

themselves to be called and the Church believes they are called of God. That God wants all whom He calls to go, believing that they whom He wants to go will be provided for, if they go in faith. That it is as much in line with God's will that there should be a definite salary as an indefinite one. That no change is needed in that respect. That we should expect from God generous supply, which is in line with all His dealings with His children. And may I not add that it is most honoring to God? Surely it is more honoring to Him that we should accept His leading—send out men whom we believe He has qualified to go—than that we should hesitate and say, "No, we can do nothing until we see where the money is coming from?"

Now when I have said all that, if you ask me whether our Church should take this step at this time, I hesitate and say, "I am not sure about it." It is not because times are hard. Times are never hard with God. It is simply because I do not know whether there is faith in the Church to prevent disappointments and harm. God's promises are in answer to faith. Without faith we cannot please Him. We need faith in the missionaries and in the people too. We ought to have that faith and ought not to lose this opportunity; but it is not enough that a committee of fifteen or twenty men should do this. The Church should act—go forward and the sea will divide. Is the Church ready?

THE RELATION THE SABBATH BEARS TO SPIRITUALITY IN THE CHURCH.

BY REV. JOHN BURTON, B.D.

MY view of that relation is expressed in one word—*necessary*; and my remarks will be an endeavor to substantiate that position. For the sake of brevity and of clearness it may be well to define in some measure at least our terms. In speaking of the Sabbath I am not concerned with any question as to its precise position in the calendar, whether it begins at eventide at midnight, or at cockcrow; or whether any other day would answer this necessitous claim; I find the week a practically universal division of time, and in all our Anglo-Saxon, Celtic or Latin nations its first day, from midnight to midnight, designated the Sabbath, or the Lord's day. I see no reason for disturbing that very general institution or for seeking another division, the Christian observance of which I hold to be necessary for continued spirituality in the Christian Church.

Spirituality is defined for me (Acts i. 5): "Power to be Christ's witnesses unto the uttermost parts of the earth." The mystic who would spend his time "in holy contemplation" away from the haunts of his sinful fellows is not witnessing for Christ to the uttermost parts of the earth; nor they who sing,

"Lord bless and pity us
Shine on us with thy face,"

with heart and voice, and continue with only parrot like iteration

"That the earth thy way and nations all
May know Thy saving grace."

I confess from childhood up to an inward grudge against Bunyan's pilgrim that in his eagerness to reach the heavenly city he left his wife and little ones in the city of Destruction. I strive the rather to fill the post in which Jesus by prayer left His disciples (John xvii. 15, 21), to do His work, that the world may believe.

In practical science we read of dynamics. A vessel has to be built for ocean transit, dynamical laws are considered; so much water has to be displaced, so much resistance must be overcome, according to these dynamic requirements, engines, furnaces, lines are built. Science loves learned names. In that word "dynamics" we may recognize *dunamis*, power. There are laws therefore of Christian power; or, if the learned name sounds better, Christian dynamics; for power, to witness is Christian spirituality or life; and for that powers development, I plead for the right use of the Sabbath as a necessity.

Suffer a little more skirmishing. There is an indescribable but very manifest character about spirituality, or Christian power; a marked contrast between mere performance, and the performance of power. The music box gives forth sweet melody and is delightful to the lazy mood of the evening hour after sultry toil; but the zither touched with living fingers has a soul unknown to the more complex mechanism. Witnessing for Christ is in truth a practical thing, but it is not a mere round of duty; it is the spontaneous outflow of the Christ life within. Dives may endure Lazarus at his gate, and patronize him with the crumbs, but "the name of a disciple" giving even a humble portion will be a benediction, under whose benignity the heart bounds with joy. Spirituality in the Church is not merely keeping its treasury full, erecting suitable places for worship, and providing all things needed for the orderly dispensation of all the ordinances; it is all this and more; not only the reunited bones with sinews and with flesh, but the life breathed through all; the living army of the living God.

All streams cease where the clouds drip not down their rain: the storm that sways the forest only stimulates the sturdy growth of the tree that has its roots deep and wide spread in the soil. The finite cannot continually give without constantly receiving; nor can power to witness be maintained without repairing the waste incurred in the exercise. The Church that has no Sabbath dies; the Church that misuses the day of rest becomes degraded. The Puritan Sabbath has been made the subject of many a jest; it had its forbidding aspects; but it nourished a race of men that knew whom they trusted and were

ready for his cross and crown to go to prison or to death. Whether our Sunday sacred concerts, solo singing, and endeavor to increase the collections by advertisements, will meet the agnostic tendency of the age and hand down to our children a heritage such as our father's bequeathed to us of stability and faith is a question I would earnestly press my readers to consider. Let me give an example—One of the elders of my first charge was the practical maker and owner of the village. An extensive tannery, grist and saw mills were but part of his business cares; and every employee was an object to him of personal interest. "What should I do without the Sabbath?" he more than once said to me; "I meet with so much misrepresentation in business, so much dishonesty in competition, incessant eye service and ingratitude day by day that at the end of the week I find myself getting hard, vindictive, distrustful, forgetful of the good people I meet and the fair treatment I receive. I need the Sabbath to tone up; and, thank God, I can generally go down to the office on Monday morning at peace with all, and kindly disposed even to the bad. I never allow myself to decide upon a lawsuit during the closing days of the week. The Sabbath brings me back to the better frame of mind. In that experience you have an entire volume of argument, illustration and application. Church life and individual do well to "read, mark, learn and inwardly digest." That friend was passionately fond of music; he felt the need of the Songs of Zion in the sanctuary; he had great taste for the æsthetic, but springs of life his soul longed for; the Sabbath was made for him, he used and enjoyed its worship and its hours; he lived more than by bread alone.

"Feed the flock of God" is a divine injunction, but time is needed for feeding purposes and feeding is not amusing. Food need not be unsavoury, but it is food, not "fixing," needed for nourishment, and the hasty or perfunctory performance of Sabbath feeding produces spiritual dyspepsia with all its pessimism, grumblings and lassitude, as surely as the hurried meal at the city lunch counters hurries the business man on to ruined nerves and health. I can see no hope for a progressive Christianity, the reception of power to be Christ's witnesses unto the uttermost parts of the earth, apart from a consecrated Sabbath. Pleasant Sunday afternoon, Sunday evening sacred concert services, may, with the Christian Sabbath sacredly kept, do something to interest the masses; but the use of such aids may practically duplicate the experience of an African mission which had freely dealt out blankets to the converts. A chieftain being refused a further supply went off to his tribe with the cry: "Good, no more blankets! No more Hallelujahs," and went back to his fetishes. No more concerts, no more crowds, no more five cent bits. Truly the old gospel in its living application to present needs, with its one day in seven specially set apart for its inculcation, six days for its manifestation, is still the most potent witness for Him who came to save lives for continued supplication for us and Who will come again when His bride is ready to enter with Him into the eternal habitation.

Gravenhurst, Ont.

THE YOUNG PEOPLES' SOCIETIES AND MISSIONS.

BY REV. J. S. CONNING.

IN the correspondence now going on in regard to the contributions of the young peoples' societies for missions, there seems to be some misunderstanding as to the plan of co-operation proposed. Perhaps a few statements from one who had something to do with the drafting of the circular referred to, and who does not speak from the stand point of either Home or Foreign Mission work, but of both, may be of service to those who are interested in the development of the missionary spirit among the young people of our Church.

Early in May a number of Christian Endeavor Society workers, desirous of advancing the cause of missions among the young people of our Church, met in Toronto to consider the best means of enlisting their sympathy and help on behalf of our own missionary schemes. These friends of the young people were convinced that a large proportion of their gifts was secured by extra denominational enterprises. After careful deliberation, a plan was agreed upon which, it was believed, would not only call forth the liberality of the young people, but would secure their loyalty to our own missionary schemes.

The plan proposed was briefly this:—Special fields, to be indicated by the Home and Foreign Mission Committees, should be assigned to the young people, toward the support of which their contributions should be directed. This plan, it was thought, if adopted by the young people, would be productive of good results, for the following reasons:

1. That it would help to cultivate the spirit of union amongst the societies.
2. It would secure that all funds would be applied to such work as is known and approved, and thus be in line with the motto, "For Christ and the Church."
3. It would be possible to get correspondence from the field chosen, which would be printed and distributed to all societies entering into the arrangement, thus bringing the missionaries and the young people into direct contact, to the encouragement and profit of both.
4. It would concentrate study upon the field chosen for that year, and thus, by changing the field from time to time, cultivate an intimate acquaintance with each of the fields occupied by our Church.
5. It would lead to more united prayer, and help to devel-

op an interest in our Churches such as would result in many more being sent to witness for Christ.

It was decided to issue a circular advocating the adoption of the plan by the societies, and indicating the fields for united prayer, study and effort for the ensuing year. Mr. Mackay, on behalf of his committee, suggested as a foreign field the mission in Honan. As secretary of the meeting, I was instructed to ask Dr. Cochrane to suggest a field on behalf of the Home Mission Committee. Dr. Cochrane's reply was as follows:—

"There is no difficulty in supplying the Christian Endeavor Societies with home mission fields to receive their contributions but really it seems to me that, in accordance with the General Assembly's instructions some years ago, all our Young Peoples Societies should give to the Home Mission Funds of the Church. If you remember, some years ago, a conference was held between the Woman's Foreign Missionary Society and the Home Mission Committee with a view to their giving to the Home Mission Fund a share of the \$40,000 which they annually give to Foreign Missions. On their refusal to do so, the Assembly then instructed the Home Mission Committee to form Young Peoples' Societies, whose contributions should in some small measure help the fund, as we received then nothing but the congregational contributions. Of course, we cannot compel societies to give for Home Missions, if they prefer to give for Foreign Missions, but surely in view of the fact that Foreign Missions receive as much from the Church as Home Missions, with some \$45,000 additional from the women, we should as ministers direct our Young People at least to favor the Home Mission Fund. If not, then the position is this: Foreign Missions receive contributions from all the churches, the annual contribution from the women, and contributions from the Christian Endeavor Societies; while on the other hand the Home Mission Fund receives only from the congregations of the Church, with a few Women's Societies and Young Peoples' Societies. This year, but for a special effort, we would have been deeply in debt, and unless the Church is seized with the importance of Home Mission work, which indeed is a source of prosperity to all the other claims of the Church, the work must be seriously curtailed.

"I do not think that many of our ministers remember the fact that the Assembly so decided, and instructed years ago, and drew up a constitution for the Young Peoples' Societies, or also they would do more for us at this time. However, if there must be a division, then the Muskoka or Algoma missions, or British Columbia, would be fields to recommend to the societies you refer to. I cannot see however how a circular can be printed to be forwarded to Christian Endeavor Societies, or Young Peoples' Societies, in view of the instructions of the Assembly."

1st. It will be seen from this letter that nothing was said about a *division of the funds* of the young people. It is the answer to a request as to whether the Home Mission Committee would agree to assign the young people a field. The question was never raised in our meeting. Surely the disposal of the funds is a matter for the Societies themselves to decide, and not the Missionary Committees.

2nd. In his communication to the press, Dr. Cochrane speaks of his letter to me as *private*. I did not so regard it. As I wrote as the secretary of a meeting of Young Peoples' Society workers, with a special request to him as convener of the Home Mission Committee, I naturally considered his answer official.

3rd. As Dr. Cochrane did not refuse to grant the request, but specified certain fields which might be recommended to the societies, his reply was understood to be a somewhat reluctant acceptance of the proposed scheme. That it was not more heartily endorsed by him was attributed to that characteristic zeal for Home Missions, which has accomplished so much for the Church, and for which we all admire and love him.

It was the intention, at first, to issue the circular to Christian Endeavor Societies only. But some workers in connection with other Young Peoples' organizations, expressed a desire to co-operate in the scheme. And so the circular was addressed to "Christian Endeavor and other Young Peoples' Societies." The circular *does not ask* that any Society of Young People, organized for the support of Home work, shall also contribute for foreign work. All that is asked is, that they shall be loyal to our own mission schemes, and that they shall contribute to the support of the work in one, or other, or both of the fields specially assigned to receive their contributions.

There seems to be a fear that the proposed plan will neutralize the action of the General Assembly in 1890, and also diminish the contributions of the Young People for the home work. It is difficult to see how the proposed scheme could possibly lead to such results. The societies are left in exactly the same position. Will the young people be disloyal to the Church, or will their contributions for Home Missions be diminished, if they are asked to support the schemes of our own Church instead of those of outside organizations, and are requested to contribute for the support of a specific field in order that they may have the benefit of direct contact with that field? Instead of a decrease in the missionary givings of the Young People, there should be a decided advance by the hearty adoption of this scheme.

Let it be noticed, further, that it is not the purpose of this scheme to confine the givings of the young people to missions. The other schemes may also look to them for help. As the circular states, "It is simply an effort to utilize to the best possible advantage whatever share of their contributions may be devoted to mission work."

Caledonia, Aug. 16th.