

Christian Endeavor.

PURE THOUGHTS, PURE WORDS,
PURE DEEDS.

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

March 24—Matt. 23: 25-28; Ps. 51: 6-10.

Thoughts, words, deeds—how closely they are connected! If the thoughts are impure the words are almost certain to partake of the same character, and the deeds are always questionable when they are prompted by impure motives. On the other hand, if the thoughts are pure, the words will be chaste, and the deeds will be honorable because the motives which lie behind them are commendable. But in the discussion of this subject we have to deal not so much with thoughts, words and deeds, as with the fountain where they take their rise. We have to deal not so much with the fruit as with the tree which produces it; not so much with the stream as with the spring from which it flows. If the spring be pure the waters will be pure; if the fountain be foul the waters which gush from it will be unclean. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. No fountain can send forth, at the same time, sweet waters and bitter.

From what source may we expect pure thoughts, pure words and pure deeds? From a pure heart. They cannot come from a heart which is base and degraded, indeed no one ever expects to find them there. They cannot come from a character which is only outwardly reformed, for in that case the heart has not been cleansed, and so the stream cannot be clean. "Out of the heart are the issues of life."

Our first and great concern, then, should be that God would create within us clean hearts and right spirits. Scribes, Pharisees and hypocrites might be satisfied with the mere form of godliness and with becoming deportment, but if we are honest with ourselves and honest with God, we cannot be. We know that God requires truth in the inward parts. In this connection we might quote the words of Spurgeon. "Reality, sincerity, true holiness, heart-fidelity, these are the demands of God. He cares not for the pretence of purity, He looks to the mind, heart, and soul. Always has the Holy One of Israel estimated men by their inner nature, and not by their outward professions; to Him the inward is as visible as the outward, and He rightly judges that the essential character of an action lies in the motive of him who works it."

If there be truth in the inward parts it will manifest itself in pure words and deeds. More than this—if truth be in the heart, then the Christian can mingle freely with his fellow-men, and though their speech may not always be seasoned with grace, he will not be contaminated by it; and though their deeds may not always be commendable, he will not be seriously affected by them. Rather indeed will the purity of his words and deeds influence his fellow-men for good. This thought has been illustrated in the following way, by an excellent writer:—"One summer day a few years ago, strolling for rest and pleasure near the mouth of the Columbia river, where there is a large rise and fall of the tide, I came, at low tide, upon a splendid spring of pure, fresh water, clear as crystal, gushing up from between the rocks, that two hours before had formed a part of the river's bed. Twice a day the soiled tide rises above that beautiful fountain and covers it over; but there it is, down deep under the salt tide, and when the tide has spent its force, and gone back again to the ocean's depths, it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ it will send out its streams of fresh, sweet waters even into the midst of the salt tides of politics or business. And the man who carries such a fountain into the day's worry and struggle will come again at night when the world's tide has spent its force, with clean hands, sweet spirit and conscience void of offence toward God and man."

The Bible furnishes many illustrations of the fact that when the heart is pure it sends forth pure thoughts, words and deeds, and that these influence evil surroundings for good. Job lived at a time when corruptions abounded, but though he mingled freely with men of the world he was not defiled—rather did he influence them for good. Paul, during his missionary expeditions was brought into contact with evils of every description yet he could say: "I have lived in all good conscience until this day" (Acts 23: 1).

the vessel's maintenance, a result which has given satisfaction to all and called forth an expression of gratitude from our Assembly. We therefore hope you will not be disturbed by the misrepresentations that we alluded to, and our fervent prayer is that you may be long spared to continue, in the providence of God, in the service of our Church, where it is almost needless to say you are honored and beloved by all.

On behalf of the Foreign Mission Committee, we are, with kindest regards,

Yours very faithfully,

JAMES GIBSON, Convener.

ANDREW HARDIE, ex-Convener

M. McDONALD, D.D., ex-Convener.

Melbourne, Australia, Dec. 4 1894.

THE DIVISION OF THE FUNDS.

MR. EDITOR,—With reference to the letter of Rev. Mr. Farquharson, of Claude, in your issue of last week, on the Division of the Funds, the Board of the W.F.M.S. thinks it desirable, with your kind permission, to publish a brief explanation in connection with the subject of that letter.

In a few cases, members of Auxiliaries have overlooked the fact that the W.F.M.S. is organized for Foreign Mission work only, and not also for Home Mission work and have attempted to combine the two. It is evident that the only result of such an attempt must be endless confusion in the accounts and consequent injury to the work. The Board do not desire to promote the Foreign work to the injury of Home work, but they think that the same organization cannot usefully or successfully do both, and they desired to urge upon Auxiliaries and their officers the importance of keeping them distinct.

If it is desired in any congregation to have a Home as well as a Foreign Mission Society there can be no objection, but while the same persons might be members of both they should be separate and distinct societies, holding separate meetings and keeping separate records of their proceedings. The meetings need not necessarily be on different days, but may follow one another on the same day if so desired.

Of course Mr. Farquharson is quite right in saying that contributions made for both objects after the announcement he mentions ought not to be applied exclusively to either without the consent of the contributors, but it is evident that such an announcement by a Foreign Mission Auxiliary was quite irregular and a departure from its constitution.

E. MACLENNAN,
Treasurer, W.F.M.S.

LINDSAY: This Presbytery held its regular meeting at Sunderland on the 19th. The Rev. R. Johnston B.A., B.D., of Lindsay, Moderator, presided. Mr. D. B. Macdonald, by appointment of the Augmentation Committee, addressed the Presbytery in the interests of that branch of the Church's work. He received cordial thanks for his address and was assured that the Presbytery will do its utmost to further the interests of the fund. Rev. Fraser Campbell, missionary from India, delivered a stirring address upon the various phases of the work there, urging increased liberality in the support of foreign mission work. He was thanked for his address, and promised continued and increased support. The Clerk read a telegram from the clerk of the Presbytery of London stating that that Presbytery had just sustained a call from St. Andrew's Church, London, to Rev. R. Johnston B.D., of Lindsay, and requesting a special meeting of this Presbytery to consider the same. The 12th day of March next was appointed for this purpose, and the meeting will be held in St. Andrew's Church, Lindsay. Rev. D. Y. Ross, Convener of Committee on Remits, reported. The following became the decisions of Presbytery: I.—Remits re graduating students, appointment of Jewish Committee, Aged and Infirm Minister's Fund, and Amalgamation of Committee; all approved. II.—The Remit on the Hymnal was dealt with as follows: (1) The Book of Praise shall contain the whole of the Psalms in the metrical version now in use (approved). (2) Selections from the prose version of the Psalms and other portion of Scripture for chanting (approved). (3) That the recommendation of a selection from the metrical version of the Psalms as a part of the Book of Praise be struck out. (4) That the hymns approved and adopted by the General Assembly be approved with certain emendations. (5) Scripture sentences (approved). (6) Every edition of the Book of Praise authorized by the General Assembly shall contain the entire Psalter. (7) No selections of the metrical version of the Psalms shall be published as a part of the Book of Praise. (8) Indices are recommended for the Scripture passages at the head of hymns and also the subjects of the hymns. The following were appointed Commissioners to the General Assembly: Ministers—P. A. McLeod, D. Y. Ross, D. D. McDonald, A. U. Campbell; and elders—Robert Ross, T. H. Glendinning, Charles Rennie and G. F. Bruce.—P. A. McLeod, Clerk.

with the erection and management of the schools, which they had been called upon to assist. A grant by the State upon this footing might be regarded as being appropriately and exclusively the expression of their value for a good secular education.

"The confinement, for the time being, of any Government measure for schools to this object we hold to be an imputation, not so much on the present state of our Legislature as on the present state of the Christian world, now broken up into sects and parties innumerable, and seemingly incapable of any effort for so healing these wretched divisions, as to present the rulers of our country with aught like such a clear and unequivocal majority in favor of what is good and true, as might at once determine them to fix upon and espouse it.

"As there seems no reason why, because of these unresolved differences a public measure for the health of all, for the recreation of all, for the economic advancement of all, should be held in abeyance; there seems as little reason why, because of these differences, a public measure for raising the general intelligence of all should be held in abeyance."

These were his last words to his countrymen a week before his death on the subject of "National Education."

Are they not, Mr. Editor, worthy of serious consideration? JAMES FRASER.
St. Mungo's Manse, Cushing, P.Q.

February 27th, 1895.

REV. DR. J. PATON'S VINDICATION.

[The following copy of a letter, kindly forwarded to us for publication by Rev. J. W. Mitchell, of Thorold, we gladly give to our readers as a full vindication of the good name and labours of a noble man, against whom, after he had left the country, the most unworthy insinuations were scattered broadcast.—Ed.]

PRESBYTERIAN CHURCH OF VICTORIA.
Assembly Hall, Collins St., E

DEAR DR. PATON,—Since your return from Great Britain and America we have learned with much regret that you have been made the subject of grievous misrepresentations concerning your position and mission in these countries as the representative of the Foreign Mission's Committee of the Presbyterian Church of Victoria. We are all the more pained on your account because we should have thought that your good name and the world-wide fame of your untiring and self-denying labours in the cause of missions would have been sufficient protection against any such slanders as have been issued. Under these circumstances we desire on behalf of the Foreign Mission Committee to express our sincere sympathy with you, and to assure all concerned that you have the perfect confidence of your committee, and also of our Church, as was shown by the enthusiasm of your reception at our General Assembly last month, and by the satisfaction expressed on all hands over the report you presented of your tour in Great Britain, Canada and the United States. It is quite true that during your absence while you were pleading in Great Britain for funds to maintain a new mission-ship, a motion was tabled in the commission of our Assembly last May, declaring that the scheme for running a new *Day-spring* had not been finally sanctioned by our Church, and that, therefore, you should not commit us in your pleadings, but that motion was lost in favour of another which referred the whole matter to our Foreign Mission Committee for investigation. The result of such investigation has been that the committee has unanimously approved of the scheme in question, and so has our General Assembly. In this connection it may be stated that our Assembly has simply proceeded on lines laid down some ten years ago, when you were commissioned to visit Great Britain for the purpose of raising funds to build a vessel, and your success then has been followed now by the raising, through you, of sufficient money for

NATIONAL SCHOOLS.

MR. EDITOR,—The very important and difficult question of national schools in a community of mixed religious denominations, I do not propose to personally discuss. I think, however, that in the present juncture of affairs in our country, it would not be amiss to bring before our Church, ministers and people the attitude of the late Rev. Dr. Chalmers under the difficulties of the same question. I therefore ask if you would kindly print in THE CANADA PRESBYTERIAN the following quotation taken from "Thomas Chalmers," a biographical study, by James Dodds, Edinburgh. William Oliphant & Co., 1870, page 367 et seq:—

"Chalmers, one of the earliest, and most active and ardent friend of universal popular education—his whole political economy hinges upon education—had for many years been revolving the question in his mind, especially when all those contentions were raging, which form what is called the religious difficulty. . . . Chalmers had to undergo a struggle, the most agonizing, between his own personal feeling of religion, his own ineffable love for the Bible, and his patriotic desire to see a more extended, and a more deep-flowing education amongst the whole masses of the people. It is no exaggeration to call his struggle agonizing, for I am assured that, about this very time (1847), he was a prey to the the most cruel doubts and perplexities, and would burst forth into exclamations of distress, 'Is it not a terrible thing to have the Bible kicked in this way out of the schools?' But after gathering all information, and weighing every aspect of the question, he came to the conclusion, generally, that the element of religion, most precious as it is, must not stand in the way of common national education.

"That, rather than this, it were better to leave religion to its natural guardians under God—parents, friends, ministers, and apply the national funds solely to the secular branches. The Government could only provide for the ordinary education. The Christian sects themselves were to blame, who, in their thousand hopeless splits, could not agree upon any common bases of Christianity, not the Government, which must legislate for the whole community, and could not subserve or truckle to particular sects and parties.

"This I infer to have been his final conclusion. It is thus that I read his last solemn testimony addressed about a week before his death to Fox Maule, afterwards Earl of Dalhousie, who was a member of the Government.

"It were the best state of things, that we had a Parliament sufficiently theological to discriminate between the right and the wrong in religion, and to encourage and endow accordingly.

"But failing this, it seems to us the next best thing, that in any public measure for helping on the education of the people, Government were to abstain from introducing the element of religion at all into their part of the scheme . . . leaving this matter entirely to the parties who had to do

cry to the careworn children of men, "Cheer up, cheer up, cheer up!" till we find ourselves responding in the words of one of the gifted warblers of our own species, "Can trouble dwell with April days?" And ere we know we find ourselves sitting breathless at the feet of another who sings to us new sweet songs of hope and peace and joy.

"Nature never did betray The heart that loved her; 'tis her privilege Thro' all the years of this our life, to lead From joy to joy; for she can so inform The mind that is within us, so impress With quietness and beauty, and so feed With lofty thoughts, that neither evil tongues, Rash judgments, nor the sneers of selfish men, Nor greetings where no kindness is, nor all The dreary intercourse of life Shall ere prevail against us, or disturb Our cheerful faith that all that we behold Is full of blessings.