

Church of England. Dr. Gibson was Chairman of the Shanghai Conference, which met two years ago, and it is said that the present World Conference took for its model the smaller one held at Shanghai. Perhaps no one knows the state of the Church in the mission fields of the world better than Dr. Gibson, and he expressed in striking words the critical stage at which the Church stands to-day in many of these fields. Problems of evangelisation, consolidation, education; questions of the status and payment of native agents, of the amount of independence to be granted to indigenous churches in matters of finance and administration, of discipline. He also dealt very tenderly with the difficulty of progress in the Christian life for men and women still living in a heathen environment. As Dr. Gibson unfolded the manifoldness of the subject, the ordinarily intelligent and interested church workers were led with a holy wonder as to the intricacy and the delicacy of this great enterprise.

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One of the most interesting speakers this afternoon was Lord William Gascoyne Cecil. His wife and he paid a recent visit to China, in promotion of the effort of Sir Robert Hart and others interested in the future of awakened China, to found a university at some central place in the Empire. Tall and spare, with fair hair and beard, intensely rather than restraint marked his utterance, while he made a strong plea for a high education as necessary in order that the Chinese Church may become independent, even as to leadership, in order to develop its religious life on Christian lines. Dr. Gibson, in a few words at the close, summed up, showing that we must recognize the corporate life of the young mission Church, and no longer be the leaders, but the allies, of such a church.

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Bishop Gore, of Birmingham, paid a high tribute to the educational work already done on the mission field under discouraging circumstances, and sometimes even in spite of a hostile home atmosphere. But the feeling of suspicion has now completely passed, and the discouragement at present arises from the fact that every Christian college and school in the Orient is scandalously under-staffed. He at once disclaimed originality in the report, and acknowledged that it was partly in many respects; but the reason of this is that the report is, as far as they were able to make it, a true reflection of the facts which had been sent to them from the mission fields, Oriental and African. The catholic thought and sympathies of the learned Bishop were evident all through his speech, but especially when he referred to what he called "the scandal of training native pastors and teachers through our Western denominational standards, such as the thirty-nine articles, and the Westminster Confession. The Christian education of India, and China and Japan must not be framed upon the lines of the or similar imperfect doctrinal symbols, but upon what the whole Church must declare to be of the catholic and fundamental substance of our faith. In passing, Dr. Gore referred in high terms of appreciation to the work of Principal Miller, of Madras, who sent a long letter to the Conference. The letter became a paper in the Conference, and, although not referred to by any of the other speakers, except Sir A. H. L. Fraser, its appreciation of the report, and additions to it, and criticism of it will no doubt affect the final form in which the report will appear. The Bishop's closing sentences formed a strong appeal for concentration and co-ordination of educational effort.

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On the subject of "The Missionary Message in Relation to Non-Christian Religions," as on the previous ones, China, India and Japan attracted most of the speaking. The present awakening of these countries caused the crisis, and the opportunity of the foreign missionary enterprise. Several speakers emphasized the necessity of showing how in Christianity they had the completion of many

of the moral ideas in Hinduism and Confucianism. Dr. Harada spoke of the national ideas of the Japanese, and expressed the conviction that as soon as they learned, as many of them were learning, that in Christian lands the people could be loyal and religious, they would come to accept Christianity. Then the Japanese were hero-worshippers from the top of society to the bottom. If the Church sent out men of pure and strong character, they would have no difficulty in winning to their side many Japanese. One of the most picturesque figures of the Conference, a missionary of the Society for the Propagation of the Gospel, who wears a long flowing robe tied with a sash, took part in the discussion. He expressed his fears that a reformed Hinduism, such as seemed to be rising on the horizon of missionary vision in India, might give new life to Hinduism, and continue its hostility to Christianity as a religion for India for centuries to come. Another Indian delegate, whose venerable appearance has made him a marked personality in the Conference, the Rev. Dr. Chatterji, gave an interesting account of how Christianity conquered, in his personal experience. After several speakers took part, Professor MacEwan, of the new College rose to urge upon the Conference the necessity of studying the history of the early Church for guidance in the great movements of the present. One of the lessons which such a study would teach them was the duty and the influence of tolerance in regard to religious belief.

The present French government professes its willingness to make any reasonable arrangement with the Catholic bishops in France to give them a legal status, and full title of certain church buildings, and to authorize Catholic schools. But it refuses to negotiate with the Pope or any one outside of France.

The Canadian Northern Railway will build this season the line from Hawkesbury to Montreal. The contract has been awarded to J. P. Mullarkey, of Montreal, and the completion of the work will establish another direct connection between Ottawa and Montreal, the line from Ottawa to Hawkesbury being already in operation. Officials of the company state that tenders have not yet been called for the Toronto and Ottawa line, but all the plans are filed.

Rev. Dr. John A. Morrison, formerly of Toronto and St. John, N.B., and well known in Ottawa and Montreal, has resigned the pastorate of the First Presbyterian Church, Chicago, where he has been for the past six years. The reason for the resignation is Dr. Morrison's uncompromising antagonism to conditions in Chicago, which forces pastors of centrally located churches to be institutional heads, society presidents, charity trustees, bond brokers, gymnasium directors, settlement workers, endowment solicitors, school officials and even collectors. Dr. Morrison is a brother of Rev. W. T. Morrison, of Bordeaux, Que., and a nephew of Rev. Dr. D. W. Morrison, so long the esteemed pastor of Ormstown, Que.

We may well be thankful for the brotherly and Christian spirit in which the Union discussions have been on the whole conducted, and this was to be expected. From the beginning all the decisions were in an atmosphere of devotion. Differences there were from time to time, but these usually vanished. There are difficulties now in the minds of not a few Presbyterians, and in the minds of a larger proportion of Congregationalists. We do not yet know how large a proportion of the Methodists will dissent. But of this we may rest assured that there will not in any denomination be any eagerness to compel an unwilling union. *Presbyterian Witness.*

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: The question of a pastor's salary is always settled in the call; but it is also settled that he is to have, in addition, whatever else is needed for the honor of religion and his comfort. It is a good thing for a church from time to time to consider this pledge.

Lutheran Observer: We have reason to thank God daily for belief in a future life, for, by common consent of thinkers of every school, it is one of the mightiest barriers against an in-rushing tide of selfishness, gross living and moral evils of every sort. We have reason to thank him, further, that it is a belief so immovably fixed in the mind that it cannot be overthrown. It wells up unbidden in the presence of the facts of life. On every hand there are things that seem to "point out a hereafter and intimate eternity to man," and the sure word of the gospel puts the question beyond any peradventure.

United Presbyterian: It is not true that the pulpit is losing its power; it is not true that the world is weary of the word of God; it is not true that the world is turning its back on Jesus. The man on the Cross is still drawing the world to himself. As long as there is suffering so long will there be hearts longing for the consolation of the Gospel of Jesus. So long as there is sin, there will be souls longing to hear the hope of mercy and pardon. So long as there is wrong in the world there will be a demand for the preacher of righteousness. The world is weary of itself, and bids welcome to the man who can lift it up to a higher plane and a better life.

Presbyterian witness: There is not a single argument that can be advanced for the toleration of the saloon. It is a source of temptation to the weak and a peril to any community. There is no city or town that would not be unspeakably better off without the saloon. Not a single interest would suffer if every saloon in the land were closed. On the contrary, there is no honest and honorable business that would not be more prosperous. The saloon does nothing to increase the wealth of a community; but it is the source of nearly all the poverty and crime. Why should any one defend an institution with such an awful record.

N. Y. Christian Intelligencer: There has rarely been less ecclesiastical uniformity among Christians than there is to-day. There has also probably never been so large a degree of real, practical and living unity. Attempts to "standardize" the Churches have largely failed; witness the case of the Established and the Free Churches in Scotland and of Cumberland and Presbyterian Churches among ourselves. On the other hand all efforts to unite Christian forces for aggressive co-operation, while leaving each denomination free to maintain its historic or creedal preferences are continually gaining greater strength and influence. Brethren, let us cease to grasp after the shadow while we lose the substance. Let us stop wasting time on the non-essentials of methods of ordination or baptism or communion or government or worship, and let us show to the world a united front against sin, the devil and his whole dominion in that spirit of unity in diversity for which our Master indeed did pray and which is so well expressed in the motto of one of the most practical and useful organizations of Christians who declare that they seek "in essentials unity, in non-essentials liberty and in all things charity." True unity will thus be the sooner and the more firmly established.

The Michigan Presbyterian notes the rationalistic utterances of a minister who does not think the Bible inspired, and likens him to a sick man who went to consult the doctor. "What's the matter with you?" the doctor asked. "I don't know; but I think I have the neutheology." "Nonsense! what are your symptoms?" "I have a swimming in my head and I don't know where I am." "Well, I guess you're right," was the reply.