

ship would require £1,000 per annum, more than the old one, to maintain her and keep her floating. The Churches could not face that; and for that reason, and that alone, the *Dayspring* was not built, and the money for her lies in the Church's hands at interest. Will any man pretend that, if friends in Britain and Canada offer to raise that additional £1,000 per annum, I am not entitled to accept their offer, so far, and go back to my church and say, "Here is the money, and let us now build the ship!" However, I've not pretended that the Churches "authorized" this building of the vessel; on the contrary, the printed circulars distinctly state that, in the event of the ship for any cause not being provided, every subscription will be "faithfully returned" to the donors; and that will be done, unless by them specially allowed to go to the general work of the Mission. I make my "appeal" with a clear conscience; and with an absolute faith that a *Dayspring* ship is indispensable. Other arrangements have been tried and have either broken down or proved most unsatisfactory. The Mission Synod could not meet last year; and missionaries and teachers cannot be visited as required, without a ship of our own. Every mission in the South Seas finds this absolutely essential—the American, the Episcopal, the L.M. Society (as witness the magnificent new *John Williams* launched on the Clyde). And the three Nova Scotian mission families, in whose interests you write as if my work was opposed to theirs, are all of them as dear to my heart as they ever can be to you; and they too will benefit as much as all the others, if the ship be obtained; and they will suffer equally if the ship be not provided. You will not get from them any sanction for disparaging the proposal of having a mission ship all our own—provided only the fund is forthcoming. They know too well, as all on the island bitterly do, how much they and their families and their work have to endure at the hands of those who are "chartered" as trading vessels but have no interest in our Mission, or in any mission.

6. Your readers must form their own opinion as to the spirit which prompted "A Minister's" letter; and as to the *animus* of your remarks regarding my poor life work, I have neither time nor disposition to enter on further controversy, especially of a personal kind. But I can leave my vindication to God, whom for these thirty-six years I have striven according to my light to serve in living and toiling for the New Hebrides as I mean to do till I die.

I am, etc.,

JOHN G. PATON.

P.S.—In all appeals, I strongly urge that no one is to lessen contributions to their own missions by anything given to us; but that all must be over and above what they always give. I have every reason to believe that really is the case. From hundreds of places I do certainly know that the interest awakened by our visit has increased and not lessened contributions all round. In spite of your remarks, I still hope to see it proved that Nova Scotia (Canada) is no exception.

J. G. P.

"BRIGHTER AND MORE ATTRACTIVE SERVICES."

MR. EDITOR,—In the CANADA PRESBYTERIAN, of April 18th, Mr. Bell describes a form of service in the First Presbyterian Church, Buffalo, when he was once present, which, in his opinion, was very beautiful and appropriate. Of course, he would like all our churches to copy it as much as possible. He is anxious to see the services of our church made "brighter and more attractive," in order to keep hold of the young (of all ages), who are so liable to wander away to others where they can get them. I would make a remark or two on his article.

1. What "aid to devotion" is a bit of mere toodle-loodle-loo on the organ, while the people are assembling? It is nothing but a musical performance. Let people who are waiting for the service to begin, spend their time in reading, meditation, or silent prayer.

2. Why not let the congregation join in the anthem? "Suffer it to do so and forbid it not."

3. Why should people sit during prayer, and stand while a few sentences from Scripture are being read?

4. What is the use of speaking out, and telling all around you, every Sabbath, that you believe so and so? The "Creed" is a document worth very little.

5. What need is there of the minister reading the Ten Commandments, every Sabbath? Why should only the choir pray: "Lord, have mercy upon us, and incline our hearts to keep this law?" It seems to me that every one in the congregation needs to use that prayer. Why should the choir sing it?

6. What need is there of repeating the Lord's Prayer every Sabbath?

7. The anthem, the hymn sung only by the choir, and the Gloria, are, really, only a concert of sacred music.

8. The toodle-loodle-loo on the organ by which the church is "played out," is only a "roaring farce." What "aid to devotion" is it? Fancy the minister preaching while the congregation is dispersing! fancy a lawyer speaking while court is breaking up!

Of course, the whole service must not, at the very most, exceed an hour and a half. Well, then, the concert, the Lord's Prayer, the reading of the Ten Commandments, telling aloud certain things which you believe, chanting the Hundredth Psalm, the lesson from the Psalter, other passages of Scripture, the Doxology, the prayer before the collection, and other prayers, must take up a great part of the time. I suppose not much over twenty minutes can be spared for the sermon. The shorter the sermon, the more some would be pleased. Why should not the sermon be preached, instead of the toodle-loodle-loo, played, while the congregation is dispersing? Why not? I have no doubt that to many this arrangement would be "just utterly lovely."

Mr. Bell likes the music to form a very important part of the service. He says that it was so in the case of which he speaks. Well, one may get "too much of a good thing," and I, for one, believe that there was too much of it in that case. Mr. Bell approves of a quartette choir. It may help to make "such a beautiful form," but it is not much of an "aid to devotion."

I close with a suggestion of one means of keeping our young people (of all ages) from going to other churches. It is this. Let no passage in the Bible which speaks of hell be read. Let hell be kept out of sight in the sermon. You see there are so many who become angry when that horrid place is mentioned. Let us have only "light and sweetness." The "Creed" speaks of "the life everlasting," but says nothing whatever of the death everlasting. That settles the question. A few chromatrope pictures in the evening would also help to keep the children, old as well as young, from straying away to other churches. Why should not the eye be tickled as well as the ear. Why not?

T. FENWICK.

Woodbridge, Ont.

"Father" Scott, as he is affectionately called, formerly of Napanee, Canada, the Langdon, North Dakota, *Courier-Democrat* says, was honorably retired at a meeting of the Pembina Presbytery held in Drayton last week. He has been engaged in ministerial work for forty-three years, and has reached the ripe old age of "three score years and ten." He was elected as a delegate to the Presbyterian General Assembly which meets at Saratoga, N.Y., during the month of May.

Baron Hirsch, of late years, has divided his winnings on the turf between the London Hospitals. His winnings last year amounted to £7,500 but not to be behind his previous gifts he has drawn a cheque for £15,000, which has been divided between forty medical charities. The Baron's winnings by horse-racing in 1892 amounted to £35,000, without however, deducting the expense of keeping, and training horses.

Following in the wake of the great Moody meetings in Washington, meetings are now being held for children. These are under the direction of Miss Bessie Tyson, a lieutenant of Mr. Moody's. She went to Washington from Chicago, where she has been holding meetings for four months, in conjunction with Mr. Moody's meetings in that city.

Christian Endeavor.

LESSONS FROM THE LIVES OF GREAT MISSIONARIES.—(A MISSIONARY TOPIC.)

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

May 6th.

The lives of great missionaries supply such a wealth of incident and illustration that we can find something in them to help us whether we remain in Canada or go to the heathen; whether we are leaders in the church militant, or only common soldiers in the ranks. It has often been said that Jonah was the first foreign missionary. And so, if we begin with him we might learn that no man ever goes to Tarshish when God commands him to go to Nineveh; that disobedience brings sorrow, remorse and shame, and that obedience leads to honor and success. The Prophet Amos, who was almost contemporary with Jonah, might also be regarded as a foreign missionary, for though a native of Judah he prophesied in Israel. From his life we might learn that God can make use of a very humble instrument in carrying on His work, and that when God blesses an instrumentality it is sure to be crowned with success. Amos in his youth was only a humble shepherd of Tekoa, and yet he was honored of God in carrying on a great and important work. The same lesson might be learned from the life of William Carey, who might be regarded as a pioneer in modern missionary enterprises. When a young man he was a cobbler, and yet when his heart was inflamed with a desire to preach the gospel to the perishing heathen, and when he believed that God had called him to that work, he went forth in the face of innumerable difficulties, and accomplished a work which will tell mightily on all the ages.

A simple lesson, and yet a very important one, might be learned from the life of Moffat, the lesson that knowledge of any kind can be turned to good account. When he was a boy his grandmother often asked him to do chores. Like most boys he was not in love with choring, but his grandmother always insisted that he should do them, saying at the same time, "You never know what you may have to do in after years." When he was in the wilds of Africa and could not procure a mechanic to do work that required to be done, he often recalled his grandmother's words and felt thankful that she had taught him how to turn his hand to various kinds of work. The same lesson might be learned also from the life of Paul, the most renowned of all missionaries. It is not unlikely that when he was engaged in his missionary operations, he felt grateful that he had learned the art of making tent-cloth from goat's hair.

Further, the lives of all great missionaries teach us the importance of cherishing unswerving, implicit trust in God—in His faithfulness, power, wisdom and love. Carey, Judson, Duff, Livingstone, Moffat, the Gordons—in short, all the great missionaries were men of strong faith; men who believed that what God commanded must be done; what He had promised would be fulfilled, and that what He had spoken would be accomplished. It was this faith that enabled them to overcome difficulties, to surmount obstacles, to bear up in the hour of trial, to stand steadfast in the face of danger, and to meet death without a shudder.

Again we learn from this subject that enthusiasm begets enthusiasm. When Carey first mentioned the subject of missions his words fell upon hearts that were cold and steeped in prejudice. But as his heart was burning with zeal the icy hearts of his hearers began to melt, and their prejudice gradually dissolved. The outcome was that many of his auditors were soon as earnest as he was himself, and though they could not go with him, they followed him with their prayers and contributions. The story of Dr. Duff's visit to the churches of Scotland on his return from India, reads like a romance. His burning words called forth expressions of love and devotion, such as had never been heard in that country before on the subject of missions.

We shall conclude by mentioning three other lessons without enlarging upon them:—First, God's promises will never fail those who put their trust in them; second, if we wish to do men good, we must meet them in the spirit of love; third, it is not wise to despise the day of small things.

CHRISTIAN ENDEAVOR—NEW DEPARTURE.

We call the attention of our readers this week to the increased space we now propose to devote to this important department of Christian work. The column which we have for some years devoted to the treatment of the subject for weekly consideration in Christian Endeavor Society meetings has, we have reason to know, been of much benefit and highly appreciated. Our readers, members of the Christian Endeavor Society, or interested in it, will, we have no doubt, gladly welcome the additional attention which we propose to give to this department of work. It is necessary that we should at the outset let it be known for what special purpose this second column under the head of Christian Endeavor may be used. We desire, then,

- 1st. That it should be a means of communication among Christian Endeavor Societies within our own Church, as regards whatever objects or work they may be pursuing in common.
- 2nd. For suggestions as to the best methods of conducting Christian Endeavor meetings so as to keep up their interest, and also how to interest and bring into the society young people who are not yet members.
- 3rd. To suggest ways and means whereby Christian Endeavor Societies may most effectively assist the work of the congregations with which they are connected, and that of the church at large.
- 4th. To specify instances in which it is known that good has been done by Christian Endeavor Societies, or individual members of them, to the careless or erring, or of others who, by taking part in this work, have been led to devote themselves wholly to some form of Christian work.
- 5th. Very brief items of news of general interest as to what is being done by Christian Endeavorers, especially in our own Church in any part of the Dominion.
- 6th. Brief suggestions of anything which has been found specially helpful, or may tend to promote the personal Christian life of the members of the society or others, especially of the young.
- 7th. Testimonies to good received or of benefits conferred through the instrumentality of Christian Endeavor Societies or individual members in their capacity of Christian Endeavorers.
- 8th. For drawing attention to good Christian Endeavor literature, and ways and means of obtaining and circulating it.

Having said so much we now look to members of Christian Endeavor Societies connected with our Church to make this column specially interesting and beneficial to themselves. It is certainly capable of being the means of helping on this wonderful movement and stimulating and promoting the spiritual life of all connected with it. Let it be observed also, that as this is the whole amount of space we can assign specially to this particular work, brevity will be an absolute necessity in all communications and suggestions which may be sent us. Let quality and not quantity be the aim of all helpers in this work.

Dr. Clifford, the great Baptist preacher of Westbourne Park, London, writes to an English magazine:—"Christian Endeavor Societies are growing rapidly amongst the Baptists. No other organization combines so many attractive and necessary features. It gives a primary place to the cultivation of the devout life. Prayer and consecration are first, and always first. Personal effort is indispensable. The formation of habits of active sympathy and evangelical usefulness is encouraged. Indeed it is felt to be the 'one thing needful' to counteract the dissipating influences that abound on every hand in this pleasure-seeking age, to evoke sympathy with the Church and its institutions, and to promote a robust and useful piety."

A pastor, writing recently on the value of the Christian Endeavor Society as a pastor's helper, declared that its thorough organization supplied a possible lack of administrative power in the minister himself.

It has been well said that anybody that can do anything anywhere can do something somewhere in the Christian Endeavor Society.