

would not be enormous. The letter would "break" the news more gently to the receiver than does the blunt "Declined with thanks." I admit that time is precious, still the receiver would not be so very much older after reading the letter, than after reading the three words just quoted. It would be as well to omit the clause relating to anatomy. Of course, "Queen" should be substituted for "Emperor."

Please allow me to make two short remarks to your readers: 1. Should an article neither appear after a reasonable lapse of time, nor be returned, let not the writer hope. A lady once sent an article to a magazine, which was not published till twelve months had rolled away. 2. Articles are sometimes never put into the papers, because they have never been taken out of their wrappers. Of course, the editor did not know whether they were good, bad, or indifferent, or even what were their subjects.

SCRIPTOR.

THE W.F.M.S. AND THE FUNDS.

MR. EDITOR,—In your issue of March 13th, is a letter from the treasurer of the W.F.M.S., which excites one's astonishment a little. On reading it, and especially its third paragraph, one begins to wonder whether or not the W.F.M.S. is a court of the Church. Mark the phrases. "There could be no objection," "they should be separate and distinct societies," and so on. Now, might we ask what power of objection has the W.F.M.S. got. Has it any right to object if the ladies of a congregation combine both Home and Foreign interests, when they try to raise funds? Is the title "W.F.M.S." that of an incorporated society so that none dare use it unless linked to this particular association whose treasurer writes in so dictatorial a fashion. What right has any official of that association to say how meetings should be kept in any congregation?

Surely it is time now we were asking where is this organization of societies to cease? A country pastor with, say, two churches to minister to, has scarce a night he can call his own, for rest and thought, there are so many societies to attend to. Home life is being killed and the training of children being forgotten through mothers having so many meetings to run to.

Permit me to ask how it is the W.F.M.S., of the eastern section of the Church could give some of their funds to Home Missions and yet that of the western section cannot do so? Should not the relationship of the W.F.M.S., and especially of its central committee to the congregations and to Courts of the Church be enquired into? Have the latter absolutely no say in the control of its affairs. The W.F.M.S. raises a large amount from the members of the Church. Now, who should control its disposal? The W.F.M.S., only, or the Church only, or both together. Presbyterian polity can admit of only one answer. Is it to come to an issue whether the Church shall control the W.F.M.S. and take a general oversight of its affairs or whether the W.F.M.S. should work upon an altogether independent basis? The question will bear investigation.

Yours truly,

QUERIST.

PROTESTANT INCONSISTENCY.

MR. EDITOR.—I thank you very sincerely for your timely and trenchant article in last week's paper on the patronage given by Presbyterians and other Protestants to Roman Catholic socials, fairs and raffles over rival political sticks. It is a crying and shameful evil, and one that meets us on every hand. The Papacy fawns when she cannot coerce or trample down, and when a small minority can turn the balance at an election, it is marvellous how she manages to gather in the heretical shekels, notwithstanding her hatred of heretics.

In a county with which I am familiar, there is but one Roman Catholic congrega-

tion, yet political parties are so nearly equal that the Romanists can tip the scale every time, and the consequence is that there is a burning rivalry between Grits and Tories to do the kowtow to the Priest, and curry favor with his flock as to which side can outnumber and outbid the other at all their celebrations, especially when a gold-headed cane is to be voted to their respective political leaders. Moreover, the Roman Catholics pick up most of the political plums that come in the shape of government offices, whether from Ottawa or Toronto, and this when the Protestants are twenty times as numerous as the sons of Mother Church. A Protestant candidate will buy up, say ten dollars worth of voting tickets to gain favor and to make sure of victory, when he would scruple to give ten cents in aid of missions, at home or abroad. Of such unprincipled public men, it may be truly said in the language of the veiled prophet of Khorassan:

"Ye blind guides, behold your Light—your Star. Ye would be dupes and victims and ye are!"

ANTI-HUMBUC

THE SERVICE OF PRAISE IN SCOTLAND.

MR. EDITOR,—For some time past the Psalm singing in the Church of Scotland has been the theme of letters and articles in Canadian newspapers, and the criticisms are generally severe, but the writers do not appear to have studied the subject with the care that it deserved. They have all ignored the fact of the great revival of music in the Presbyterian Church of Scotland during the first half of this century. Many are alive now who may remember (or at least have heard) of the sensation caused by it all over the country, but it has been left to an American to remind them of it.

There is a sensible article on the subject in the *Scottish American*, of New York, (10th of February). He says: "I have often heard it stated that the appointment of R. A. Smith as Precentor of the Abbey Church of Paisley, in 1807, marked an era in the advancement of Scottish Church music; soft singing, was substituted for what was harsh, and noisy,—'feeling and expression, for what was drawing and monotony.' It was another great step forward, when in 1823, he was transferred to St George's, Edinburgh, where Dr. Andrew Thomson's celebrity as a musician almost equalled his fame as a preacher. Since that time the march of improvement has been great." Yet, only in some respects, but quite the reverse in others, as the many innovations may prove. Chanting and lady's solos in public worship were unknown in those days.

OLD FASHIONED PRESBYTERIAN.

March 2nd.

WANTED—YOUTH.

MR. EDITOR,—Having tried in vain during the last nine months to secure a charge, I crave space in your columns to state the cause of my failure.

Let me briefly say that I am not fifty years of age—without one gray hair—strong, fresh and capable of doing excellent work. My sermons are usually well received. Local papers have referred to them as "eloquent," "very eloquent," "able," "thoughtful," "much appreciated," and so on. Frequently have I run second in vacancy contests. Appearance, manner and habits are not unfavorable to success. Yet, Mr. Editor, I have failed to secure a call, because "one thing thou lackest." And that one thing is youth—sweet, boyish, innocent-looking, inexperienced youth.

Vacancies want youth, old men and maidens want the youth—only youth need apply. This is what I have heard—what I have seen—and what I know. Three vacancies, to my knowledge, are waiting for the graduating youth; while ministers, proved, strong, capable, and experienced, are thrust

aside. They are granted a hearing, not unkindly received, frequently styled "theolog vags," but they are not wanted. I want permanent work if possible and will be glad to hear of it. Let me close with a quotation from the *Cumberland Presbyterian*. "Idle preachers and preacherless churches would be an impossible anomaly if the Presbyteries exercised their authority."

MINISTER WITHOUT CHARGE.

THE STATE OF THINGS IN PEKIN, CHINA.

The following, dated Nov. 6th, 1894, from Miss Annie Gowans, of the China Inland Mission, formerly of Toronto, now settled in Pekin, gives an idea of how residents in the city at that time regarded the war with Japan and what they were preparing for.—[Ed.]

The Japanese are expected very soon, perhaps by the 18th of November, and if the foreigners stay, they may for their sakes refrain from shelling the City. Should we try to go, there is no place that we could reach that would be much safer and so far the Divine Command has not come to us to go, so we stay. I hear that the Emperor has so far descended from his lofty self-complacency as to request an audience with the foreign ministers, and his intention is to beg their intervention. China needs this humbling dreadfully, but still one cannot help feeling sad over it. As a nation they are so proud, proud of their rotten Government when they ought to be ashamed of it. Then as individuals they think themselves so good, cannot realise that they are sinners, and so do not care to take refuge under the righteousness that God has provided in Christ. They are without patriotism. Just now I believe all the officials who can fly, have left the City to its fate. I mean those who have money enough to go, or those who have houses in the south.

To-morrow will be the Empress Dowager's birthday and what an ado has been made about it! We saw the carriage which the Customs people presented to her, made after the English style for Royalty. Springs all covered with red leather stitched with yellow, and not under the carriage but behind and before. The carriage was painted yellow, lined with yellow satin and mounted with gold. The harness of the four white horses was also red leather and gold. The cost of the carriage and harness was \$5,000. The horses were brought here and looked very poor for such an equipage. Millions have been spent on her presents and the country in such distress. I believe it was officially announced how much each province was expected to send. The best present was a free-will offering from the Christian women of a Bible printed on white silk and finished in white and gold. We are still living in the M. E. Mission, but go across the City to our work just as usual. The school children say a proclamation has been put up outside one of the City gates, saying that children who attend foreigner schools are to be killed. This has been hindering a good many from coming to school. The people here, Americans, are exceedingly kind to us, I am almost glad to be under the American Minister, as the British Minister is a Roman Catholic and very little interested in anything concerning missionaries.

The Presbytery of Lanark and Renfrew's declining to translate Rev. G. D. Bayne, of Pembroke, to Hamilton, is a great disappointment to the people of St John's Church. In this connection the *Times* (Hamilton) says: "It was known that Dr. Bayne was willing to come to Hamilton. There was only one thing in the way. During last year 180 members were added to his church in Pembroke, and fully two-thirds of these were people under 20 years of age. Dr. Bayne felt that if he were to leave at a time when such work had just been accomplished the church might suffer losses and the converts might drift out of the fold again. This point was made the most of by the congregation's representatives at the Presbytery meeting, although they freely admitted that a man of Dr. Bayne's great ability was bound to come to the front and could not long be retained in a small place like Pembroke. The Presbytery thought it best that he should remain with his present charge, and Dr. Bayne cheerfully accepted the decision."

Christian Endeavor.

RISEN WITH CHRIST—FROM WHAT? AN EASTER MEETING.

BY REV. W. S. McJAVISH, D.D., ST. GEORGE.

April 14.—Rom. vi. 1-12, 20-23.

The resurrection of Christ was one of the greatest, if not the very greatest miracle ever wrought. He was raised up by the glory of the Father. Where is God's glory more clearly seen? It is very true that the heavens declare it (Ps. xix. 1), but the resurrection of Christ declares it even more emphatically. Many of the divine attributes manifested themselves on that happy morning when Jesus Christ was raised from the dead. The Father's love was manifested in calling back the spirit to the body; His power was manifested in quickening the heart which had been pierced; His justice was shown in bringing to life the One Who had finished the work assigned Him; and His mercy smiled as she illuminated the face of Christ with the glow of life and love and satisfaction.

In addition of being a very great miracle, the resurrection of Christ is one of the best attested miracles in all history. "After His passion He showed Himself alive, by many infallible proofs," (Acts i. 3). He talked with His disciples; He ate with them; He walked with them; He invited them to look at, and touch, His hands and feet, which had been pierced with the nails, and His side which had been opened with the soldier's spear. A great writer once declared that he was accustomed to sift evidence and that after considering the evidence in support of Christ's resurrection, he regarded it as one of the best attested facts in history.

Happily for the believer he is now in union with the Christ who has been raised from the dead, and the union is a very close, vital and indissoluble one. The Scriptures represent him as crucified with Christ, dead with Christ, buried with Christ, planted with Christ, raised with Christ. The true Christian is as effectually shut out from the kingdom of Satan as a body in a grave is shut out from the world.

Seeing that the believer is risen with Christ, we might ask now, in the words of the topic, "from what is he risen?" When we know what he has risen to, we can easily determine what he has risen from. He has been raised to newness of life—a life which he never before possessed. He begins to think, to feel, and to act as never before. He must, therefore, have been raised from a condition of sin, of death, of inactivity. He was indeed dead in trespasses and sins (Eph. ii. 1).

If we have been raised up, what should be the result in our lives? Sin should not have dominion over us. We should walk in newness of life. Those sins and follies which once had such a fascination for us should be able to charm us no longer. Our delight should be in higher and better things. Our aspirations should be noble and our affections should be set upon what is pure, true, lovely, just and of good report (Phil. iv. 8). This thought has been so well illustrated by Dr. Chalmers that we cannot do better, perhaps, than give the substance of his picture. He points to a man engaged with full and earnest ambition in some humble walk of retail merchandise. He cares about petty things and makes great account of his little stock-taking. His hopes and fears range themselves within his circumscribed trading, and he aspires to nothing more than to be able to retire upon a few shillings per week. But a splendid property is willed to him; henceforth everything is made new. The man's cares, hopes, habits, desires are all new. His expenditure altered; his valuation of money altered; his joy in the prospect of a small competency is no more before his eyes. He has risen to a different level altogether. New conditions have entirely changed his opinions. The man is built on a bigger scale. His house, his stable, his garments, his company, are all of another sort. So the Lord, by what He has done for us, and in us, has changed everything, and as we have been raised with Him we should seek those things which are above.