

## Christian Endeavor.

## WINNING SOULS.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

MAY 14.—Prov. 11:30; 1 Cor. 9:19-23.

As we were considering under our last topic the meaning of true wisdom, it is appropriate that we should next consider the duty and privilege of winning souls, because one of the ways in which a truly wise man manifests his wisdom is in seeking to save others. As soon as we have found Christ ourselves, we should try to bring others to Him. Andrew had no sooner found Christ than he wished to bring, and did bring, his brother Simon. As soon as Philip found Christ he brought Nathaniel to Him. The woman at the well, when she learned who Christ was, ran into the city and said, "Come, see a man that told me all that ever I did; is not this the Christ?" These examples are worthy of our imitation. Of course we cannot win souls ourselves but we may at least hope to be instruments in God's hands of leading souls to Him—bringing them into a knowledge of the truth as it is in Jesus.

How may we hope to bring our fellow men to Jesus? (1). By speaking to them about the interests of their souls. But our speech must be seasoned with grace, with tact, with gentleness and with love. It is very certain that we can never lead souls to Jesus by assuming Pharisaic airs and saying, "Come not near me, for I am holier than thou" (Isa. 65:5). A fisherman cannot catch fish by simply splashing a rod into water. No man can attract flies with vinegar. We must, therefore, have tact and sympathy. It is necessary that we should study the character of those with whom we are dealing; that we should find out the channel in which their thoughts run; that we should ascertain their strong points as well as their weaknesses, and then kindly and sympathetically present the truth according to their several requirements. It is quite probable that we shall meet with some who are indifferent. Then we must try to find out something in which they are interested, and when we have done so we may, through that, find an entrance for the truth. Probably some will present objections. It is generally wise to treat objections with calmness and considerations; to discuss them frankly and then try to show the objectors that there is a sufficiency in Christ to meet all their requirements. All this requires tact and patience. However, we must try to find, not only acceptable words, but such words as will convey the exact phase of truth that the circumstances of the case demand.

The example of Paul in dealing with souls is worthy of special study. He became all things to all men that he might lead them to Jesus. He studied men, he ascertained what they believed, and then tried to present such truths as he felt they required (1 Cor. 9:19-23). (2). We may win souls to Christ by prayer. Let us pray that God would direct and help us when dealing with men; that he would enable us to bring to them the needed message, and that He would make the truth effective. Paul may plant, Apollos water, but God gives the increase. In the house of God, when the truth is being proclaimed we should pray that God would bring it home to the hearts and consciences of men; in the Christian Endeavour meeting when the topic is under discussion, we should pray that the arrow of conviction might pierce some hitherto impenitent hearts, and in our closets we should pray especially for those of our friends and neighbours who know not the Lord. Here we have a mighty agency when properly and earnestly employed. If, on account of our youth or inexperience, we shrink from speaking to men, we need have no hesitation in pleading with God on their behalf.

(3). We can do something also by our example. Whether we are aware of it or not it is a fact that we are influencing men every day by our example. We speak with voice, with hand, with eye. Our life may be like the Nile bringing riches to the bosoms of others, or it may be like the Dead Sea, withering and blighting everything it touches. Every day we preach a sermon by our lives. "No man liveth unto himself and no man dieth unto himself."

not in the fold. Here is a field for work and usefulness, coupled with a solemn duty. Why is it so much neglected? Here precept and example would tell with well nigh infinite power. Then there are friends and neighbours not brought within range of Christian influences. Who is to bring them to Christ if not Christians? It is to be feared that they too frequently hide their light under a bushel and conform to the practices of these unsaved ones, instead of letting their light shine before men that they may see their good works and thus be led to glorify their Father which is in heaven. Personal service would be owned and accepted of God. Employ it! and thus help to fulfil the motto: The world for Christ.

Then the Church at home has unnecessary luxuries in the shape of gorgeous temples, expensive decorations and architecture, and useless ritual, whilst our more unfavoured fellow creatures are destitute. I have no objection to refinement and elegance in churches, that is, if the Church is doing its full duty in other respects, but to have refinements and luxury at the expense of duty, is Christian criminality and is far from displaying the Christian duty of self-sacrifice which is the foundation of Christian ethics. I have read in the Christian Manual, and such authority is beyond question: "Thou shalt love thy neighbour as thyself." Christ uttered these words, and He was no theorist. His teaching was severely practical, and His followers are in duty bound to carry it out. Apply Christ's teachings to our Church organizations as they at present exist, and do we find them even approximately adhered to? To carry them out in the true spirit, the Church must always spend as much on its neighbours and for the extension of the Redeemer's Kingdom as it does upon its own local requirements. But what is the case? For every \$10,000 spent at home not more than one thousand is employed to spread the Gospel beyond our own national boundary. These things ought not so to be. Let Church pride sink and a holy purpose and devotion take its place, then we may hope to see the kingdoms of this world become the kingdoms of our God and His Christ. The world for Christ. Then the Church wastes much of the financial resources that it has. Take our cities, towns and villages and we shall find sectarian Churches only half filled, and each one of them with a stationed minister, where without any difficulty one "live" man could better do the work than three or four if the congregation would drop their sectarianism and in the highest sense become Christians. This would not only increase the general funds of the Church for missionary effort, but would lead to a spirit of Christian unity and brotherly love, which itself would be a means of making the Church more attractive to those who rarely, if ever, attend its services, and be a great power in doing good. May the Church be stirred up to a high sense of duty and to a keener appreciation of its solemn obligation to the world and to its Master, Christ. Then we may expect the W. F. M. Society's motto, "The World for Christ," is on the high road to being accomplished.

London, Ont.

## EXECUTIVE COMMISSION OF THE ALLIANCE OF THE REFORMED CHURCHES.

The Executive of the Western section of the Alliance of the Reformed Churches, holding the Presbyterian system, met this day in the lecture room of the Scotch Church, Fourteenth street, at the hour of 11 a.m. and was opened with prayer by the Rev. Dr. Wallace, of Sewickley, Pa. Dr. Chambers, the Chairman, presided, with Dr. Roberts, the permanent secretary of the Western Section.

A letter was read by Dr. Roberts, from the Rev. Dr. Waters, the Recording Secretary, stating that on account of severe sickness he was unable to be present. In his absence, Dr. Cochrane, of Brantford, Canada, was requested to act as Recording secretary.

There were present Rev. Dr. T. W.

Chambers, Dr. Roberts, Secretary, Dr. Cochrane, Recording secretary pro tem.; Principal McVicar, Dr. Warden, Dr. Cattell, Dr. Schaff, Dr. Baird, Dr. Ellinwood, Dr. Baker, Dr. Hodge, Dr. Wylie, Dr. Bryan, General Ralph E. Prime, Dr. Owens, Dr. Wilson, Dr. Wallace, Dr. Hutton, Dr. Cobb, Dr. Drury, Dr. Cole, N. S. King, M.D., Dr. Pitzer, Dr. Vass, Hon. James S. Cotheran, and Dr. Good.

Letters of regret for absence were read from Rev. Principal Caven, Dr. Van Slyke, Dr. Somerville, Hon. T. S. Griffiths, Mr. Boyce, H. I. Murdoch, Esq., Mr. D. M. Gordon, Dr. Phraner, Dr. Worden, Dr. Dixon, Dr. Hemphill, Dr. Richardson, Dr. Campbell, B. F. Hall, Mr. Philips, and Hon. H. W. Bookstaner.

The minutes of date September 20th and 29th, 1892 were read and sustained.

On motion of Dr. McVicar, the Executive expressed sympathy with Dr. Waters under his severe affliction, and the hope that he might be soon restored to health.

Dr. Roberts presented a report regarding the action of the General Council held last September in Toronto, on matters affecting the relations of the Eastern and Western sections, and submitted the list of members appointed on the Western Executive for the next four years.

Dr. Roberts read a letter from the treasurer, George Junkin Esq., of Philadelphia, resigning his position on account of the state of his health, which necessitated his prolonged absence in Europe, and transmitting the books and vouchers and statement of the moneys on hand. After consideration and expressions of sympathy for Mr. Junkin, Dr. Roberts moved that the resignation be not accepted, but that Mr. F. K. Hipple, 1340 Chestnut street, Philadelphia, be appointed Treasurer pro tem. This motion was duly seconded and agreed to unanimously, and Mr. Hipple's name added to the Western Executive Commission. Dr. Chambers and Dr. Roberts were instructed to prepare for the minutes a resolution of the deep regret of the Executive at Mr. Junkin's absence on account of the state of his health, and their hope that he would soon be restored to his usual vigour, and resume his official connection with the Executive, whose interests he had so much at heart.

The Treasurer's report and accounts were referred to a committee consisting of General Prime and Judge Catheron, who reported that after examination, they had found everything correct and the books carefully kept.

A statement of the amounts raised by the Western section of the Council during the past four years, sent by Mr. Junkin the Treasurer, was read by Mr. Roberts. He also submitted a letter from Mr. Turnbull, the General Treasurer of the Council, in reference to the finances, with a statement of the accounts for the past four years. After due consideration, the following recommendations, after having been passed seriatim, were unanimously adopted. It is recommended that this section inform the General Treasurer that it will be responsible only for one half of the actual general expenses incurred in connection with the work of the Alliance for the period ending July 29th 1892. It is further the judgment of this section, that the resolution of the London Council, in the matter of the sum to be raised for the expenses of the Alliance, was intended to cover both local and general expenses. In addition, it is also the judgment of this Section, that it should be credited, as shown by Mr. Junkin's accounts, with the sum of £207,17,8, on the new term of four years, commencing July 29th, 1892, and that ordinarily no more than £300 per annum can be expected from this Section for general expenses.

Dr. Roberts presented a statement prepared by the Treasurer, showing the sums contributed by the different churches belonging to the Western Section of the Council, during the past four years. In connection with this, he submitted an estimate of the amounts required for the next four years, 1892-1896, which on motion of Dr. Baird, seconded by Dr. Vass, was approved. The Secretary was instructed to notify the different churches, of the several amounts required of them.

Dr. Ellinwood presented a verbal report on behalf of the Committee on Co-operation in Foreign Missions. It was in substance that a conference, largely attended by the Committee, and representatives of the Mission Boards of several of the other Evangelical Churches had been held, on 11th January last, when many important points of mission policy had been discussed, with great profit and of much interest to those present. He stated that it was in contemplation to hold similar conferences in the near future. Dr. Chambers and other members of the Executive spoke strongly of the great service that this committee had rendered, in bringing together the different Evangelical denominations, to co-operate in mission work. On motion of Dr. Roberts, the following resolution was adopted:—"The Commission expresses its satisfaction with the statement made by Dr. Ellinwood, and empowers the Committee on Foreign Missions to invite co-operation of Mission Boards and other Christian bodies in the suppression of illicit trade in the Western Pacific."

Dr. Ellinwood, Chairman of the deputation appointed to wait upon the United States Government, in reference to the traffic in fire arms and liquors among the Western Pacific natives, reported that they had met with Mr. Foster, the Secretary, and had been very courteously received, that negotiations were now going on between the Governments of Great Britain and the United States, with a view to the traffic being ended, and that matters were assuming a very hopeful aspect. He intimated also that the Committee would in all likelihood take further action, as soon as they had heard from the minister in charge.

It was resolved that the following members of the Commission, represent the Alliance before the General Assemblies and Synods of the churches belonging to this section, in 1893.

Presbyterian Church in Canada, Dr. McVicar and Dr. Roberts; Presbyterian Church in U. S. A., Dr. Baker and Dr. Roberts; Presbyterian Church in U. S., Dr. Beattie and Hon. J. S. Cotheran; United Presbyterian Church in U. S., Drs. Wallace, Wilson and Owens; Reformed Church in America, Drs. Hutton and Drury; Reformed Church in U.S., Drs. Apple and Good; Cumberland Presbyterian Church, Dr. Darby; Reformed Presbyterian Church in U. S., Dr. McAllister; General Synod of the Reformed Church, Dr. Somerville; Associated Reformed Synod South, Mr. Boyce; Welsh Presbyterian Church, Hon. T. S. Griffith.

On recommendation of the Committee on co-operation with Foreign Churches, the following names were added to the Committee, and also to the Executive Commission, (if not already members thereof): namely,—Drs. Somerville, Dales, Miller, and Rev. T. H. Pugh.

Dr. Cattell reported progress on behalf of the Committee on the European Continent and Dr. Cochrane in regard to the Sabbath School Committee. On motion of Dr. Roberts, Dr. T. W. Chambers, the Chairman of the Western Executive Commission, was appointed to represent this Section at the coming Jubilee in May next, of the Free Church of Scotland.

Dr. Bryan, of Cincinnati, gave a cordial invitation of the Commission to hold their next meeting in the Second Presbyterian Church there. On motion of Dr. Cochrane the invitation was accepted, and the Commission resolved to meet there in October next, the date to be decided, after correspondence, by Drs. Chambers and Roberts.

The business having been concluded, the meeting was closed with prayer by the Rev. Dr. Good. T. W. Chambers, Chairman; W. H. Roberts, Sec.; Wm. Cochrane, Rec. Sec., Pro Tem.

New York, April 14th, 1893.

Friends are but the wider home-circle. They are the parents, brothers, children of the inner nature by the soul's elections—perhaps the true rudiments on earth of the home-circle which it will gather round it in eternity.