

shall enter into life or not, so we hold. Believers have entered into life. The moment they accepted Christ, they came into that possession. "By grace are ye saved." "By the deeds of the law shall no flesh living be justified." I well remember the late Dr. Stuart Robinson taking up this point. Some objector raised the point, "Is it not works after all by which men are saved?" After reasoning for a while the Doctor jumped to the conclusion, "It is not works after all; it is faith that is the test." That was his gloss on the passage. But then the fact remains, works are the test here applied, and hence there must be something wrong about the ordinary interpretation of this part of the Word. This difficulty ought to be met before the general interpretation is insisted on.

Moreover, there are three parties spoken of in these verses. There are the sheep, the goats, and the brethren. I am quite aware that it is said by many that the sheep and the brethren are one and the same class. The more this interpretation is looked at, the less favour it will have. It is quite possible that men who have looked at the passage in this light, all their lives, may be very slow to admit that any mistake can have been made. The general way of looking at the words makes Christ to address the sheep and say "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me." If our Lord meant to say, "In as much as ye have done it to one another, ye have done it unto me," the language used is unaccountable and extraordinary. In that case why use the word "brethren" at all! Such interpretation ignores a leading term in the sentence, or rather jumbles it up along with another, making both one. Take the word "brethren" in its primary signification, and let it mean the Jewish people or the Israelites, and the difficulty of interpretation disappears. In so doing we shall stand on thoroughly Scriptural ground. God said to Israel "I will contend with him that contendeth with thee." He said "I will feed them that oppress thee with their own flesh." The passage under consideration speaks of the fulfilment of the prophecy

"The judgment of the nations" is an event foretold in the Word. That manifestly appears to be the event with which our Lord is dealing in this passage in Matthew. Parallel with this part of the Word, stands many another in the prophecies. Time will permit us to refer only to one, Joel iii. 9-21. The things here foretold are the same as in Matt. xxv. 31-46. "Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision." There the nations are and for war against God. The nations are called the "heathen." The Lord's people are not among them. It is now as was foretold by Balaam. "Lo! the people shall dwell alone, and shall not be reckoned among the nations." (Num. xxiii. 9). Here the judgment of nations has come, and the Lord's people are separate from them. This is clear from the last verses of the chapter. And mark what God is doing when He has gathered the nations together. He is pouring out His fury upon them because "of their violence against the children of Judah," because "they have shed innocent blood." God is "cleansing away the blood that He had not cleansed." The nations that oppressed Israel shall be beaten with many rods. The nations that showed favour to that people, "the brethren," shall be smiled upon and bidden to enter into the coming glory. It may be a daring thing in a country minister to say so, but it is a clear case nevertheless, that the Toronto Professor has overlooked this thing, "the judgment of living nations." X. Y. Z.

THE UNITED STATES PRESBYTERIAN ASSEMBLY.

Not less than a thousand persons are here attending the Presbyterian General Assembly, of whom nearly six hundred are commissioners and corresponding members. This is a remarkable Assembly both as to composition, representing the combined wisdom of the Church, and the fine spirit exhibited in the discussion of vexed questions.

The Assembly opened auspiciously last Thursday in the unanimous election by acclamation of Rev. William Eves Moore, D.D., of Columbus, Ohio, Moderator. Dr. Moore is an author of note, the compiler of "Moore's Digest," a Yale man and a veteran of the late war. He is a man of dignity, a fine scholar and a model presiding officer. His election by acclamation was the result of the action of the anti-revision men, who decided unanimously to support him, a most conservative revisionist, as the man most likely to give satisfaction to the conservative wing, and as the anti-revisionists hold the balance of power, all other candidates were withdrawn, and only Dr. Moore's name presented. It was a brilliant stroke.

As the brightest sunshine comes before the storm, so it was here. The storm soon broke. As Mr. Jarndyce used to say, "The wind was in the east." The report of the Committee on Methods of Changing the Confession of Faith and Constitution of the Church brought on the storm. It was a battle of giants, Revs. Drs. Francis L. Patton, Henry J. Vandyke, Howard Crosby, Herrick Johnson, R. M. Patterson, Hon. George Junkin, Judge Willson, Governor James A. Beaver, Henry Day and others. The report overtured the Presbyteries that when one-third of the Presbyteries requested changes, the General Assembly should formulate said changes, and upon their adoption by a majority of the Presbyteries in a constitutional change, and two-thirds of the Presbyteries in changes of the Confession, the General Assembly should declare said changes in force. This to many was most objectionable, reducing the Assembly merely to a

ministerial body with no power of veto. When a majority or even two-thirds of the Presbyteries might represent a minority of the Church. The report was referred back to an enlarged committee with every prospect of being reported in a form that will meet with the unanimous approval of the Assembly.

The debate brought the revision question to the front at once. Rev. Dr. Francis L. Patton is chairman of the committee at present engaged in canvassing the returns from the Presbyteries on the question of revising the standards, which committee will report within a day or two.

Some ten Presbyteries have overtured the General Assembly, asking for a new creed, one short and simple, to supplement the Confession, and to be used in the work of the Church. This has also been referred to a special committee, and will no doubt call out a long and wearisome discussion.

The burning question this week has been the report of the special committee of experts appointed last year to investigate the management of the Board of Publication. This committee submitted a voluminous report covering thirty closely-printed octavo pages. Gross mismanagement is charged, the Board paying more than double for much of its work than it could be contracted for in some of the best offices in Philadelphia, resulting in a loss of many thousands of dollars every year. The charges of mismanagement are most scathing. The representatives of the Board deny the charges of mismanagement, and the battle has waged for many hours. Yet it has been conducted in a Christian spirit, and no dishonesty is charged, only lack of business sagacity. The report of the special committee of experts and the answer of the Board has been placed in the hands of a special committee of seven, clothed with full power to investigate, and adopt whatever course they deem necessary for the good of the publication department. This committee is to do its work as soon as practicable, publish its findings and report to the Assembly of 1891.

The weather up to yesterday has been simply horrid, rain and cold, but yesterday gave us a cloudless sky. Saratoga is not a pleasant place in the month of May.

The reports of the Boards show a large falling off in the receipts from former years. The Boards of Home and Foreign Missions have closed their fiscal years with debts ranging over \$80,000 each. It seems to me that the last year could have been better spent in working up the benevolences of the Church rather than in the unhappy wrangle about creed revision. Perhaps this is because I am an anti-revisionist.

A notable feature of this Assembly is the large number of "unslated domes." It must be a most intellectual body, judging by the large number of members whose foreheads read clear back over the tops of their heads.

It is astonishing how many members of the Assembly are hard drinkers—of Saratoga water.

This promises to be a long session, and adjournment will not likely be reached before the middle of next week.

Saratoga Springs, May 22, 1890.

NEMO.

LETTER FROM MISS ROSS OF THE CHINA INLAND MISSION.

The following letter, addressed to Mrs. Crombie, has been kindly forwarded for publication:—

God hath brought us to our desired haven, and we are glad. The journey was a happy one, all feeling sure that the Lord was leading all the way. Every need was provided for and we did not know one moment's anxiety. We spent an afternoon at Yokohama at the home of Mr. Austen of the Seamen's Mission who sent a friend to take us ashore, and there we saw our first of a heathen land. We also spent an afternoon at Kobe, and, as it was Sunday, had an opportunity of going to one of the native churches and listening to a very earnest sermon which, of course, we could not understand; but it was good to see so many people met together to worship God there in that heathen country, praying and singing praises to our God. The minister was a native, but dressed in European clothes; there were some fine intellectual faces among the men in the congregation and the women were bright and happy-looking. We visited several missionaries engaged in school work there, one in a boarding school for girls, where a course of study is pursued much as in the home schools, another was in a school for the wives of native pastors and evangelists. In the latter were about thirty young women. We also spent a day at Nagasaki and heard a very encouraging report of the work there from Mr. Spencer who has a school for boys and young men. He took us to see the girls' school also, but as it was a holiday we did not see the pupils. I cannot remember where the missionaries have come from; most of them were Americans, I think; nor can I tell what society or church sent them out. They very warmly welcomed us in all three places; we are all one in Christ Jesus and it never seems to occur to us that we might belong to different denominations.

Our first missionary work began on our second day in Shanghai, helping Miss Williams and Miss Palmer to get ready for removal to the new mission quarters. They were very much in need of help and the Lord sent us along just in time. We stayed there about two weeks and then another party arrived from England. Mr. McCarthy came to escort us, nine in all, to the training home here. The journey occupied about two days. Chinkiang was our first stopping place. There we spent the night at the house of Mr. Hutton, one of the China Inland Mission missionaries, meeting there

Miss Murray, the lady at the head of this home and a party of five ladies who were on their way to stations in Kiang-si. We met Miss Grace Irvin there, too. She is stationed at Chinkiang and very happy in the Lord's service. She does not look very strong yet. Miss Lucas is also at Chinkiang, bright and happy, though suffering yet and confined to bed.

As I write I can hear God's praises being sung down stairs by the servants at prayers, in Chinese, to one of our good old Scottish tunes.

To-morrow (Sunday) will be a very busy day here for those who can work among the Chinese; there are several services held in the chapel down-stairs, as well as classes for children and adults. Miss Murray tells us that a hundred more workers are needed for Yang-chau alone, and there are large cities up the canal a little way, where the Gospel has never yet been heard.

We have begun the study of the language, and like it very much. We hope to be able to speak for Jesus soon. My teacher is an unconverted man. He gives me a lesson of about three hours length each day. Won't you unite with me in prayer that as he teaches me these lessons, and reads over and over again some verses in John's Gospel, that he may learn the truth and be saved? He knows the way of salvation, I am told, but the truth has not reached his heart.

Some of our sisters who have just gone to Kiang-si were here only about eight weeks. Mr. McCarthy tells us that the best way to get more of the language is to use what you have. The sisters cannot say much yet but will use what they have, and study with a teacher at their stations. Miss Murray read us a letter from them to-day, full of praise to God for His goodness to them on their journey. We, too, can praise Him much for His great goodness in bringing us here, in keeping us so happy in Him that we are quite at home in China. We don't love the home land one bit less, although we don't wish to return and are never homesick. A hymn we used to sing very much on our journey comes to my mind now, especially the two lines, "Anywhere with Jesus is a home, sweet home." May He enable us to remember that and sing it when He may lead us into some of the hard places. One of our sisters who came here a few days ago, Miss Beadfield, has been privileged to suffer for Jesus, having been in Kao-yin during the riot, where the house was destroyed, and they escaped with only the clothing they wore. The Lord took care of them and provided for all their need.

To-morrow afternoon we meet to pray for our friends at home, the churches to which we belong, the Sunday schools, our pastors, the Sunday school teachers, and all the work at home. Throughout the week we meet every afternoon for prayer for the different provinces of China and for other heathen lands, but Sunday is set apart for prayer for the home-lands.

WOMAN AND HER POWER.

Mr. E. H. Blakeney, of Trinity College, in Cambridge, England, communicated the following to the *Quiver*: Do you know, I think the power of sympathy to be one of a woman's fairest and most goodly endowments. A delicate perception of where pain lies, and a readiness to heal its smart; a quickness to tell where soul and heart are troubled, and a tender anxiety to minister to their relief; an instant feeling to know where the mind is vaguely distressed and weary, and a sweet desire to refresh and gladden it. Talk of what girls are to do! Ah! did they but know where their truest power was hidden, and their strongest help needed most; were they only more willing to serve the cause of suffering humanity in those lesser and unobtrusive acts of daily charity, binding up the wounds of the sorrowful, and ministering to the needs of the careworn, what might they not yet effect! A woman's compassion! Pause a while, and think of all that is contained in these few words. Do you quite realize what is meant by compassion, or sympathy? They are one and the same word, meaning one and the same thing—"suffering along with;" not the callous or formal expression of regrets, often not felt; but the living, active evidence of the best feelings implanted in our hearts. And then, mark you, it is not only "compassion," but "a woman's compassion;" all truth, and purity, and honour; all tender and noble womanliness; all cheerfulness to the doubting and support to the weak ones; thoughts of peaceful homes, and happy, because they are useful, days; this—and this is not all—is bound up together in those simple words "woman's compassion." You are queens and rulers, women of England, in a truer sense than temporal sovereign or earthly potentate; queens, not of armies in the camp, or of councillors in state chamber, but of the affections of all sincere and faithful men; ruling, not with the rod of empire, but with the gentle, yet surely not less mighty, sway of kindness and of love. O you women, you women, when all around you is travelling together in pain and distress and sin until now, and crying aloud, "Come over and help us," will you suffer the very stones by the wayside to lift up their voices in mute appeal, and call unto you in vain? Whether in the crowded streets of your cities, or amid the lowly dwellings of the hill-side, there are those who daily mourn unpitied, and go down into the silence of their nameless graves unwept. Will you stop your ears to their voiceless entreaty, and pass by, unheeding, on the other side? Or will you not, with your tears of gentleness and pity, water the ground, and so make glad the solitary place, till the light again shine upon the earth, making the trees and flowers rejoice together on every side, as of old they did in Eden, that paradise of God, when first its gates were angel-guarded long ago?