

At a meeting of the Presbytery of Lanark and Renfrew on 29th June, the translation of Rev. D. Stewart, of White-lake and Burnstown, was agreed to, he having decided to accept the call from Dunbar and Colquhoun's, in the Presbytery of Brockville.

We understand that Rev. D. M. Buchanan has accepted the call to St. Andrew's church, Lanark, and will be inducted on 28th July, at 2.30 p.m.

On the fourth of July there was quite a flutter of excitement at Chalk River, one of our missions in the Presbytery of Lanark and Renfrew. The occasion was the ordination of Mr. E. S. Logie, one of this year's theological graduates of Morrin College, who has been appointed missionary to that district, and who has already become quite a favourite with the people. There was a large and intelligent audience assembled, the majority of them being connected with the C.P.R. works at that point. Mr. Bayne, of Pembroke, preached an able and instructive sermon based on Matthew vi. 33. Then followed the solemn act of ordination, in which the people showed intense interest. Dr. Campbell, of Renfrew, addressed the minister and Mr. Knowles, of Alice, spoke words of counsel to the people. Then followed a scene of hearty handshaking at the church door, which spoke volumes for the popularity of Mr. Logie, and augured well for the success of his work in the interesting mission fields over which he has been placed. Everybody was happy and felt that it was a good day in the history of the Chalk River Mission.

HOW CAN THE CHURCH MAKE ITS INFLUENCE FELT IN THE WORLD.

BY REV. E. WALLACE WAITS, D.D.

We must go back to the commencement of the Church's history. How did it establish itself at first? There is no change in the Divine method. "As I was with Moses, so I will be with thee." God quotes Himself; whom else can He quote? As—so. History repeats itself; God repeats Himself. As was the past, so will be the future. That which is of man must perish, that which is of God abideth forever. Movements and institutions, born of mere human genius, and supported only by human ambition and power, must crumble and pass away; but that which is of divine inspiration, which is guided by the wisdom and upheld by the might of God, remains living through the roll of centuries and survives the changes of empires.

This essential strength of the Divine, and this inherent weakness of the human, find striking illustration in the history, during the last eighteen centuries, of the Church of Christ and of those famous powers and places which stood about its cradle. The mightiest empire the world has ever seen was that into which the Son of Man was born; the most splendid results of human learning and philosophy and prestige and power had been built up by the ancient world, when the first utterances of Christ broke upon the ears of a bewildered race. To-day these famous monuments of skill and genius have crumbled into ruins; the magnificent capitals, into which the messengers of the Cross entered, to meet with derision and scorn, have sunk into utter desolation; whilst the faith of the fishermen has become the mightiest power of modern civilization and thought, its doctrines moving the heart of the world and promising yet to win humanity everywhere to its feet.

How was this accomplished? Surely, this is a problem of history worthy of our study. For myself I think the true solution of this problem is to be found in the Acts of the Apostles and those deeply interesting records of which that book is a part. There we are confronted with the Divine element in our work. We are taught that in the Christian Church there is a Divine presence presiding over its activities. This fact must be ever recognized by the Church in her aggressive work. I have great respect for all those human elements which are brought to the altar of the Church of Christ. I rejoice that all that is beautiful in design, or exquisite in art, or costly in worth, or magnificent in character, can be hallowed by consecration to Christ. I am

thankful for the wealth that is poured, from year to year, at the feet of the Redeemer. I hail with deepest satisfaction the power of thought and learning and eloquence, which is in this age performing its holy ministry amongst us. I rejoice in every movement which improves our service of song, or renders more impressive our manner of prayer. I see with delight the correcter taste and more elegant skill which is rearing amongst us sanctuaries whose ministry of comfort and beauty are a joy and a power in our midst. But, beyond all these, the true life and power and glory of the Church are found in the presence of her Saviour, and in the inspiration of His Spirit.

In the Church at Antioch there were ministers whose names are a tower of strength in Israel. But the Holy Ghost said, beyond the devotion of Barnabas, more mighty than the polished culture of Luke, grander than the distinguished talents of Saul, God was with His Church. Very beautiful were the devotion and love and purity and magnanimous moral dignity of that Christian brotherhood, but the greatest and grandest thing in that Church was the presence of the "Holy Ghost."

I desire to call special attention to the fact that the Divine Spirit directed the activities of the Church. The visits paid by Paul to the centres of Grecian and Roman power and philosophy were destined by God to change the whole current of the world's thought and life: it was the beginning of a movement that will live through all time: it was the opening of an epoch in the ripeness of which the whole earth must find at last its millennium and its heaven. And the great truth for us ever to keep in view, is that the first grand missionary movements were of divine inspiration. It was in the heart of God that the great idea of the Church's mission to the world was born.

We, too, live in days of intense Church activity. Never before were Christians giving so much, or journeying so far, or labouring so widely to fill the earth with the light of Christ's Gospel. The one cry in which all the communities join is, the whole world for Christ. It is remarkable that all this vast activity has been of very recent growth. It was only as the nineteenth century broke upon the nations that Christendom seems to have realized in any adequate manner her responsibility in relation to the salvation of the whole world. Now, looking at this peculiar aspect of the Church life of our own times, it is a thought of intense interest, that in our untiring efforts to fill the world with the Gospel, we are carrying out a divine purpose, and working the fulfilment of a divine plan. If there is anything which should assure us that God is still with His Church on earth, that the unfaithfulness of His people has not been punished by the total withdrawal of the Holy Spirit, it is this general and ardent and quenchless longing for the salvation of the world, which has in our times entered into the heart of Christians.

He who in the sixteenth century stirred up His people to shake off the yoke of Roman superstition and bondage; He who in the seventeenth century moved our Puritan forefathers to suffer and struggle to establish freedom of conscience in this great country; He who in the eighteenth century mantled the Wesleys and Whitefield with moral power by which they moved the heart of England to higher impulses. He has spoken to us; He has called us to seek, to labour, give, and suffer for the conversion of the world to Christ. The thought of saving India had a higher birth than the splendid devotion of Carey; the purpose to fill Africa with the light and freedom of Christianity came of higher inspiration than the fearless courage of Livingstone and Moffatt; the mission to the South Seas did not originate in the lofty consecration of Williams; in the magnificent work which has now risen up in Madagascar, we trace a higher power than that of the prudent and gifted and honoured missionary, Ellis. God has inspired all these movements; He has given the fire that has been kindled in so many lands. So, in our Home Mission fields, the presence of the Holy Ghost is manifest in the devotion and courage and self-denial displayed by the members and missionaries of the Church.

The ancient world was struck with wonder, not only by the peculiar doctrines of the Christians, but also, and chiefly, by the marvellous moral change which this new faith wrought in its disciples. This religion was seen lifting up the degraded, purifying the unchaste, giving a lofty moral power of self-restraint, which raised its disciples to a higher platform of grand, unselfish, and unselfish life, of which, for ages, men had ceased to dream or speak. Superhuman graces seemed to clothe them that sat at the feet of Jesus.

In His servants much of His own purity and meekness and gentleness and love for others was produced. Men who had been all their lifetime enslaved by lust and passion, were seen walking in a new life and pursuing a holier vocation. So remarkable was the change wrought in the outward deportment of those early Gentile converts, that the Apostles could appeal to this holy fruit of their toil as proof of the divinity of the work. It was here in the grander graces of the Christian life that men felt a new power had entered into humanity.

I now come to the question, How can the Church make its influence felt in the world? As—so. As was the past, so will be the future. "Miracles of providence never lose their fascination and their value." This is God's voice to us to-day. As He was with the fathers, so will He be with the children. He is the same yesterday, and to-day, and forever.

Dr. Stalker says: "This is an age which needs a sign. Its religious teachers tell it, that of old God revealed Himself, and spake in miracles and prophecy. They tell it that many centuries ago He revealed Himself still more fully in His Son, and that in Jesus of Nazareth 'God dwelt among men.' The arguments are strong which can be brought forward in proof of these statements. But it is long since these things happened, and this age is doubtful of the evidence. Can you not show us God at work in the world of to-day? If there be a God, does He work no miracle now?" The age of miracles is not past. But they are moral, not material. "Greater works than these." "We profess that supernatural changes have taken place in us, and are taking place in us, by the operation of the Holy Ghost, who works, indeed, through our own will and effort, but is far more than they." "To us Jesus Christ is not dead; He is not a mere historical figure; He is alive; He is with us; He is in us, and we in Him. But, if these things are so, what is there to show for them? If these forces are at work in us, what are they effecting? They ought to produce a Christlike character. This is what the world is looking for." Our members must not live as other men; our ministers must walk with God. The eloquence of an unspotted purity will be more commanding than the most splendid gifts. Now, there is but one source whence these holy graces can come—the Spirit of not only to accept this as an article of God. And it were well for all our churches, creed, but to lean upon it with all the weight of our fears and hopes and responsibilities. There are hundreds in our Israel to whom the vices of this age are a sorrow and a sadness; men who sigh over the abominations of the city and the godlessness of the people. But it does seem as if some of our people lack this holy anxiety; they appear to feel but little and to do but little to save those around them. And yet God has revealed His will. He waits for us to win the world to His feet. Jesus is waiting for us to do our great work. Looking down upon us from His throne, He is ready, when we are, to lead us to the battle. Oh! that the divine purpose may take deep hold upon us; the world, the whole world must be saved; not a land must be left unvisited; not an inhabited isle must be passed over; not a single tribe must escape our notice. Men everywhere must be reached and saved and brought to Christ. Who of us can tell on what errands of holy service we might have been sent, had we been reader to go; who can tell what purposes of unwrought usefulness are yet in the heart of God waiting for us to rise up to such a state of spiritual life and purity that we can be entrusted with the mission. He knows how the masses can be reached; He sees how the savour of His name might be sent into thousands of homes in our great cities and towns; and He waits for His people to draw near to Him. The Church's strength and the world's hope are not in any of the agencies we employ, but in the Lord Jesus Christ. All power is given unto Him in heaven and in earth, and the great truth for us all to remember is, that just as we live near to Him will He give us power, and the august duty for us all to discharge is to live near to Him; to tell Him of our difficulties with this age; to ask Him to explain why it is that we are weak; to consult Him respecting the vices that sadden us by their swell and discourage us by their force. Once more, I repeat it, He knows how the masses of our world may be reached. He has the power to clothe His Church with majesty. But the moral condition of that majestic strength being given to us appears to be a loftier consecration and a more entire devotion to His service. He will repeat to us and fulfil for us His own gracious words: "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."



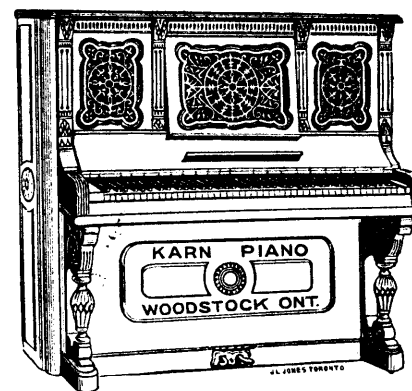
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