

tion or consecration." Nevertheless forms for dedicatory or consecration services are very generally in use. Would it not be well to see to it that such services do not inculcate the popish doctrine of relative holiness? The above may serve to show the propriety both of revising our present Directory and bringing before the Church in some way those forms already provided, which are unobjectionable and may be used with profit.

The recommendations of the report speak for themselves. And it seems only necessary in closing to insist that, while by revising the Directory, and providing forms of service that may be used on sacramental and special occasions, it is understood that every minister is "left to his liberty as God shall direct and enable him in piety and wisdom to discharge his duty," whether this be done by free prayer and extempore exhortation, or in the use of forms whether prepared by himself or taken from other sources.

Dundas, Ont., Nov., 1896.

GIVING.

BY REV. EDWIN WILSON.

Your giving is the gauge of your love. The conscientious Christian examines the Word of God to get God's mind about right giving and doing. It is from this that he gets instruction for observing the Lord's Supper. Why not consult this wonderfully safe Book in reference to giving? There is no safety apart from its pages; if God's benediction is esteemed of value, God's Book is the only source of direction for His children for right living and right giving. The crying need of our Church to-day is "better livers and better givers."

Two questions might be propounded by our usually grave, but not always wise elders, to every one seeking admission into the Church, What are you going to do? What are you going to give?

Perhaps you have read of the man who gave \$1,000 to the lawyer to save his land, \$100,000 to the doctor to save his body, and ten cents to the preacher to save his soul. Doubtless also you have heard of the man who would neither do nor give anything for the Lord's work. His pastor asked him if he would not take part in the prayer meeting? He said, "No, the dying thief never did." "Well," said the pastor, "won't you visit the sick?" "No," said the man, "the dying thief never did." "Won't you give something for the Lord's work," said the faithful man of God? "No," said the man, the dying thief never gave anything." "Well," said the pastor, "do you know the difference between you and the dying thief?" "No," said the man, "I do not." "I will tell you, then," said the preacher, "he was a dying thief, and you are a living one."

Paul says, Ephesians v. 1, 2, "Be ye followers of God as dear children and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God as a sweet smelling savour." Here we see the apostle's exhortation by the Holy Ghost is to follow God, Christ being set forth as the visible example, who gave Himself for us an offering and a sacrifice to God. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." This Scripture presents the thought of God as a giver, God loved and He GAVE. We believe and have. If illiberal and penurious it is a grave question as to our believing and having.

A few simple thoughts are suggested to govern the child of God in giving:—1st. Give gratefully. Jesus said it is more blessed to give than to receive. Not as a hardship, not grudgingly, not as a duty merely, not because you ought to, not because some one said you ought to give, but out of an overflowing heart as to Him from whom all blessings flow.

2nd. Give Voluntarily. This you will be sure to do if you give gratefully. Don't wait for the deacons to solicit your subscription. Gladden the pastor's heart by going to him at the first of the year and saying to him: "Pastor, I am going to give so much a week for the year 1897." The pastor's begging sermons will never grate harshly on your sensibilities if you have forestalled his asking by your spontaneous giving.

3rd. Give Proportionately. Not in proportion to what others give but in proportion to what God has given you.

4th. Give Systematically. Not at random; not when you feel like it; plan for it as you plan to purchase something for yourself. Observe the Holy Ghost's directions in 1 Cor. xvi. 2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered." Plan for it with God in your plans.

5th. Wisely. Do not of necessity give to every object for which you are solicited; discriminate, weigh the arguments offered, pray about it, go to God for wisdom, for He says: "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." Give, but wisely.

6th. Promptly. Don't hesitate when you are sure of having the Lord's mind. The King's business requires haste. Delays here may be baneful in their effect upon those to whom you ought to give. The reflex effect upon yourself is hurtful. Give promptly.

7th. Give Cheerfully. Why? For God loveth a cheerful giver, 2 Cor. ix. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.

Let these simple lines suggest better ways, better rules, a better, more intelligent basis for your giving. If you want blessing to grow out of your giving get God's mind for your guide. Let your giving be characterized by spontaneity.

If you are a child of God and look with misgiving upon the methods often employed by the Church in gathering funds for the Lord's work, set the example of scriptural giving, and give from a heart overflowing with love: Gratefully, Voluntarily, Proportionately, Systematically, Wisely, Promptly and Cheerfully.

Springfield, Nov., 1896.

SYNOD OF MANITOBA AND NORTH-WEST TERRITORIES.

This Synod met in Knox Church, Winnipeg, on the evening of the 10th ult. After devotional exercises and sermon by the retiring Moderator, Rev. Alexander Matheson, of Springfield, the court was constituted, and, on motion of Rev. Principal King, the Rev. Joseph Hogg, of St. Andrew's Church, Winnipeg, was unanimously elected Moderator, who returned thanks for the honour conferred upon him by his brethren.

SECOND DAY.

After an hour spent in devotional exercises it was agreed that as last year the travelling expenses of members of Synod be equalized and a committee was appointed for that purpose.

A report was presented from the trustees of the Nesbit Academy which showed that for want of a suitable building no girls' school had as yet been established. A committee on this report subsequently recommended that a beginning of teaching work should be made before a building was procured. The assets of the committee amounted to \$2,821.

Rev. Principal King reported for the committee on the maintenance of Manitoba College by the Synod of Manitoba and the North-west Territories and British Columbia. The report was a cheering one, the amount contributed for the College by these Synods during the past year being almost double that of a year ago. On the year ending May last \$5,276 was the amount given for this object, of which \$4,816 came from the Synod of Manitoba and the North-west Territories. This amount included interest on \$1,200 given by the United Presbyterian Church of Scotland for theological education. After paying certain salaries there was left a balance on hand of \$354. Contributions from individuals and con-

gregations had increased materially during the year, as for instance \$540 to \$550 more of such contributions had come from Winnipeg this year than last. The Board of the College, on the recommendation of the committee, had agreed that the contributions of individuals and congregations of the Western Synods should go to the maintenance of the College as a whole and not for the Theological department only. The Endowment Fund now amounts to \$46,715. The general work of the College Dr. King reported as excellent. The number of students last year, inclusive of twenty-seven or twenty-eight in theology, had been over 200, and this year by Christmas there will be that number, not including those in theology, and of that 200 probably sixty will have study for the ministry in view. Although the students of Manitoba College had those of four other colleges to compete with, they had carried off almost the half of the money value of the scholarships awarded at the university examinations. Several members of Synod spoke in warm terms of the work of Dr. King and his fellow professors, and expressed sympathy with Prof. Hart in his illness and absence from the work for the time. A committee to which this report was referred subsequently reported along the line of Prof. King's remarks and report. At this stage it was intimated that the time was near when another theological professor should be appointed to the College. Thanks were felt by all to be due to Rev. Professors McLaren, D.D., F. R. Beattie, D.D., of Louisville, Kentucky; and Dr. Adam Smith, Glasgow, for their valuable services.

The evening was given up to the consideration of and addresses upon the Foreign and Home Mission work of the Church. In the absence of Rev. Prof. Hart, Prof. Baird presented the report on Foreign Missions. Other speakers were Rev. M. C. Rumball and D. Carswell. The Home Mission report, a most interesting one, was presented by Rev. C. W. Gordon. In the Synod are 111 missions, 440 preaching places or stations, an average Sabbath attendance of 13,123; 4,077 Presbyterian families; 1,463 single persons and 5,359 communicants. These stations contributed \$30,000 for the support of ordinances, and in their aid the Home Mission Committee of the Church gave \$16,500. Rev. Messrs. D. Munro, Carmichael, Lang and Ross, of British Columbia, gave addresses. The latter said that in places the condition of things spiritually was very bad. The Church was making an impression; the country was better morally and spiritually than it was ten years ago. There were great difficulties, but the work was most interesting. Men of ability, not boys, were needed for the missions.

THIRD DAY.

An appeal case occupied the chief part of the forenoon of this day. Dr. DuVal reported for the Committee on Church Life and Work, and on the following day a committee to which this report was referred reported upon it. The subject of arrears in salaries was fully discussed in connection with a report presented by Rev. Mr. Farquharson. The Home Mission report was discussed faithfully at length and several important recommendations approved of. During this discussion, and on several occasions during the Synod, the invaluable services of Rev. Dr. Robertson were referred to.

At the evening sederunt the report of the Committee on Sabbath Schools was presented by Rev. Alexander Hamilton, of Stonewall. Including five Indian schools, 182 out of 206 known to exist reported. The report was encouraging and showed an increase of thirty-three per cent. Mr. Hamilton dwelt in detail upon the subject, and Rev. Messrs. Arch, Matheson, Qu'Appelle, Dr. Bryce and Rev. J. G. McKechnie also gave addresses.

The report on Young People's Societies, also a most interesting one, was given by Rev. R. G. MacBeth, Winnipeg, which, with its accompanying address having appeared in our columns, we need not further refer to. Other speakers on this subject were Rev. Messrs. Henry, Brandon, and Wright, of Portage la Prairie.

FOURTH DAY.

On the morning of this day Rev. Principal King, as convener, reported on the subject of Sabbath Observance. One or two committees reported, which, being of only local importance, need not be dwelt upon here. Standing committees for the year were appointed. In a few words closing the 14th annual session, the Moderator said the Synod had reason to be grateful for the condition of the Church. Though some things had been reported which were not just what might have been desired, they should thank God for the past and take courage for the future. There was cause for gratitude that in so large a body of ministers no obituary notices had been brought forward. He prayed that God would spare them to meet again in annual session.

Prayer was offered by Principal King, some verses of a psalm were sung, "Pray that Jerusalem may have peace and felicity," etc., the Moderator pronounced the benediction and declared the Synod adjourned to meet next year in Westminster Church on the second Tuesday in November.

Teacher and Scholar.

BY REV. W. A. I. MARTIN, GUELPH.

Dec. 13th, 1896. } CAUTIONS AGAINST INTEMPERANCE. { Proverbs xxiii: 15-25

GOLDEN TEXT.—1 Prov. xxiii. 21.

MEMORY VERSE.—19-21.

CATECHISM.—Q. 73-75.

HOME READINGS.—M. Prov. xxiii: 1-14. T. Prov. xxiii: 15-25. W. Prov. xxiii: 26-35. Th. Isa. v: 1-22. F. Hab. ii: 5-17. S. Dan. i: 1-15. Sab. Gal. v: 16-26.

For the last time this year, we turn to Solomon's book of wisdom for our lesson. Twice already this quarter have we noticed the characteristics of the book of Proverbs, and the main lines along which its admonitions and warnings run. Therefore we shall come this time immediately to our lesson, and shall try to arrange its thoughts under the heads, "A Wise Son" and "A Glad Father."

I. A Wise Son.—As is usual in the book of Proverbs we have the wise sayings and warnings put in the form of an address from a parent to his son: "My son, if thou be wise, my heart shall rejoice, even mine." And then certain marks of this wisdom are pointed out. There is first of all this mark—a wise son is one who measures things at their true worth, and is not misled by any mere promise of good. He is one whose way is separated from the way of sinners so completely that he does not even envy them their seeming pleasures and apparent prosperity. It is so easy for the experienced man of the world to be misled as to the true worth of any course of conduct by the promise of some immediate return for the effort put forth; how much easier for the young and inexperienced. Because the man who chooses sinful ways seems to be enjoying himself, because it may be that ways that are wrong and dishonest seem to conduce to rapid advancement in the things of this world, the young man is sometimes led into "envying sinners." But the wise youth will not be misled, he looks beyond the immediate results to the end to which these things lead. He sees that there must come an end to the seeming prosperity of the wrong-doer, and that the one whose hope is in his integrity, maintained by the grace of God, will never have his "expectation cut off." Therefore he chooses the way of righteousness, having an eye to "the recompense of reward." Then a second thing that marks the wise son is that he keeps out of bad company. Sometimes we hear people talking as though they could make boon companions of the vile and unclean and still maintain their rectitude. It cannot be done. "Who can touch pitch and not be defiled?" To "walk in the way of the ungodly" is the first step towards "standing in the way of sinners"; and the step which follows immediately is "sitting in the seat of the scornful." The particular class of bad companions here warned against is the winebibbers and gluttons, those who seek their highest delight in eating and drinking and becoming drunken. It is only the earthly loss which is here held up as a warning to the wise son; but when we read that no drunkard can inherit the kingdom of heaven, we see that there is a much more far-reaching reason to warn us against habits which lead to drunkenness. There is one thing always sure, and that is that the boy who will have nothing to do with intoxicants is in no danger of becoming a drunkard. The boy who never tastes the first glass will certainly never take the second. A third characteristic of the wise son is that he respects his parents, and honors them even when they are old and he is a man full grown. The fourth and the last characteristic here noted is that the wise son is one who "buys the truth" and "sells it not." That is, he gives up everything which would hinder him from coming into full possession of the truth, and especially of the truth "as it is in Jesus"; and when having come into possession of that, he esteems it so highly, that nothing can induce him to part with it.

II. A Glad Father.—This same Book of Proverbs tells us that "a wise son maketh a glad father," and that is the truth stated here. "If thou be wise, my heart shall rejoice, even in me." The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. "Thy father and thy mother shall be glad." Sometimes the young people imagine that fathers and mothers warn against certain evils, and urge the choice of good, just because they want to interfere with their children's pleasure. That is not true. Every father earnestly desires the best and highest welfare of his sons and daughters; all his warnings and exhortations spring out of a larger experience than his children have had, and are dictated by an earnest desire to see their children securing the best and highest possible good. If there were no other reasons urged in our lesson for choosing the way of wisdom than that thereby the hearts of our parents will be made to rejoice, that one ought to be sufficient to lead every boy and girl in our Sabbath Schools to seek grace from God to be "wise," and when we consider the rewards implied, by way of contrast with the evils which overcome the wicked, there is still stronger reasons to urge this choice.