

sire of obeying the Saviour's injunction to "Make disciples of all the nations." I yet fear that the present movement bears in itself the seeds of its own failure. First is its strength and jingo spirit. Men are saying we will evangelise the world in this generation—we have the men, we have the will, we have the money too. But "God chose the weak things of the world, that he might put to shame the things that are strong" * * * that no flesh should glory before God." When He sent forth His disciples, few and despised, He gave them "nothing for their journey, save a staff only." Speaking to students who purposed or were preparing to enter the field as foreign missionaries, Dr. A. J. Gordon prayed for the Holy Spirit to come upon them in His Fulness and teach them the "secret of the irresistible might of weakness." He also deprecated "hampering the gospel by humiliating beggary." Would not the "more excellent way" be first to pray for the men, then for the means to equip and maintain them?

Another danger is popularising missions, thereby bringing forth missionaries not called by the Holy Spirit. How sad it is to read of workers in the mission field who preach the Christ of "critical" conjecture instead of the Christ of the inspired Scriptures. Dr. Henry Jessup, for fifty years a missionary in Syria, writes in the New York Observer that not a few of the young men who have somehow got into the foreign missionary field, are "ventilating their crude theories, producing variance and dissension among both foreign and native laborers, thus paralysing their spiritual influence." Why, he asks, "should a man who does not believe in the Deity of Jesus Christ, or His atoning work, put the church at home to the expense of sending him to tell the Hindoos, the Chinese, the Africans, that he really does not know what he believes?" Why, indeed, except that he is impelled by the glamour of the crusade to "evangelise the world in this generation?" Pandita Ramabai, a bright and conspicuous example of the saving and sanctifying power of "the faith once for all delivered unto the saints," last year addressed an appeal to "the missionaries (in India) engaged in the translation of the Bible" in which she says it is pitiful that certain of them should try to introduce higher critical thought into the Book, even vouching the word "Jehovah" according to the latest opinions of the higher critics. "This higher criticism," she declares, "will not make a single convert to Christ." Dr. St. Clair Tisdall has said, "If higher criticism be victorious there can be no question that, in overthrowing Christianity, it will bring missionary work to an inglorious close."

The Mohammedan editor of a Punjab magazine, writes: "This is only the first stage in the downfall of orthodox Christianity, and the next will follow when the Christian missionaries will take courage to apply these methods of criticism to the books of the New Testament which they now apply to the books of the Old, and the last stage will follow when Jesus Christ is handled in the same manner as other religious leaders." It is an appalling fact that the higher criticism and new theology have been taken to heathen lands by professed missionaries of the gospel, yet it is scarcely surprising when one sees how much of worldly motive and wisdom are mixed up with this "great" missionary movement.

But the world can be evangelised—it must and shall be, for Christ, who is the Truth, hath said so. How it can be done is shown in Korea, where God has been so signally honoring His

Word. There, we read, the missions and the church have been marked pre-eminently by "a thorough belief in the Scriptures as the Word of God." * * * The Korean church derives its power, its spirituality, its great faith in prayer, and its liberality from the fact that the whole church has been, as it were, saturated by a knowledge of the Bible. * * * His Word, rather than that of the missionary, early becoming the Christian's rule of faith and practice. * * * The one great commanding feature of the work in Korea has been the position, the perhaps almost unexampled position, given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to every one that believeth. * * * The story of women walking twenty or thirty miles over rough roads to attend Bible classes, perhaps with babes on their backs, and the week's supply of rice on their heads. * * * The aim in these classes is to teach them the Bible and exalt it as the Word of God."

The moral is obvious. Let there be a return to the faith-view of the Bible on the part of Christians everywhere. As a preliminary to evangelising heathen countries, let the Bible be made the text book of the church, the school, the home, in professedly Christian lands. Not teaching about the Bible, but the Book itself, is essential to the sending forth of men filled with the Spirit and mighty in the Scriptures, such as alone can be used of God in the work of winning the nations for Christ's inheritance.

ULSTER PAT.

THE PASSOVER.

For the unnumbered hosts of the children of Israel scattered throughout the world, this day is the most significant day in the year, the day when the feast of the Passover commences. From sundown until sundown, the school, the home, in professedly Christian lands. Not teaching about the Bible, but the Book itself, is essential to the sending forth of men filled with the Spirit and mighty in the Scriptures, such as alone can be used of God in the work of winning the nations for Christ's inheritance.

But it is in the home, after the opening service in the synagogue that the real feast begins. It is not a feast in the ordinary sense. Matza, an unleavened cake, is the principal food, and charoseth, a sweet mixture like wine, the principal drink. A roasted lamb bone, a roasted egg, various sweet and bitter herbs, and some salt and water, make up the other dishes. To this feast, the "Seder," which is held on the two first evenings of Passover week, all the members of the household are bidden to come.

"I invite you all to partake of this bread of affliction which our fathers ate in Egypt," says the head of the family as he bids the guests partake of the food. Continuing to read from the "Hagadah," the history of the slavery and deliverance of the Jews in Egypt, he says: "This year we observe our feast here, next year may it be in Israel. This year we are still but little better than slaves, next year may we be altogether free." This, as Rabbi Jacobs explained, does not refer to the lot of the Hebrews in Canada, where they are very happy, but is an expression of the feeling of the race at large, so many of them being still under the heel of tyrannous governments.

After the elder has finished, the youngest child at the table who is able to read inquires: "Why is this night different from all other nights? Why do we eat bitter herbs? Why do we dip our herbs in war water, and why do we eat reclining?" etc.

Then the elder replies, explaining to all present the significance of the feast, the pascal lamb which the bone typifies, the egg which is reminiscent of the days of the great temple at

Jerusalem, the salt and water, the bitter herbs and the charoseth typifying the tears, the bitterness and the sorrow which their fathers bore before their deliverance. At the conclusion of the service all join in singing psalms and songs of praise.

This year the feast of the Passover was later than usual, owing to it being leap year among the Jews. Ordinarily it occurs in the same week as the Christian Easter.

Altogether there are eight synagogues in Toronto, the Holy Blossom, on Bond Street, being the most important of them. There are special synagogues for the Russian, Polish, Austrian and Roumanian Hebrews.

CHRIST OUR KING.

(By Robert E. Speer.)

Find prophecies concerning the King. Describe the ideal king. Is Christ that? What does our King crave of us?

A king now is only a chief of the State, "a man who holds by life tenure the chief authority over a country and people." The Century Dictionary adds to this definition, the statement "the autocratic or despotic power formerly implied by the title King has been almost lost in Europe where a king is now merely a chief magistrate for life, bound by constitutional and statutory limitation equally with his subjects." So hedged in is kingly power now that some heads of states who are not kings at all wield a great deal more power than some who are. The President of the United States, who is no king, has a far greater influence and takes a far more active part in the government of this nation than the King of England does in England. The word king does not mean any more what it has meant in days past.

But when applied to Christ it means all that it ever meant. No more can a man be an absolute ruler over other men. In due time we shall have no more real kings among men. But Christ is no man. His Kingship springs from a divine kingly right and wisdom and character, and men will realize more and more their need of his sovereign rule and guidance.

The Kingship of Christ involves in his part a kingly wisdom. The true king in early days was the wise man, the one who knew more and thought farther than other men, who could care for the interests of his people. Never did men need such a true king more than to-day. Christ is that true King. In the midst of our perplexities are social and industrial problems, and ethical and religious questions. He is the only competent Guide. The principles which he revealed and which he alone can teach and which alone are the only principles which can meet the necessities of our time. The Kingdom of Christ is the world's one hope, in the midst of the confusion and conflict of interests.

And Christ's Kingship involves on his part also the kingly strength. Often in the old days the king was not the wise man, but the man of action, who gathered the wise men about him as his counselors and listened to their advice and then went forth and by his own kingly strength achieved. But our King is his own counselor. He knows, and no plan can be made for him. He has his own and they are best. And he is also the great achiever. No arm is as strong as his. All power has been given to him and against his kingdom the gates of hell shall not prevail. His subjects have the confidence and joy which belong only to the soldiers of an invincible leader.

The subjects of such a King owe allegiance to his guidance and submission to his power, and also that loyal obedience which makes them not only passive subjects but also active and devoted agents to carry out his projects. Are we acting faithfully under his will? Are our lives and our business and all our activities and interests and relationships under his control? Is he our real King or only our nominal head and lord?

But he has a nearer and dearer name. He is also our friend. "No longer do I call you servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard from my Father I have made known unto you." Nothing can be greater than such friendship with such a King.