

will still be retained in all its integrity by the church courts, for that sole purpose for which it was originally instituted and afterwards used, in the words of the old Act of Assembly of 1691, "only to make way for being called into a pastoral office."

**REMIT OF ASSEMBLY ANENT THE NEW BOOK OF PRAISE.**

MR. EDITOR,—Last General Assembly ordered "that the Book of Praise including the 150 psalms, selections and hymns be sent down to Presbyteries for consideration, with instructions that they report their views respecting it, etc." By a previous resolution the Assembly deemed it "desirable that some new versions and selections from the Book of Psalms should be incorporated in the new Book of Praise, and that the selections . . . should form the first part of the New Hymnal."

Lest your readers should be led to think, by the constant reference in the minutes to the Book of Praise, that it is the intention to publish only one book for the church, I wish to say that the action of the Assembly if confirmed by Presbyteries really provides for the publication of three different Books of Praise—one containing hymns and selections from the psalms alone, another containing hymns and the 150 psalms, without selections, and a third for the few who might wish to have it, containing the 150 psalms, plus selection from the psalms, and the hymns. A resolution proposed in the Assembly—that "in view of the fact that said book includes the whole of the psalms, it is unnecessary and undesirable that selections from the psalms should also be comprised"—was voted down. Sir, I presume to question the wisdom of the General Assembly in authorizing such a complicated and clumsy arrangement to furnish the church with a psalmody. I submit that there should be but one book for the whole church, as was the original intention of the Hymnal committee, and not three. Besides this arrangement being complicated it is expensive. The greater the numbers of different editions, or really different books that are issued, the more limited must be the sales of each, and the more limited the sales the greater must be the price.

It seems, however, very strange that a book of selections from the psalms should be again submitted to Presbyteries. The whole question, including the principle of issuing a book of selections, was before the Assembly of 1893. That Assembly voted down the Hymnal committee's recommendation that "selections from the psalms and paraphrases should be incorporated with the Hymnal," and instructed the committee "to include the entire psalter in the proposed new Book of Praise." This deliverance was sent down to Presbyteries last year to report thereon to last Assembly. Thus I hold that last year there was a square issue before the Presbyteries—Shall there be selections from the common versions of the Psalms, or shall the whole psalter be retained? Now, turning to the report of the Hymnal committee submitted to last Assembly, we find that 37 Presbyteries reported on the remit, and that 29 of these "declared in favour of retaining the whole psalter." Three or four of these may have expressed a desire for, or a permission of selections besides, but the great majority of the Presbyteries declared against a book of selections. Only eleven Presbyteries altogether; reported in favour of selections being made from the common version of the psalter. In the face of this the committee set aside the expressed judgment of the majority of the Presbyteries, and recommended the adoption of the wish of a minority constituting about one-fourth of the whole, and this is the recommendation which last Assembly adopted. I hold that the question of selections should never have come up in last Assembly if there had been a desire on the part of the committee to legislate according to the mind of the church. I do not question the right in law, of the committee to recommend as they did, and of the

Assembly to adopt and to send this question down again, but with all respect I question the wisdom of it. Moreover, if after Presbyteries have again given their opinions on this or any other question sent down to them, the Assembly following may decern contrary to the opinion of the majority there anent, it is pertinent to ask what is the use of it.

ALEX. HENDERSON.

Appin, Nov. 5th, 1894.

**AUGMENTATION.**

To help one hundred and fifty-two weak congregations to enjoy the services of settled pastors, who shall have a decent maintenance, is the work assigned the Augmentation Committee in the western section of the church for the current year. To secure this end about \$31,000 is required. The demands on the fund, in some parts of the North west and British Columbia, will be greater than usual on account of disaster which has in various forms overtaken many districts.

Each Presbytery has been asked to aim at raising a certain amount, and, in the circular addressed to Presbytery clerks, it is suggested that the sum thus assigned may be apportioned among the congregations within the bounds. Some Presbyteries have done this in the past with good results. The members of a congregation can give more intelligently when they know how much the congregation is expected to raise.

The committee has arranged for the visitation of Presbyteries by deputies in the interest of the Scheme. Some Presbyteries have been already visited, with good results. The Presbytery of Owen Sound has adopted a plan which is commended to the attention of other Presbyteries, viz., the visitation of all the congregations within its bounds in order to secure the hearty support of this scheme.

A leaflet containing information regarding Augmentation has been issued along with the November Record. Additional copies of the leaflet for distribution in pews, or otherwise, may be obtained by applying to the secretary, Rev. Dr. Warden, Box 1,839, Post office, Montreal. Dr. Warden will also supply special envelopes, if desired. Ministers and sessions are asked to interest themselves in securing for this fund a due proportion of what is raised during the year by their respective congregations for the Schemes of the church. Contributions from Sunday-schools, and from Women's and Young People's Societies, will be very thankfully received.

This work is good and important, and the amount required in order to do it thoroughly, is not large. There ought to be no word of a deficit next April. There will be none, if ministers and members of the church will be true to one another, and if the strong will realize the responsibility and the privilege of helping the weak. The making of a grant of \$100, or \$200, to a congregation is a very prosaic matter which does not lend itself readily to eloquence or romance; but the withholding of aid may occasion the spiritual loss that must come to a congregation left without pastoral care, or it may compel a faithful minister to do his work while in financial straits which takes the heart out of him. The Presbyterian Church is too strong, and it will surely be too wise, to accept either of these alternatives. D. J. MACDONNELL, Convener, Augmentation Committee.

Toronto, Nov. 9th, 1894.

**THE JEWISH MISSIONS.**

Dr. Reid has so far received very little money for our work amongst the Jews. The church generally is aware that Dr. Webster has settled, and is at work in Haifa, a town of about 6,000 inhabitants, 1,500 of whom are Jews, and situated at the foot of Mount Carmel. It was after a great deal of careful enquiry that Dr. Webster and the Foreign Mission Committee decided to begin there. The question was discussed

fully whether it might not be better to co-operate with Mr. Ben Otlet, in Jerusalem, and it was unanimously agreed that that would not be the best course. It is quite certain that if the entire discussion was made public all would agree that the committee's decision is the right one. This I say because there are some who are still advocating such co-operation and wondering why the committee did not agree to it. It was also under consideration whether it might not be well to co-operate with the mission of the Free Church of Scotland at Safed. That proposal is not finally disposed of yet. If the church would only contribute enough to send out another to be associated with Dr. Webster, then such an alliance would be possible, continuing Dr. Webster at Haifa, and thus unifying all Presbyterian mission work in Galilee. A great deal of thought was also given to other points, such as Aleppo, in North Syria, where there is a large Jewish population, but, after much correspondence and personal inspection, Haifa was fixed upon, and now Dr. Webster has his hands already full, ministering to the Jews physically and preparing himself to minister to them spiritually as well.

We have also Mr. Newmark employed amongst the Jews in the city of Montreal, where there are about 6,000 Jews, over 1,000 of whom, during the last year, at one time or another, attended Mr. Newmark's meetings. For both these missions \$3,000 only are asked this year. Last year less than \$1,000 were contributed by the church. Unless the interest is increased this modest beginning must be curtailed or entirely discontinued. It is well known that many Presbyterians who are interested in the conversion of the Jews, are contributing to outside enterprises whilst passing by the work of their own church. Would it not better, at least to sustain, if not extend, what we have undertaken? "I will bless them that bless thee." If there is a promise of blessing to them who bless the Lord's ancient people, ought we not to seek to place our own church in a position in which she can claim the fulfilment of this promise?

R. P. MACKAY.

**CHILDREN'S DAY QUESTIONS.**

MR. EDITOR,—Will you allow me through your columns to ask the Assembly's Sabbath School Committee for an explanation of one of the questions in the service prepared for "Children's Day" and presumably put to most of the Sabbath school children of our church? The question is: "In view of the great need abroad is there a reasonable division of our missionaries and our money?" And the children are made to answer as follows:—"While the need is more than 500 times greater in the foreign field than in the home field, yet out of every 651 Christian workers, 650 stay at home and one goes abroad, and out of every \$21 spent for Christian work \$20 are spent at home and \$1 is sent abroad."

Letting the question as to comparative need at home and abroad pass, the question arises what is meant by Christian workers? Evidently it is not used here as equivalent to "ministers," for out of the 1,094 names of ministers appearing upon the rolls of Presbyteries (including retired ministers and ministers living within the bounds without employment) according to the report of the Foreign Mission committee 24, (and that is exclusive of the 6 ministers employed among the Indians of the North-West and among the Chinese of the Coast,) have gone abroad. Thus 1 out of every 46 ministers of our church is abroad.

Still less can the term "Christian workers" as used in the above question mean *paid workers*. For while this term would add 168 students who spend part of the year in the field and 55 catechists to the ordained workers in the Western section of the church, and probably under 300 of these two classes both east and west, it would add 22 to the workers in the foreign field; thus raising the proportion abroad to 1 out of every 31 workers.

Does the term then mean all who in any way work for Christ, whether paid or not? Then it must include every Christian; and in that case it is to be hoped that the proportion stated in the answer to go abroad is far too high. If there are only 650 times as many Christians left at home as are sent abroad to work in the foreign field the state of our church is indeed deplorable, and the first thing demanding our attention is not the foreign field.

JAMES FARQUHARSON.

Pilot Mound, Oct. 27th, 1894.

**Christian Endeavor.**

**SOME APPLICATIONS OF THE GOLDEN RULE**

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Nov. 18.—Luke vi. 27, 28

The rule is very brief. It is simply this:—"As ye would that men should do to you, do ye also to them likewise." But though it is expressed in so few words, it is a precept which has many applications. Many rules have one or more exceptions to them. They are accompanied by one or more provisions. But it is not so with this one. It is not qualified in any way whatever. It provides for no exceptions. Men in every age and in every land may act upon it. Whenever they speak a word or perform an act which in any degree affects another individual, they should govern themselves by the principle of doing to others as they wish others to do to them.

We shall consider a few specific applications. If we make an error in judgment we do not wish to be too severely censured, for we feel that it is natural to err. So when another makes a mistake we should be lenient, if we are called upon to pronounce sentence. If a man be overtaken in a fault, we, who are spiritual, should restore such an one in the spirit of meekness, considering ourselves lest we also be tempted (Gal. vi. 1). If we do a gracious act we do not wish others to impute to us sinister motives. So if another has done an act of kindness, let us not sneer at it, and say that he is seeking popularity, or that he is paving the way into office, or that he expects some day to be well repaid for his generosity. Probably no such thought ever entered his mind, and we should be as chary of giving expression to such opinions as we would desire others to be regarding our actions. If we have committed some grave error either inadvertently or otherwise, we trust it will soon be forgotten, and we do not wish to be reminded of it again. So, if another has blundered, let us not proclaim it openly unless we are satisfied that some distinct and positive good is to be accomplished by so doing. We do not wish our own reputation to be blackened, therefore let us be very careful lest by any word of ours, the good name of another is traduced or defamed. If we have wronged another we hope to be forgiven, therefore let us be as ready to grant pardon as we are to accept it. If we are dull or stupid we trust that others will be patient with us, therefore let us not be impatient with the dullness or stupidity of others. If we are poor and require assistance we would be pleased to receive help from others, and especially if it is given without ostentation; so when we find others who stand in need of help, let us render what assistance we can, and let us do it in such a way, as not to wound a sensitive disposition. If you have anything to sell, it is not pleasant to hear a prospective buyer belittle it; if he make the purchase after a good deal of bantering, it is rather galling to us to learn that he went away and boasted of what an excellent bargain he had made. In our dealings with others, therefore, we should be as considerate and honest with them as we desire them to be with us. If we were surrounded by the darkness of heathenism, and knew that other people possessed a Book—a safe guide for this life and also to a better life beyond, would we not consider them selfish if they never brought it to us? Now, since we have the Bible in our hands, and since we know that that the heathen are perishing without its light, should we not do all in our power to carry it to them.

I will be seen that this rule runs counter to some others which are quite commonly accepted. Still, it should always have the precedence. Why? If there were no other reason than that Christ gave it that would be enough. But even if it had been given by an ordinary man, we would find it far more profitable to act upon it, than to set it at defiance. Let us place the Golden Rule side by side with such mottos as these:—"Every man for himself;" "Look out for number one;" "Treat every man as a rogue until you find he is an honest man." Suppose we all acted upon the principles set forth in these three sayings, what would be the condition of society? What greed, what selfishness, what suspicion, what utter disregard to the feelings of others would be displayed! What a Bedlam it would make of this world! Suppose, on the other hand, we always made the Golden Rule the governing principle in our conduct, what a change for the better would be witnessed! This earth would soon become a paradise like the heaven above.