

the sails that he may steer into port; as it is that the mason should place one stone upon another in the construction of a building. Yes, and the disciple of our Lord must, with steady purpose, build up his own Christian character; must go out of self, beyond self and above self, like the climbing perch, which in order to procure food, leaves its home in the water and makes excursions on land—an element very distinct from its native one. Let a man relax his purposes or energies and his condition will become that of the neglected field—full of noxious weeds which overshadow and kill the useful cereals. We sometimes meet old acquaintances after the lapse of a dozen years. With solemn sadness we converse with one; his desires, hopes and feelings are all carnal. The mind is darkened, mildewed and debased, and can be seen through his bleared eyes and death-like cheeks. Another is so full of prickles that we are pierced at every approach; he is undeveloped, like the spines on thorn trees, which are really undeveloped branches and which would disappear under proper conditions and cultivation. A third has grown into a crank. The principles of the Bible are to him secondary, for his own prejudices, narrow and bigoted, are paramount. A few sticklers make up his daily pabulum. Of course he is a pessimist, and everything in Church and State is wrong, but wrong simply because not fitting in with his contracted views. God save ministers from members of that stamp. There is enough of the devil in such to send a pastor prematurely to his grave, and the congregation to the verge of peril and ruin. Now such individuals are like fishes when out of water. They are in the air and are still dying for want of it. These men have developed but in the wrong way; developed down grade, as lower and lower they sank, beneath the high level of bright, joyful Christians. With what joy we grasp the hand of a fourth, who has been expanding, broadening, deepening and developing the Christian graces that raise humanity near divinity. For is not the likeness of Jesus Christ, our great Model, to be copied, however imperfectly? With such a one there is sweet fellowship and we can sing again:

"Our fears, our hopes, our aims are one.  
Our comforts and our cares."

Every one who is trusting the blood of Jesus Christ to wash away his sins should regard it as his business to consider the progress made in the Christian life—not so much absolutely, as relatively to what he was, say last June or last December. Can he truthfully say to-night, "I have greater love, higher joy, brighter hope, wider knowledge, deeper humility, clearer views, nobler aims, and stronger faith than during 1894?" If so he has been going forward and developing Christian graces. But whoever from Victoria to Halifax cannot, before God and man, declare it, with him there has been, not progression, but retrogression.

It is a great thing to be a Christian. What then is the use of indifference or sham in religion? Let us mean exactly what we say, and act with energy to carry out our meaning. In schools and colleges, pupils and students are toiling for the development of their intellectual powers. In sciences, arts and professions the workers never weary in developing their varied gifts for usefulness. Individuals are laboriously striving to become adepts in printing, sewing, sailing and painting. That is their business. Now it is the business, the duty of the Christian to develop with all care, labor and energy the fruits of the Spirit in the soul. It must be admitted, however, that thousands have failed in unfolding and beautifying those Christian characteristics which make their possessors lovely and lovable. And the Christians' neglect is coming back with vengeance on the Church. Why do men stand aloof from her? Why did an agnostic write to a minister lately, pointing the finger of scorn at members of Churches? "Ha! Ha!" said he, "there are your Church people, your Christians! I would not condescend to act such mean parts."

When in Inverness last year, I heard that one-half of the citizens of Glasgow were non-churchgoers. The Church is blamed because the masses will not meditate on God and His goodness, will not study His revelation, but will study with satisfaction the characters of Church members. The inconsistencies of Christians are more damaging than the effusions of agnostics. Now our Lord desires that our hates, doubts and fears should be met with heaven-born aspirations, love, faith and hope; that we should be dying unto sin and living unto righteousness, like a certain grass in heath lands that dies below as it thrives above.

Wonderful the effects of care and cultivation! Why, the largest and sweetest apples in this country were developed from small, sour crabs similar to those in the mountains of Formosa. Was not the peach an acid, if not poisonous, almond before it was transformed into a delicious fruit? Now, sour, bitter, irritable dispositions can be changed into sweet, lovely characters, and this should be done. But not by noisy, bustling activity; not by wishing, sighing, groaning, dreaming; and assuredly not by breaking up the family circle and spending night after night away from the home hearth, in man-organized societies. So far as the young are concerned, we seem to be living in a time of transition and reaction. There never was an age in which they stood so prominently forward. This fact should act as an incentive to the old to be up and doing, for what would be gained by simply having a change of leaders in the Church? In no age can the Church afford to be like Ephraim, "a cake not turned." God bless the young of every congregation; bless them in the ranks! But let them never forget that youth is not the age for calm, cool, sober reflection, and, if there is to be

progress in the whole Church, they must submit their judgments and opinions to those of maturer years. The Church should be a solid phalanx, in which young and old are marching together and deriving reciprocal benefits. Let any such distinction as a Church for the young, or a Church for the old, be obliterated, so that all may have fellowship together, may rejoice together, and be blessed together by the Spirit of the living God.

We would again call attention to the danger of increasing machinery. Plants will not develop properly if continually transplanted; animals will not develop if incessantly on the move, nor can Christians grow without rest and meditation. Now, meditation is the great lack in our Christianity this day. Think of the strong, bold, sturdy Christians of the days gone by when they meditated all the day! Think of the Christian characters of our fathers who wandered through glens and over mountains, meditating! All else is worthless to digest the soul's proper food. There must be meditation upon God's law! "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success." (Joshua i. 8). That is the nutriment that is to develop the Christian graces. Cereals contain food for the development of the body; creation affords supplies for the development of the intellectual man; but revelation is the heaven-provided nourishment for the development of faith, love, joy and patience.

Fellow-followers in the Lord Jesus Christ, look not then at the chaff-spread pages abounding in the chaff-colored covers at railway depots and on trains, for these will distort, deceive and destroy your moral capabilities. In this vast and fair Dominion overflowing with wonders in lakes, rivers, mountains, forests, earth and sky—wonders of interest and value that have never been conceived by the world's writers of fiction, do you then want to cultivate your intellectual parts? Do you want to develop the intellectual man? Then side by side with the development of the moral nature, study these wonders, dive deep down into these creations of God, and, instead of a depraved, shrivelled, weakened mind, an appetite will be whetted for these marvels, spread so profusely at our feet by the Divine Architect of the universe.

There is most assuredly room for great improvement in the tendencies of men's minds in the matter of selecting reading for growth and stability. What could be more charming or interesting than to pursue the study of the homes and habits of Canadian birds, fishes and reptiles? What more elevating or refining than the study of Canadian flowers in forests, fields and gardens? Surely a man would rise from meditation on these things more truly developed than he would after skimming over pages of sensational literature!

Many excuse themselves for their choice of reading matter by saying that they read the flip-pant, the frothy, to pass time. They should remember, however, that time is very sternly and really passing them, and that there is not a moment of it to be wasted. The period of probation allotted to each one on earth is brief enough, so that with the revealed Word to develop hand, to strengthen intellectual powers and capacities, the Christian should be developed very symmetrically.

As a church let us arise. Let every member within its fold strive to utilize the vast resources at his command for grappling with powers of evil, for gaining victory after victory over sin, and for advancing from glory to glory, even as by the Spirit of the Lord. Ignatius, looking at his approaching suffering and death, exclaimed: "Now I begin to be a disciple, nor shall anything, visible or invisible, move me so that I may attain unto Jesus Christ. Let the grinding to pieces of the whole frame, and all the cruel torments of the devil, only let me enjoy Jesus Christ." Nothing but Divine growth in the soul could enable a frail mortal to stand so firmly, and sing so cheerfully, when confronted by the horrors of agonizing death.

(3.) With evergrowing Christian principles, we are equipped to go forward crushing racial prejudices. Racial prejudice was the first barrier I had to encounter in North Formosa, and although much has been accomplished, it still lingers in the minds of the heathen Chinese. So much greater the reason that we Christians in western lands should free ourselves entirely from its trammels! Whatever we may hold theoretically, however much we may proclaim that God "hath made of one blood all nations of men for to dwell on all the face of the earth," unless this theory dominates our practical daily life, our pretensions become as sounding gongs or tinkling cymbals, and hinder rather than help the cause of Christ.

In this connection it may be well to notice that the sentence on page 44 of the second book of the Ontario readers—"long pig-tail hanging down his back"—referring to the Chinaman picking tea, should be eliminated; for, however insignificant that phrase may appear, it is unworthy of Christians to have it in a Public School Reader to be taught the youth. In the actual warfare of life, let us show that lakes, rivers, and mountains, languages, customs and flags do not divide the Church of God. Having gone around this globe once, and being now half-way round again, I declare that some of the best men I ever met were black-faced, thick-lipped, and woolly-headed negroes; others were Norwegians, Danes, Germans, French, English, Irish, Scotch, and still others, Americans, Canadians and Chinese. The Gospel of Jesus is for a field of world-wide magnitude, irrespective of dress, color and

nationality. Eskimo, stretch out your hand from beneath the cold snows; Hottentot, reach out from the hot sands, and all ye dwellers on this our planet, stand forth that we may hail you as creatures of one Creator! And all ye followers of Jesus on land or sea, we hail you as brethren under one blood-stained banner of Emmanuel. "In essentials unity; in non-essentials, liberty; and in all things charity."

(4.) Acting thus, we can go forward grappling living issues such as the social or industrial problem through its various phases and conditions. Some optimists may be blind to its existence, and some pessimists may regard the whole as insoluble; nevertheless it does exist and can be solved, indeed it is agitating the minds of men as never before. Capital and labor are now engaged in a mighty struggle. Each is marshalling its forces—forces new and varied—for upheavals, revolutions and changes. As the remotest corners of the globe have been gathered so closely together by steel bands, steam grey-hounds and electric currents, we hear the din of battle as it swells in colonies, fatherlands and ocean isles. The manual laborers' cry is coming up, "give us loaves before leaves, and time to think of heaven, if you invite us thither." Trade Unions declare that they are "voluntary associations of workmen in the same or allied trades, for mutual protection and assistance in securing generally the most favorable conditions of labor."

In addition, there are societies broadcast all over this land—Maccabees, Oddfellows and Foresters—all for mutual aid and benefit, the members declare. These may not appear antagonistic to the Church of Christ, but she has been the loser nevertheless. To thousands, temporal blessings appeal with greater force than the spiritual ones, hence the affections of men have been drawn from the Church of God and are centered in these societies. There are young men who will go through mud and rain to their meetings and sleep the Lord's day on their couches.

What should be the attitude of our Church now in the midst of such contending elements? Is she to halt, retreat or advance? The first means stagnation; the second, destruction; the third, progression, the thing to be desired. According to our great Leader's command, we are to be an aggressive body, and we do not intend to withdraw into hermitage or cave dwelling. We are to "go forward."

In what lines? it may be asked. In the lines of obedience to Christ our King. Why, let every man do his duty as a present citizen of Canada and a prospective one of heaven; for Christianity instead of divesting him of citizenship as a Canadian, invests him with authority to labor for the elevation of humanity. Some people seem to think that a Church member who is a Christian is to go about as a ninny-hammer and not even take a side glint at politics. Indeed! A Christian have nothing to do with what kind of men are in offices ruling over him; nothing to do with law-framers and law-executors; nothing to do with what concerns the welfare of one's self and country? Monstrous cant! It is now conceded that if Christians in the metropolis of England had risen up and demanded good municipal government, the cry, "Outcast London," would never be heard. Christians led the van under the banner of our glorious King Jesus, emancipating the slaves and setting the prisoners free in the West Indies.

Note what should be done in this London of twenty-five thousand inhabitants. Let every individual Church member labor to bring men to Christ, labor then to bring them together that their mutual interests they may consider in offices, shops, stores and factories. Let the individual Christian influence those around him, and every congregation act as a battalion to impress every family with the religion of Jesus. The high should step down to raise up the low; the latter should never jump up to pull down the former. In this way rich and poor, master and men, capitalist and laborer will come into personal contact, and consider anew their mutual interests according to Christ's laws. They will thus prevent strikes which arise from disputes between employer and employee as to wages, hours, number of men, piece-work and over-time. Strikes are demoralizing, dangerous and costly. One in Manchester cost the strikers and their masters \$1,900,000. London Christians should select honest men as representatives in city, Province and Dominion; then, with activity and determination carry out the Christian-framed laws. And instead of the usual strikes, capitalist and laborer, shoulder to shoulder with all other Christians will strike and strike, till the devil and his minions stand in awe, and flee away as the hosts of light advance.

London can do it. If so why not Toronto, Halifax, Montreal and Quebec? And if these, why not the Dominion?

Rise, Church members, to the greatness of the present hour—an hour pregnant with changes! Wonderful openings are at your doors; wonderful possibilities within your reach! Talk of Home Mission work! Here it is, grand and glorious. Don't be everlastingly organizing. People are "organized to death." Rather go out and fight for the kingdom—out into new lines with new life, new impulse, new power. Let the toilers in factories, workshops, and field; let the orphan, the widow, the aged, the stranger, the down-cast, the oppressed, the sorrowful, the sick and the dying, feel from actual touch that there are no man-established societies on earth comparable to the divinely appointed Church of God. Uter in their ears the old invitation, "Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." (Numbers 10: 29). Let a breath of the love of Jesus go from

you to them. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matt. 25: 40). Then, and then only, will the Church regain what she has lost, and march forward with ever increasing numbers of toilers and masters, hearty, eager and hopeful, singing, "Praise God from Whom all Blessings Flow."

(5.) Finally, we should go forward extending the Kingdom of Jesus. To do this, the Church must have a thorough conviction that it is pre-eminently her great work. We sometimes hear of "Home" as if antagonistic to "Foreign" missions. It is unfortunate that any one should lend even the shadow of appearance to such an idea. "I am not interested in foreign missions," says one, "we have enough to do at home." Now it is not what I, or we, think or like; the important matter is, What does God say? We have one question to ask any man or woman in the Dominion who shows no interest in the so-called "foreign missions." Are you a Christian, a believer in the Lord Jesus Christ? Then obey Him, and show your belief by your obedience. Let His command ring in your ear, "Go ye into all the world and preach the Gospel to every creature" (Mark, 16: 15).

If the words "Home and Foreign" are to be used, let them be rightly understood, so that Christians may think of the Lord's work in Canada, the Lord's work in Africa, the Lord's work in India, the Lord's work in China, the Lord's work in Formosa, the Lord's work clean around the globe. That is Biblical, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." (Psalms, 67: 1-2). This our church must grasp and hold tenaciously, so that every member will consider himself a missionary as in apostolic times.

There is cause for gratitude regarding our beloved Zion. Her ministers, as leaders of the people, are endowed with a broad Catholic spirit which I find refreshing as I go up and down the land. Let the Lord's work in every portion of the field be dear to us. Let us be broader than to have our sympathies merely on the part which immediately concerns us. It bespeaks narrowness when people in Canada cannot see the Eastern hemisphere; and the same applies to laborers there, if they cannot discern this country as part of the field. The whole church should follow with interest the work in Quebec Province, and the great Northwest should extend the work indeed, south to the Republic, north to the pole, east to Labrador, and west to Vancouver.

If wisdom is needed in extending the work in this country, it is equally, and perhaps more so, in heathendom. It is a dangerous belief that any one is good enough for heathen lands. There is a great deal of shrewdness shown in Presbyteries, when young men present themselves as candidates for the ministry. There is more than shrewdness often, there is shamefulness, manifested by vacant congregations in choosing one out of twenty applicants. In extending the kingdom of Jesus abroad, be not less careful than in Canadian matters. Inexperienced young men and women, you would not employ as laborers in Canada; do not ship them to eastern lands. Send drilled soldiers to do battle for the Lord, and do not bring mathematics to direct God, and tell Him in how many days the work can be done; but bring heart, head and hand to do valiant service for Him.

The work has been extending for fetish, demon, monotheistic, pantheistic and polytheistic worshippers have been won to the number of 100,000 in 1892, and 3,000,000 during this century. Still the Church must exercise great patience in the discharge of her duty. In truth it should be emphasized, that there must be patient waiting. Let her arise and gird herself to engage in the mighty contest, rise in the strength of Jehovah and advance with calm, majestic step, conscious of victory ere the first blow is struck. "In the name of our God we will set up our banners." If soldiers, not knowing the issue of battle, march under their leader through fields of blood to conquer, and they do, hark!

Forward the Light Brigade!

Was there a man dismayed? No.

If, I say, red coats thus proceed to meet the foe, with what renewed energy, enduring perseverance, and unwavering confidence should the marshalled hosts of Christ's warriors charge the embattled legions, knowing as they do that they shall vanquish all their foes, shall return as conquerors, shall display their banners engraven with a thousand victories, shall rend the air with shouts of triumph, shall "on the day of Jesus Christ" have glorified bodies raised which will survive the wreck of matter and the crash of worlds, and shall tread the golden streets of the New Jerusalem through a boundless eternity!

"All hail the power of Jesus' name!  
Let Angels prostrate fall;  
Bring forth the royal diadem,  
To crown Him Lord of all."

When the sermon was concluded the Rev. Dr. Wardrop gave out the hymn so appropriate to its theme, "Glorious things of thee are spoken," etc., which was sung heartily by the large congregation. The Assembly was then constituted by a brief prayer by the moderator; and the two clerks, the venerable Rev. Dr. Reid, and Rev. Dr. Campbell of Montreal, appeared upon the platform, the former being greeted by modest applause.

The roll being called, the Rev. Dr. Warden from the body of the Church rose, and in