposed of and much good will doubtless follow.

**German Religious Sentiment.** Religious Intelligencer:—The marked change in favor of religion in the higher circles of Germany is attributed to the influence of the Empress, who is a woman of strong and sincere religious convictions. She has a very strong feeling against Roman Catholicism, and by her counsels and her manner of life encourages observance of religious duties. She has given much encouragement to the erection of churches.

**The Charities Conference.** In connection with the Conference of Charities to be held in Toronto next year, a number of the members of the Executive Committee from the United States visited Toronto on Saturday when arrangements for the Convention were inaugurated successfully. Ontario is interested in this Convention. The scope of its work includes (a) charity organization; (b) child-saving; (c) juvenile reformatories; (d) scientific study of social problems; (e) municipal and public county charities; (f) the care of the feeble-minded; (g) the care of the insane poor; (h) merit systems in public institutions; (i) social settlements in cities.

**The Church in Politics.** There is a great difference between the church in politics and politics in the church says the *Outlook*, as much as between the church in the world and the world in the church; or, to use a familiar figure, as between the ship in the water and the water in the ship. Sometimes the preacher puts politics into his church; and this is a grievous error. He does so when he becomes a partisan and carries his partisanship into the pulpit; when he thinks the virtue and intelligence of the community are all to be found in one party, and the vice and ignorance all in the other, and endeavors to put the weight of his church, or even his own ministerial influence, in the one party scale; when he turns his pulpit into a party platform and preaches for doctrine the principles of the Republican or Democratic or Populist or Prohibition party; when he endeavors to make his church or his pulpit

serve the cause of any one party as against other parties, instead of the cause of pure purposes and a noble spirit in all parties. Then he puts politics into his church, and degrades it if he does not also divide it. Putting the church into politics is quite another matter. In their antagonism to the union of church and State, many Americans have unconsciously adopted a theory of secularism which is as untenable in philosophy as it is immoral in tendency. Christianity is social as well as individual. Religion is the art of living, and concerns life in the State as truly and directly as it concerns life in business, in society, or even in the church.

**Young People's Studies.** The Assembly's Committee on Young People's Societies has, through its convenor, Rev. R. D. Fraser M.A., Bowmanville, issued a brief circular containing useful hints for the purpose of bringing the doctrine, polity, history, and work of the church adequately before the young people through their societies. The circular suggests a plan of study, and helps which will be found useful, and a list of standard books, at cheap prices, which ought to be read by all the members of the church, young and old. Under the heading of "General Survey" a syllabus is given which comprises an admirable course of study and it is to be hoped ministers will strongly recommend its use. The work of the Committee is shown by this circular to be of exceeding great importance to the church and it has come none too soon as an educating force into the field.

**A Princely Collection.** A despatch from New York since our last issue, gives the following graphic description of a remarkable meeting held in Carnegie Hall there. The meeting was held for the purpose of delivering the sermon before the thirteenth annual convention of the Christian Missionary Alliance, the climax of two weeks of meetings. The Rev. A. B. Simpson, president and founder of the Alliance, delivered the missionary sermon. It was a simple address, describing the missionary endeavors of Philip, Peter, Paul and Barnabas. The point that he impressed on the audience was that the missionary was not a hero. He simply was paying his debts to God. Mr. Simpson's plea had its effect. Women in all parts of the house were wiping their eyes. Men were growing fidgety. Mr. Simpson continued, telling of missionaries who laid down their lives in their work and of marvellous sacrifices to help them. Afterwards ushers passed through the audience issuing pledge cards. It was impossible to count the money as fast as it went in, but at the afternoon meeting it was announced that the morning collection had netted \$110,000, more than \$80,000 being in cash and stocks, the rest in pledges.

**Modern Greek.** An effort is being made among the colleges abroad to have Greek pronounced and read as it is in Greece to-day. The movement originated in Greece, and the matter has been laid before the French and German Governments through the Grecian ambassadors, and has received favorable consideration. Russia has expressed willingness to accept the reform. It has already been adopted by a number of institutions on this side the Atlantic both in the United States and Canada, including such as the Harvard Divinity School and the Presbyterian College Montreal. It ought to become universal. Greek is a living language not a dead one, and it ought to be pronounced everywhere as it is by the people who speak it as is the case with any other. The English language has no doubt changed its pronunciation a good deal since Chaucer's time and even since Shakespeare's time, but no one dreams of insisting on their mode of pronouncing as the only classical one. No one really knows how Socrates and Plato pronounced their words, but even if we did it would be pure pedantry to set it up as the standard to-day for a tongue that is actually spoken by several millions of people.