

## Our Contributors.

### CONCERNING MEANS AND ENDS.

BY KNOXIAN.

No proper young man ever proposes to a young lady for the mere sake of doing so. An honest proposal is a means to an end. The end is marriage, provided the young lady's views are in that direction.

A young man blowing about the number of proposals he had made that never accomplished anything would, in sensible society, be considered a natural born fool. An older man who boasts about speeches that never accomplished anything in particular, is not much better. A speech is but a means to an end. If no end is accomplished the speech did nothing, and should be allowed to die in silence.

A vast amount of precious time is lost because people will not learn that public speaking is useless if it has no end in view. At nine out of every ten meetings you attend from the present time until March you will see one or two speakers put up without any earthly object in view so far as the audience is concerned. The man has nothing to say, and he says it. Perhaps it takes him a long time to say it. The people who manage the meeting could not explain what they mean by the performance. Possibly they are afraid the man who says nothing would be offended if he were not allowed to say it. All this waste of time and temper might be saved if people would remember that a speech is a means to an end, and if a speaker has no end in view he has no business to speak. All useful speaking has an end in view.

A sermon is but a means to an end. Why should anybody preach for the sake of preaching? Certainly there is no money in it, and if a man has no end in view when he goes into the pulpit, the amount of honour and respect that comes his way will soon be as small as the money. The only preaching that brings the lasting respect and confidence of decent, thoughtful people is the kind that has for its end the conversion of sinners and the edification of believers.

It is very difficult to keep entirely free from the delusion that a sermon is itself an end and not merely the means used to accomplish an end. You select your text—well, say on Tuesday, read it up critically in the original—if you can; divide it; get suitable matter and good illustrations to light the matter up; then write it roughly; then polish it up carefully; then you see how you can turn the whole thing upside down and improve it; then you re-write in the amended form and touch up in a variety of ways known only to the profession. By that time perhaps it is Friday. There lies the MS. on your desk. It has cost you many hours of hard work. Is that sermon, after all this labour, merely a means to an end? Certainly. If you cannot do some good with it in the pulpit it is no use to anybody. What does the world or the Church know or care about the manuscript on your desk? The only way you can make anybody care for it is to make somebody feel it.

Religious meetings are merely a means to an end. We hear much about Romish aggression and the Higher Criticism and several other things alleged to be dangerous. Is it not time somebody had reminded the Church that holding a meeting and calling it by a pious, high-sounding name is not necessarily doing God service. A meeting may be a tonic to one's spiritual nature; it may give us new ideas, new impulses and fresh strength, or it may be nothing more than a little pedestal on which people inflated with conceit exhibit themselves. A meeting is good when it does good, and only then. To be of any real permanent use every meeting should be conducted on the principle that it is merely a means to an end. The end should be kept steadily in view, and the means used should be the means most likely to promote the end.

Religious societies and associations of all kind are merely means—not ends. The Bible Society exists for the purpose of sending the Bible to all parts of the world; the Tract Society distributes tracts; the Young Men's Christian Association is expected to help young men in cities and towns to behave themselves properly; the Christian Endeavour helps on the work of the Church. Each organization exists and works for some distinct, well defined purpose. If trouble arises in any of them it generally comes from somebody who is trying to use the organization for a purpose other than that for which it exists. Perhaps he wants to make a little business out of an institution that never was intended for business purposes. Possibly he wishes to use the society as a pedestal on which to exhibit himself or something of that kind. Any kind of a religious society is only a means to an end, and if a society cannot give a fairly clear account of what it wants to do, and of the means it proposes to use in bringing about its proposed ends, there is neither room nor use for it at the present time. Nine-tenths of the success, the marvellous success, of the Christian Endeavour Society arises from the fact that almost any Endeavourer can tell you in a twinkling exactly what he wants to do. He says he wants to help his Church, and you instinctively say, "All right, go on and help the Church all you can."

It should not sound strange to say that even a committee is a means to an end. Judging from the number of people on committees who never do anything, the opinion seems to prevail that being on the committee is the end to be attained. Possibly this opinion is right. Committees

composed in that way do generally put an end of everything entrusted to their care.

A Church court is nothing more than a means to an end. A General Assembly, if not a means to an end, is a rather expensive institution. The end is of course the advancement of the Church's highest interests, and if the Supreme Court cannot do some earnest work in that direction it should—well, it should hold a diet of catechizing on itself. A dose of the medicine that some of its members give their congregations would not do themselves any harm.

A visitor entering a Presbytery, or Synod, or General Assembly, might not always be impressed with the fact that the Court is but a means to an end. Indeed he might be strongly impressed with the opposite idea, but still the theory is that the whole machinery, courts, committees and all, exists for the benefit of the Church. That theory is clearly stated in the Old, Unrevised Confession, but there are times and occasions when one feels he must go to the Confession to find it. However, it is a good thing to have it even there.

Everything in the Church is but a means to an end. The Church itself is a means to an end.

### NEED OF MISSIONARIES IN THE WEST.

There are over twenty students who propose to take the summer session in Manitoba College next year, and the H. M. C. of the General Assembly appointed them to fields in the North-West. But twenty-six missions are still vacant. After closing a number of fields for the winter and arranging for the supply of others within reach by the Arts students of Manitoba College, there are yet twenty-six vacancies. This is very much to be deplored. Never was the outlook in the West more hopeful. About 30,000 people found a home in the country during the past season. They have mostly gone to districts previously occupied, and they have strengthened congregations and missions. Continuous supply would soon give us strong congregations, but lack of winter supply will throw us back immeasurably. Let me give a few of the fields needing men.

*Crystal City* on the Pem. Mt. Railway was put on augmented list last week, offers \$700 for an ordained missionary.

*Killarney* on same railway, fifty families, 109 communicants—augmented congregation—offers \$700.

*Belmont* on the N. P. and Manitoba Railway, forty-four families, good district. Most anxious to get a missionary.

*Buffalo Lake*, important field, north-west of Moosejaw. Ordained missionary in charge last year did rare service. Shall neglect now lose us his work? Will no one volunteer to occupy this field?

*East Chilliwhack, B. C.*, on the Fraser River, fifty-five house holders, thirty-seven of them having families; church built last summer. Mission in good condition, but owing to past neglect and circumstances needless to state, lack of supply this winter means practically loss of field. Who will save us from this loss?

*Red Deer*, large wide field, between Calgary and Edmonton. Missionary in charge last summer leaving on account of ill health. Who will take his place?

These are fields picked out almost at random, no more needy than others that might be mentioned, such as Fort Frances on the Rainy River.

How can they be supplied? Are there not young and older men in the East without charge who could go west and give us six months, a year or more? We know there are; why then not go west? Why stay where they are treading on each others heels when there is room and work in the West.

The General Assembly has provided that students in theology from our colleges could supply missions for the winter, attend Manitoba College during the summer and return to their own colleges next autumn. Could not help come from the first and second years under this arrangement? Students of the third year could take their last year in the West or pursue the extra-mural course. Estimating from the numbers in attendance last winter, there must be about 140 students in theology in Knox, Queen's and Montreal Colleges; if even ten of these came to our aid they would render valuable help. Students going from Colleges in the East need not lose a day in the time of their graduation. Those in first and second years can return and graduate from their own colleges with their own classes; and to make this course easier still, the H. M. C. agreed to remunerate students at the rate of \$8 per week and board during the winter, and pay travelling expenses to the field. The salary of ordained missionaries is \$850 per annum.

We are anxious to supply these fields, because:—

1st. Souls will suffer by winter's neglect.

2nd. The work of the Church will suffer, and much of the means and labour expended on fields will be lost unless we follow up vigorously the efforts of the past.

3rd. We shall appear in a very unfavourable position before our own people and the world if we cannot care for our missions. The Roman Catholic Church cares for her people even up to the Arctic circle. The Methodist Church can find men for every mission, and other Churches can do the same; shall we confess that, with all our colleges and slow growth, we are compelled to leave our people without ordinances? Recently we heard a great deal about "this great Presbyterian Church," let not a glacial period in the mission field succeed the Pan-Presbyterian period in Toronto. There is

something wrong with the policy of a Church that has a sufficient number of men for its work and yet leaves its fields vacant.

4th. The last census did not flatter us; it showed that we increased about 31,000 East of Lake Superior in ten years, or at the rate of three congregations a year. It showed that we increased west of Lake Superior about 48,000. Things are not more promising for the East for the current decade. Neglect in the East in the early days cost the Church dearly, it swept her people in shoals into other communions and left her feeble and disorganized, if not dead, where she might have been strong and aggressive. Shall we repeat on a more splendid scale in the West an ugly page of our history in the East?

We respectfully ask anyone willing to help to communicate at once, and we shall be much obliged to any who will give us the names of any who could be likely to go west, whether they are students, ministers or catechists.

544 Church Street, Toronto.

J. ROBERTSON.

### NEW YORK CITY.

A SUNDAY IN THE METROPOLIS.—ELOQUENT DISCOURSES BY DR. HALL, IN FIFTH AVENUE CHURCH.

To give a description of this great city would require a volume, especially at present, while the 400th anniversary of Columbus is being celebrated, and it is just Americans who know how to do these things. New York city is an immense place, containing a population of nearly a million and a-half; among them are to be found people of every nationality on the face of the globe. And as they differ in race and religion so they also differ in worldly circumstances; some are very poor and others rolling in wealth. These parties are to be found in different parts of the city; the south-east portion contains more of the poorer class, whilst the northern or north-western districts have the wealthier and well-to-do folks. The rapid strides which the city has made will be seen from the fact that at the beginning of the present century the population was under 50,000. A large proportion of people are of Scotch-Irish descent; then of course the balance is made up of other nationalities. There is much genuine piety, and the Churches are striving to stem the tide of ungodliness, but much remains to be done. Rev. Dr. Parkhurst went down to the slums and dens of iniquity with a good motive no doubt, but it is a question whether his action was wise and prudent. There is surely much sin and unbelief in every congregation, and it is not necessary for ministers to descend to witness the loathsome sights that are to be seen in almost every great city. Rev. Dr. Rainsford is recommending clubs, and as against this Rev. Mr. Wilson, of Toronto, is denouncing clubs. Now what are poor sinners to do? There is only one cure for all these evils, which is, give them the Gospel. A former resident of Kingston, Ont., and curate of the Cathedral, was for a time Rev. Dr. Rainsford's assistant. I refer to Rev. Dr. Wilson, but he has joined the Divine healing party led by the Rev. Dr. Simpson, formerly minister of Knox Church, Hamilton.

I must pass over for the present many things of interest your readers would generally like to hear about, but as my main object in these notes is to give, however imperfectly, a few particulars of how Sunday was spent in this great city. There were many temptations; the advertised list of sermons on the great Columbus and the high reputation of the preachers were hard to withstand, but I went to what is now well known as

### FIFTH AVENUE CONGREGATION,

of which the famous Rev. Dr. Hall is pastor. It is a typical congregation, and through its now celebrated preacher has a world-wide reputation, and its members are equally well-known for their unstinted generosity to religious and benevolent objects. I had often heard of Fifth Avenue Presbyterian Church and had the privilege of hearing the then well-known but familiarly named John Hall. When serving my time to business in my native town, I recollect that commercial travellers, who in that country remembered the Sabbath Day, would often say that they always made it a point to stay over Sunday in Armagh and hear that young man, John Hall. When on a former visit to New York city, Dr. Hall's Church was closed, as were a number of other churches, so that, although I had heard him frequently before, I was sorry at not hearing him again. I think I heard the last sermon he preached in Ireland before leaving to take charge of his present congregation. If my memory serves me right he conducted the opening services in a new church in Magherafelt, County Derry.

### THE CHURCH

is situated on the corner of Fifth Avenue and Fifty-fifth Street, one of the best locations possible. It is an "up town Church," but in every city and in every country now the Churches follow the people. As this has been often done before I will not describe the Church, nor indeed could I if I so desired, but let me say that it is a grand church, in every way worthy of the distinguished divine, the pastor; and worthy of the people who think nothing too good to consecrate to the service of Him, whom they profess to serve.

### THE CONGREGATION.

Well, it is very much like other congregations where I have worshipped, larger than some, and smaller than others. The manly bearing, steady steps and reverent attitude of the members strongly indicate the race from which they are descended,