

utilize this prophetic unrest, not using it to guide men's feet into the way of life; if it should attempt to meet this cry of the hungry by distributing anything else than spiritual bread, verily it shall one day stand accused of a gross and irretrievable oversight.

That some more worthy outcome of so interesting a situation is likely to transpire, there are abundant grounds for hope. Not only are the people somewhat aroused, but the pulpit is beginning to exhibit a new and more vigorous spirit. It is true that at a meeting of clergymen, recently held in Hanover, a formal set of resolutions was passed against yielding to the present craving for more evangelistic services and a more determined grappling with the needs of the Churchless masses; and it was claimed that this protest was necessary lest forsooth, should the existing pressure be submitted to, it would be likely to "undermine the authority of the ministerial office, disorganize Church life, and destroy the National Church"! But we must set over against this extraordinary deliverance the hearty reception lately accorded to Rev. F. B. Meyer, of London, when he delivered a series of addresses here on the deepening of spiritual life. The meetings were held in the Y. M. C. Building; and truly it was a significant sign of the times, and one of signal present promise, that a large number of the representative clergy of this capital, at the invitation of their Superintendent, openly conferred with Mr. Meyer, and greeted him with every indication of good-feeling. This could hardly have happened twenty years ago. The enterprises of the Inner Mission, besides, are everywhere being advanced with increased effort and increased enthusiasm. Its workers are proving the saviours, humanly speaking, of scores of men and women whom no other agency is so successfully reaching. The interest in Foreign Missions, likewise, is extending and deepening in a most encouraging way. And so instead of Rationalism gaining in Germany an ascendancy which it has never before held among the thinking classes of the people, Rationalism that will speedily merge into Skepticism, this widely-current prediction seems to have overshot the mark. Rather do I believe that something far better is in store for this host of eager and resolute thinkers, men who cannot ultimately rest content with partial and superficial results. And instead of men continuing to sacrifice everything that is truly worth while in their mad ambition to secure wealth and pleasure and rank, it seems more likely that Wisdom's voice shall yet be heard distinctly—in these streets, and that the safe restraints of Christian virtue will by and by transform the greed of temporal gain into loftier aspirations and the abundant realization of heaven-implanted hopes.

"The greed of grain is not confined to any one class or age. It is found in all pursuits of life and at all stages of development. It grows with years, and unless resisted, will master heart and brain. It is a foe to grace, and cripples, and often freezes out, piety. In our age it is especially manifest, and only constant watchfulness and a fixed determination can check and restrain its hardening and demoralizing tendency."

"The life of every day would be a pleasure if we would permit ourselves to thoroughly enjoy the work in hand."

Notes on General Assembly Reports.

MR. EDITOR. In reference to the proceedings of the late General Assembly allow me to make a few remarks which to my mind explain much of the unsatisfactory spiritual condition of our Church and people referred to in the reports.

1st. The first grand cause is the general unwillingness both of pastors and people to be guided solely by the Word of God and to submit in absolute obedience in all things to His will as therein revealed. At the same time I acknowledge with thankfulness, there are many exceptions, but they do not sufficiently speak out.

2nd. *As to decline in church attendance.* God has appointed as his way of awakening sinners, the preaching of the Word—especially the gospel of Salvation through the substitutionary sufferings and death of Christ as the alone way of deliverance from sins and from the wrath of God against sin. Instead of expounding and enforcing the teachings of Scripture, however, many ministers now prefer to deliver literary essays or addresses on popular subjects; and ministers and people alike have largely relegated preaching to a secondary place and converted churches into concert halls. There naturally is not any obligation upon the conscience to attend such services. They "asked for bread"—the bread of life—and received a short literary address and some solos and anthems.

3rd. *As to Sabbath Observance.* God has commanded one whole day in seven to be sanctified to Himself, and in which both masters and servants are to rest from all worldly employments. Yet we see ministers and office-bearers openly and unblushingly using steamers, railways and street cars on Sabbath, and in other ways desecrating the day, and the church courts taking no action to reprove, punish or restrain such offenders! Need we wonder if, with such examples before them, young men and others go wheeling, boating, driving or walking on the Lord's Day; nor that, with the examples of the churches before them, some should prefer to attend some other concert room with even more advanced music. It is no excuse whatever to say that street cars are used for convenience of going to church. "To obey is better than sacrifice and to hearken, than the fat of rams;" and what of the motor men, conductors and others thus deprived?

4th. *The Sabbath Schools do not lead to church membership as they should.* Sabbath schools are not sufficiently under the direct control of the session, and while in very many cases the teachers are earnest and faithful according to their ability, yet in many other cases the teachers are either incompetent or careless, and the lessons unstudied either by teacher or scholar, but simply read off the lesson paper. The absolute authority of the Bible in all matters is not sufficiently enforced; the Shorter Catechism, although it may be memorised, is not regularly taught and explained, especially in the more advanced classes; and too much time is taken up with responsive reading and unprofitable hymn singing.

It is not sufficiently impressed by the minister from the pulpit that the duty and responsibility of religious teaching both by precept and example, rests with the parents, and that the Sabbath School can never be a proper substitute for such parental teaching.

I think the above facts are uncontroversial and the results such as might be expected. Yours truly,

A SCOTTISH PRESBYTERIAN,
Montreal, July 2, 1901.

Presbyterian and Anglican.

What is the difference between an Anglican and a Presbyterian? A working man, when pressed on the point by his mate, declared that the one wore a white shirt above his coat, and the other wore it below. The difference is this: The three offices in the Church are doctrine, discipline, distribution—a threefold ministry, you will observe. The English Church asserts that the first belonged to bishops, the second to presbyters, the third to deacons—and these three differ the one from the other. The bishop is the crowning dignitary—and the other stars differ from this in glory.

The Presbyterian Church accepts the three classes of officials—bishops, presbyters, and deacons; but it insists that bishop and presbyter are two names for the same individual. Thus we have a twofold ministry. The minister and the elder have the same standing, but have different work; the one teaching, the other ruling. And what is the difference, you say, after all, between us and episcopacy? The difference is great: We draw no hard line between the clergy and the people—all are allowed a voice in the conduct of the church, and the Presbyterian Church seems specially to acknowledge the fact that all are priests unto God.

Talk to the Young Minister.

The closing address of the Moderator of the Church of Scotland was full of sound and wholesome words. Taking as his subject—"The Minister in the Manse, in the Pulpit, in the Parish," he warned young ministers against incurring debt by elaborate furnishings of the manse. Doubtless he felt there was need for the admonition. Nothing but trouble and misery and loss of self-respect attend upon getting into debt. Remember that when the famous Sydney Smith entered upon his first parish he determined upon being somewhat impecunious, and the shadow of debt would not darken the rectory, and so instead of going to the cabinet-maker for his tables, &c, he purchased plain deal boards and put them together himself; and so with every other requirements for household purposes. He took care that they were all of the plainest and most inexpensive character. It is one great delusion for any man to suppose that it adds to his respectability to have his house beautifully furnished if the furniture is known not to be paid for, as it will very soon be known, if such is the case. Then with regard to pulpit work, Dr. Mitchell earnestly urged upon his younger brethren to continue studying, so as to fit themselves with increasing knowledge for the service of the pulpit; to preach simply and plainly, and to avoid the Higher Criticism so called, which abused the right of private judgment. Finally, he exhorted them to maintain friendly relations with other churches.

Old Lady—"My good man, are you a Christian?" Tramp. "Well, lady, no one could ever accuse me of having worked on Sunday."