

most loyally, most utterly, most lovingly to work out the salvation of the whole community." And then we have a programme of what is to be done for the child, the youth and the adult. And amongst the objects affecting the adult that the Civic Church is to prosecute are these:

The formation of volunteer corps (and I suppose that would include Sunday afternoon parades).

The establishment of fire and life brigades. Providing the aged with tobacco and snuff. A minimum of saloons and these well conducted.

Good theatres and decent musical halls. Bands in parks. Honest and friendly Societies. Creation of Labour colonies. The direction of emigration. Free baths and wash-houses. Cheap transit by train and rail. Reformed funerals. Cremation. The poor man's lawyer. Cab shelters. Enforcement of law against smoke. Preventing the pollution of rivers.

These and many others of that kind form a magnificent programme for legislative assemblies, or municipal councils, or a joint charity commission to struggle with, and great results may be achieved; but to bring all these within the circle of church work is surely aside from its main purpose and lofty object. A church which spends its power in looking after mere creature comforts is not the church of the Lord Jesus Christ. The church is not for building on the outside. It is for promoting growth from the inside—not for decorating the circumference of human life, but for expanding and vivifying from the centre. Not for manufacturing but for vitalizing. It is not for fashioning crystals, beautiful crystals, that we are as Christians concerned about, but it is the planting of living gems of Christ life. It is not a mere *salve* we are seeking, but it is *salvation* we aim for. This programme would be quite consistent with the condition of things at Ephesus, when Paul said unto certain of the disciples there, "Have you received the Holy Ghost since ye believed?" and they said unto him, "We have not so much as heard whether there be any Holy Ghost." And a church that does not recognize the Holy Spirit in all its operations and put Him in the forefront of all its work, and holds Him as its central principle, at once unchurches itself; it may be a great improvement on the city council or house of parliament—it may be a great co-operation entity for good work, but it is no church. What shall we say of that feature of the programme that desires the church to establish and regulate saloons? Humor is the crackle produced by the friction of two utterly dissimilar ideas. That receives an apt illustration when we bring into conjuncture the church and the saloon—two ideas utterly dissimilar, and then do not our faces broaden and our cheeks wrinkle with the humor of the situation thus forced upon us? Where can we get the prayer meeting and the bottle to join hands? It is a spectacle for men and gods to laugh at. "Rescue the Perishing" and "Jesus, Lover of my Soul," cannot harmonize with the enemy that men put into their mouths "to steal away their brains," and damn their souls. There is here nothing to discuss. We have no time to talk to a man who avers that twice three makes 16. As to the rest of the clever journalist's programme, I see much to hope for, and wish success for, but I cannot presently see how it will help us to advance effectively church work—that is, within the church—but I see that many of its objects are most commendable to us all as Christian citizens.

(Concluded.)

The Templar: Keep your eye open for grand wriggle of politicians and their henchmen right after the vote. Plans are already laid to divide the temperance forces and lead portion of them off into the woods. Do not be fooled. Prepare to march straight to the front in undivided ranks, demanding the one simple, vital thing, the outlawing of the drink. No more side-tracks! No more evasions! No more wait!!!

Written for the CANADA PRESBYTERIAN.

BELIEF AND STABILITY.

BY O. H. WETHERBE.

However much religious liberals may sneer at some for their "hide-bound orthodoxy," it is a fact of no small importance that they who are staunchly orthodox are far more stable, as a class, than are the liberals. For it is undeniably true that a fixed belief in anything necessarily contributes to stability. On the other hand, he who is prone to unbelief, not only in divine but human things, is necessarily unstable. Very significant are these words: "If ye will not believe, surely ye shall not be established." (Isa. vii. 9.) A marginal note renders the passage thus: "Do ye not believe? It is because ye are not stable." This plainly indicates that unbelief is practical instability. And the history of nations, of churches and of individuals abundantly confirms the truth. When Israel cut loose from steadfast belief in God, His truth and ordinances, that nation became as unstable as water. And so it has been with those churches which were once thoroughly true to the Bible and to every known requirement of God, but little by little drifted away, drifted into unbelief and hence into instability. So, too, it has been with individuals. Think of those preachers who at first held firmly to an undoubting acceptance of the Bible as the word of God indeed. But after a while there was a slight loosening of faith in some declarations of the Bible, certain biblical doctrines. Instability in thought, in purpose, in theological position and public utterance soon began to manifest itself. We have only to glance at certain prominent cases, occupants of prominent pulpits and professors' chairs, to see how true it is that, as soon as those men began to question the plenary authority of the Bible and the authenticity of some of its utterances, they began a course of doctrinal, if not really and in the truest sense, moral instability. And the lesson is, if we would be thoroughly stable, intellectually, morally and spiritually, we must believe most thoroughly, steadily and obediently in God and His word.

Written for the CANADA PRESBYTERIAN.

THE INTERCOLLEGIATE MISSIONARY ALLIANCE.

BY MR. R. C. MURISON.

The aim of this Alliance is to encourage amongst students an active interest in, and as far as possible a consecration to, mission work, both home and foreign.

The Alliance met a short time ago in Victoria College, Toronto. There was a large attendance from all Ontario and Montreal colleges. The first meeting was of a social nature—addresses of welcome, with music, followed by friendly intercourse and refreshments furnished by the Methodist ladies.

On Friday, during the day papers were read by Mr. Milliken, of Wesley College, on "Christ and other Masters," being a comparison of religions; and by Mr. Wm. Cooper, B.A., of Knox College, on "Educational work in India." This paper evoked animated discussion, bringing out considerable diversity of opinion on the subject among the members of the conference.

Miss Lund, a returned missionary from Japan, gave a very interesting account of the present state of Christian work in that country and its prospects in the future.

In the evening representatives of the different churches gave brief accounts of the work of their respective churches. Principal Sheraton spoke for the Episcopal church, Mr. McDiarmid spoke for the Baptists and the Rev. R. P. MacKay, secretary of the Foreign Mission Committee of the Presbyterian Church, represented Presbyterianism. The Rev. Dr. Sims, pastor of the Bond St. Congregational church, spoke for Congregationalists, and the Rev. Dr. Sutherland, being unable to attend, the Methodist Church was unrepresented, in the evening meeting. Mr. Mahaffy, B.A., of Montreal, read a paper on "Advantages and disadvantages of missionaries adopting native customs."

Mr. Kelso, provincial secretary for neglected children, gave a very interesting account of his work and the regulations lately passed into law with respect to the care of neglected children. Mr. Kelso entered upon the duties

of his office a few months ago and anyone acquainted with cases of abuse or neglect of children should communicate with him.

Among other papers read was one of "Mission work among the Jews," giving a historical sketch of what has been done and is now doing among God's ancient people.

Mr. N. McPherson, M.A., of Queen's College, Kingston, read a paper on "Methods of finance abroad." These were referred to, the independent method of which the China Inland Mission was cited as an example; the dependent method in which aid comes directly from the home church; the self-supporting mission, like that of Mr. Duncan among the Indians at Alaska; the method adopted by educational missions illustrated by our own Trinidad Mission.

Mr. Eshoo, of Knox College, a native of Persia, who has had some personal experience among Mohammedans, discussed missions to that people.

The Rev. G. L. MacKay, D.D., our missionary to Formosa, preached a sermon in connection with the meeting of the Alliance in Bloor St. Presbyterian church on the Sabbath evening and gave some account of his work among the Chinese in Formosa. At the close of this service a farewell meeting was held in the school-room of the church and the Alliance broke up to meet again next year in Albert College, Belleville. On the whole the meetings were very profitable, the colleges of the different churches were brought into closer contact with one another, much was learned of the mission field, of the work, and many were stirred up to more earnest consecration in the service of the Master.

AN ELDERS' ASSOCIATION.

Sir:—Doubtless some consider that within recent times, church organizations enough and to spare have been established and that one more would be superfluous. It may or may not be so. At any rate, a suggestion and inviting an expression of opinion thereon should not be out of place.

Why not have "An Elders' Association" for every city and group of 5 or more country charges, each society having its officers and meeting quarterly to consider matters affecting the churches within the bounds of the respective organizations? There seems a need for just such a council, and it certainly would be beneficial for the elders to meet in friendly conference. The consultations had would be particularly helpful to the recently ordained, whereby they might profit by the advice of those who, through long service, are rich in experience. Besides consideration could be given as to the best means to adopt for assisting the ministers and carrying on the work of the church. Then there would be the encouragement if in difficulty, the zeal intensified, above all the inspiration of joint communion with Him who is King and Head, the seeking His guidance and supplicating His blessing. Brethren what think ye?

AN ELDER.

Ottawa, 5th Dec., 1893.

REV. ABRAHAM BEN-OLIEL.

Sir:—Allow me to call attention to the fact that the above named brother, a missionary from Jerusalem, with his wife and daughter, are in America, and visiting American churches just now.

He preached twice for us on Sabbath last. The subject of his morning sermon—"Prophecy as now being fulfilled in the Holy City"—was good; will fitted to strengthen the faith of all Christians. Few men are as well qualified to speak on the Jewish question, now manifestly coming to the front, as he is. He was studying with a view to becoming a Rabbi, when the Lord, at the age of twenty, laid His hand upon him and said, "Follow Me." For forty-five years he has been preaching the Gospel. He can speak as fluently in Hebrew as in English, and more so. He deals some hard blows to the higher critics. Mrs. and Miss Ben-Oliel both speak in public and do it well. They addressed our Mission Bands and Sabbath School with good effect. They will all likely be in Toronto this winter. Mr. Ben-Oliel's address is Germantown, Pa., care of Rev. D. M. Stearns.

J. B. EDMONDSON.

Belvidere, N.J., 6th Dec., 1893.

Christian Endeavor.

OUR TEMPTATIONS AND HOW TO AVOID THEM.

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

JAN. 14—MAT. 4: 1-11.

There is a trinity of temptations referred to in the text. The first is the temptation to gratify a bodily appetite; the second, to gain noble ends in wrong ways; the third, to win success by sinful practices. Perhaps no two men are ever tempted in precisely the same manner; nevertheless almost all temptations, no matter what their form, may be classed under one or other of these three heads, Dr. J. G. Holland refers to this trinity of temptations when he says:—

"Ambition, appetite and pride—
These throng and thrall the hearts of men;
These plait the thorns and pierce the side
Of Him, who in our souls again,
Is spit upon and crucified."

The greed for gain, the thirst for power,
The lust that blackens while it burns—
Ah! these the whitest souls deflower!
And one, or all of these, by turns
Robs man of his divinest dower."

The classification of the Apostle John is very similar to this:—"The lust of the flesh, the lust of the eyes and the pride of life" (1 John 2. 16). When we analyze the temptation which came to Eve, and before which she fell, we see that it can be summed up in this three-fold way. First, she saw that the forbidden fruit was good for food. That was an appeal to the lust of the flesh. Second, she saw that it was pleasant to the eyes. That was an appeal to the lust of the eyes. Third, she thought it would make one wise. That was an appeal to the pride of life. The truth is that there is scarcely any sin which we commit that does not bear some resemblance to one or other of these by which Satan tempted Eve. Fleshly appetites may assume many and varied forms; the hope of gaining renown may come in a score of ways, which are wrong; success may be promised by many methods, all of which are sinful, but if any degrading appetite be yielded to, if any questionable method of winning fame be adopted, if any measure of success be achieved by unholy means, sin is committed.

How can we avoid these temptations? Some temptations cannot be avoided; others can. If we have formed the appetite for strong drink, we can in some measure avoid the temptation to gratify the appetite by keeping away from the place where such liquor is sold, and by forsaking the company of those who indulge the appetite.

But there are temptations which cannot be avoided. They come to us when we are alone; they come without warning; they come unexpectedly. It is our business then, not to avoid, but to conquer. As Luther said, "We cannot prevent the swallows from flying over our heads but we can prevent them from building their nests into our hair." How can we conquer?

I. By having our minds imbued with the principles of God's Word. It was in this way that the Psalmist expected to conquer. "Thy Word have I hid in my heart that I might not sin against Thee." It was in this way that Christ met and foiled the tempter. But with the knowledge of the Word there must also be a willingness to obey it. Eve knew what God had said to her, but she trusted in the devil's word rather than in God's.

II. By realizing that God's eye is upon us, and that He is near to help and uphold. Others had been doing wrong, but Nehemiah said, "So did not I because of the fear of God." It was this sense of God's presence that enabled Joseph and Daniel to overcome their temptations.

When we look to Jesus we can reverently say:—

"Temptations lose their power,
When Thou art nigh."

J. J. Richter: Jesus is the purest among the mighty, the mightiest among the pure; who with His pierced hand has raised up empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.