

# The Presbyterian Review.

Vol. XI.—No. 45.

TORONTO MAY 16, 1895.

\$1.50 per Annum

## Homeward.

The day dies slowly in the western sky  
The sunset splendor fades, and wan and cold  
The far peaks wait the sunrise; cheering  
The goatherd call his wanderers to their fold.  
My weary soul, that fain would cease to roam,  
Take comfort; evening bringeth all things home.

Homeward the swift winged sea gull takes its flight,  
The ebbing tide breaks softly on the sand;  
The sunlit boats draw shoreward for the night;  
The shadows deepen over sea and land;  
Be still, my soul, thine hour shall also come;  
Behold, one evening God shall lead thee home.

## Christian Endeavorer—Rocks Ahead.

### For the Review.

A voice is heard from aloft in the rigging, "Rocks Ahead." Is it friend or enemy that speaks? The ship with every speck of canvas spread is scudding before the wind, proudly tossing from her ornamented prow the foaming brine. The sea is unknown, there is no chart, no guide showing where hidden rocks and treacherous shoals lurk unnoticed. The gallant men have no fear, for all is new, strong, up to date, well appointed. The captain may not be experienced, but he is self-reliant, bold, adventurous, and his sailors have never seen a craft so shapely, trim, sea-worthy. The breeze is strengthening, and may soon become a gale, yet never fear ye jolly tars whose home is on the deep, a friendly voice unseen sings out "Rocks ahead," that means, caution, steady, boys there is danger, take pains to avoid it.

The Christian Endeavor movement is the ship, with sails filled with enthusiasm, bulging out with popular favor, she has for a few years been sailing with phenomenal speed, over a smooth sea. Her captain, trust-worthy, diligent, laborious, has been assisted by an enthusiastic crew, loyal and obedient, every needed appliance is provided, and though the gale may stiffen or a hurricane arise there seems nothing to fear. But more than one friendly voice of warning has spoken, "beware, be wise, there are breakers ahead. Helm to port, not hard as yet, take in some canvas, lessen speed." "O timid friends, what dangers do you discern? tell us just what is to fear." We cannot, for you are sailing over new seas; new dangers are around unnoted by previous voyages, yet well we know that in the troubled sea through which lies the way to glory, there are dangers to be met, all will not be smooth sailing under pleasant skies. Human nature, like the sea and the sea and the weather is the same in all ages and in all places while it is ever changing. Our sanctified human nature is subject to special influences and is put off its guard by rapid success. By and by a lull will come, perhaps a calm, when with sails flapping against the yards, the ship on the unrippled heaving deep, still far from the haven, you will have time to take your reckoning and may find that though progress was rapid, advance was slight, and it may be necessary when the wind rises, to again take the opposite tack. Thus through human infirmity the cause of God has in the past traced a zig-zag course over the trackless sea of life.

The first direction in which danger seems to lurk is the social element. Societies not only unite individuals for a common object, but they put the members so far on a common footing. Straightway we have *sister Lucy* and *brother Randolph*. So long as the one object is solely aimed at and united action for the spiritual and temporal good of others is followed, all is well. But if *sister Lucy* does not associate with *brother Randolph* at other times and does not allow familiar intercourse, "she is proud." The result is inevitable, *sister Lucy* must yield or leave the society. So those less favored by social position largely con-

stitute our Christian Endeavor societies, social entertainments, sleigh drives, excursions, picnics are all well in their place; but should these be made the chief attractions to Christian Endeavor society, we may be told that in this way we hope to bring the ungodly under Christian influence. Here is the mistake. If a man goes to Christian Endeavor meetings for the pleasure of companionship and to have a good time, if he makes religious exercises an *entertaining pastime*, other company where the entertainment is not religious will be preferred by him when within reach because it better suits his taste. No social consideration will give religion relish for such a man though he may swallow the bitter pill because it is sugar-coated by sociableness and familiarity of intercourse among the members.

A second danger attending the Christian Endeavor movement is "there is money in it." The amount of money expended is very great railways encourage the huge conventions; printers send out thousands of "Golden Rules" and "Heralds" for the good of Endeavorers and much valuable reading is found there, but the profits enrich the publishers, also there is room for asking whether a more useful literature in the form of church papers and general magazines is not thereby supplanted. But there is money in it. Even all the expense connected with the meetings, the sale of newspapers containing accounts of the proceedings, all have a money value, which leads to great zeal without any regard to the spiritual good done. Money is lavished to let the world see "the Kingdom of God coming with observation." Is the Kingdom really advanced thereby? would there not be more real progress with less "show off"?

A third danger is to be found in the self-sufficient, intermeddling spirit which too often attends its operations. No longer are the Endeavorers to be put forth among the ignorant, the poor, the churchless and godless at home, but the Christian Endeavor organizations is to effect what churches have failed to do. The control of Sabbath schools and mission work is contemplated, the unification of all churches, social reforms, such as temperance, purity, woman's suffrage, international affairs, on all subjects with which the new movement feels called to deal. Politicians who are supposed to have influence but are not particularly prominent as Christians, are asked to help the movement as well as "popular" ministers. Every man of note who can add an additional attraction is utilized. The experience of the wisest men of God is of no account unless they are in harmony with the movement.

The society, which is but of yesterday, thinks to remove the obstacles all at once which for centuries the most godly men have mourned over and struggled with, yea and the gravest difficulties of national and international administration with which the sagest statesmen are confronted, will, it is hoped disappear as mists before the superior discernment of youthful Christian Endeavorers. True, the enthusiastic youths may not seriously think thus, but the danger is that they will not think, but will accept the exaggerated rose-colored statements of flattering demagogues and be carried to extremes before they realize what they are asked to do. Then the sunken rocks will get in their deadly work, and the misguided ship will be in danger of being stranded, wrecked, destroyed.

Other tendencies might be indicated. In all the churches the best and wisest men feel at a loss exactly to know what should be done. If wisely directed, kept from unspiritual formalities, and confined to the humble work of Christian beneficence at home, without attempting by united action to control governments, civil and ecclesiastical in the discharge of their proper functions, the movement may develop into an institution fraught with blessing. But if it falls into the hands of ambitious men of the world who will utilize it for their own low ends, we shall have to write over it "Ichabod, the glory is departed."

ON THE LOOKOUT.