

of the earth." This valedictory of our Lord contained a legacy to His disciples and followers for all time, to spread abroad His name and the doctrines of His cross.

Many are apt to think that Christ's command to "Go into all the world," has only a direct bearing upon what we call Foreign Missions. But we should remember that with Christ there is no such thing as "Foreign Missions." He taught the doctrine of a universal brotherhood and designated men every where "neighbors." So that those living near our own doors as well as those far away beyond the seas, who are ignorant of the Gospel, are equally included in His broad command and His church is equally bound to promote the one as the other. He however gave a special importance to what we, I suppose for convenience' sake, call Home Missions, inasmuch as in His evangelistic scheme he prescribes.

1st. The city—In Jerusalem.

2nd. The country or province—all Judea.

3rd. The neighbouring countries—in Samaria.

4th. The world—unto the uttermost part of the earth.

My short paper is to be limited to the starting point of missions—the field lying closest to our hand, and one in which all His followers can engage. My paper is even more restricted, being confined to Presbyterian Missions in our own city.

Presbyterianism as a section of the Church of Christ is of vast importance to those of us who believe in and have adopted that particular church polity; but apart from its being a branch of the church Catholic it is of very minor importance. Presbyterianism from a sectarian standpoint, (as with all other branches of the Christian church), would be of little or no value, but because we believe its constitutional principles to be in the major part those of the New Testament, we ardently desire to see it advanced. To the question, how best to promote Presbyterian Missions in the city? I reply—

1st—By united and concentrated effort on the part of the various Presbyterian churches of the city. If each church acts alone then there may be confusion and wasted effort. Our churches in London, as never before, are one in spirit and aim. Disunion and separation and isolation are now of the past. The monument of past disunion remains in churches called by the same name being located within an unwarranted nearness to each other, whilst out-lying parts of the city are somewhat sparsely provided for. Time alone can remedy this. With past divisions removed and the churches acting as one united whole, concentrating all, their combined power, a strong impetus should be given in the way of advancement. Thankful as we are for the union that exists, still our prayer should be for more intimate and friendly relationships—union is strength.

2nd—We should not try to promote Presbyterian Missions in the city by proselytizing from other denominations or trying to injure other churches. From experience we know that this mode of procedure is adopted by some churches, which lay claim to ecclesiastical and spiritual superiority, and by others who lay claim to outwards rites and form as necessary to church memberships, if not to Salvation. This narrowness is contrary to the Spirit and genius of the Christianity of Christ and His apostles. The object of church missions should be to bring men out of nature's darkness into the light of truth, out of the world into the kingdom and church of Christ. The church is not strengthened when a member is transferred from one denomination to another, but when a brand is plucked from the burning, a soul is redeemed and a new star set in the diadem of our Lord. In promoting Presbyterian Missions let us rise a superior to sect and build upon the broad principles of Christ and His Gospel. If we cannot thus advance we had better halt and review our position and prospects, our motive being first and primarily Christ, and secondarily, Presbyterianism.

Incidentally we remark: 3rd—That Presbyterianism might be considerably strengthened by Presbyterian parents diligently instructing their children in the principals and polity

of that system. Our wear and tear is greatly increased by loss through the children of our households leaving our churches, joining others or becoming altogether indifferent to the claims of our own church. To hold our own is quite as important as to win outsiders, and perhaps should be more important. I know of instances where the majority of a family has left the Presbyterian church, the church of their fathers, when they arrived at years of maturity; and probably such cases are not rare. This deplorable fact, the source of so much weakness to our church, must arise to a very large extent either from inability to instruct, or, from neglect or indifference on the part of parents to instruct their families on these matters. It was a solemn duty under the old dispensation, Deut. vi. It ought to be none the less under the new. Parents can be Presbyterian Missionaries at home, and every household can be a mission station—the centre of light and instruction.

We add: 4th—That in establishing a mission, church or school there should be a personal house to house canvas of the neighborhood. The erection of a building, or the opening of a room, or a general announcement through the newspapers is an insufficient advertisement of a mission enterprise. Whilst we should discard and frown down any tendency to proselytize, we must know that in every district in a city there is a considerable number of persons and families who make no pretensions to religion, and who rarely or never enter a church edifice. A personal appeal to such neglectful, and too often neglected ones also, would be sure to produce a beneficial influence and probably an eternal good. A personal invitation would inspire feelings of confidence, showing that the welcome extended was genuine and true. Many persons, particularly in humble circumstances, have the impression that church people look down upon them because of their lowly position. Our Christian workers coming into sympathetic touch with such would have a tendency to remove this false impression and teach them the more correct idea, that the church of Christ is the fold of Christ's sheep, and that wandering and wayward ones are the objects of His peculiar care.

We say also: 5th—That those who lead in a mission church, or Sabbath-school, should be those whose thought and spare time should be devoted to its development. They should be men and women whose motto is: "This one thing I do." Divided interest in this branch of Christian work must be avoided, and concentration sought for adoption, particularly in the earlier stages of the mission enterprise. The best and most experienced men and women should have their pioneer work in hand. Drones do harm and are worthless, and turn what in better hands would be a success into a failure. No one should be employed solely on account of social, financial, or purely intellectual status—missionary work, in fact, all Christian work should be entrusted only to the care of men and women full of zeal and the Holy Ghost.

Mission services should be made lively and attractive, and the stiff and conventional discarded, and whilst the devotional services should be conducted with decorum, gravity and solemnity; prosiness and dryness should find no place. Thus the sympathy of the adults and scholars would be enlisted and the pleasant and attractive service would be talked about and every person so interested would become a living advertisement and be an instrument of bringing others to join in the work.

The Rev. Mr. Ben Oliel with Mrs. Ben Oliel, during a brief visit to the city, made a short but pleasant call upon the editor in his sanctum. We are glad to know that the missionary and his family have met everywhere with a very cordial reception, and have had many valued opportunities of making their work in Jerusalem known to the churches.

W. M. Taylor, D.D.: Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.

Madam Swetchine: God puts consolation only where He has first put pain.

Christian Endeavor.

RIGHT AND WRONG WAYS OF SEEKING.

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

July 15—Ecc. i. 12 18: II. 1-11; Matt. vii. 7-11.

The Apostle James says, "Ye ask and receive not because ye ask amiss" (James iv. 3). There is, therefore, a right and wrong way of asking or seeking and it is very important for us to know, not only how to avoid the wrong, but also how to take advantage of the right. Let us first consider some of the wrong ways.

1. It is wrong to seek favors from God for personal gratification. In the Book of Ecclesiastes Solomon relates his experience, and presents the result of his observations, and from his words we learn that great possessions, when sought for their own sake, cannot give abiding satisfaction. Some who read the Book of Ecclesiastes imagine that Solomon was a grumbler, or a despondent, melancholy hypochondriac. But such an estimate is by no means fair. His purpose was to show that this world alone could not give satisfaction, and that unless men link eternity with time, unless they live in this world with a view to living in another, their lives will be failures. To prove this position he shows that he had sought and obtained great things, but still that these did not satisfy him. He had sought with a wrong purpose in view. It is certainly very true that if we seek blessings from God for the sake of gratifying personal ambition, vanity or pride, we are seeking with improper motives.

2. It is wrong to seek favors that we may spend them in gratifying evil appetites and unholy passions. "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." While God is rich in mercy, and while He rejoices to give good things to His children, He will not have His gifts abused or misapplied. He expects those upon whom He bestows His favors to be stewards of His bounty, and it is always expected of a steward that He be found faithful.

David says, "If I regard iniquity in my heart the Lord will not hear me." We can easily understand why this should be the case. If we cherish any sin in our heart we cannot pray in faith, and without faith, it is impossible to please God (Heb. xi. 6). If we regard iniquity in our hearts we cannot pray earnestly, and if our prayers are not earnest they are worthless. If we cherish iniquity, we cannot pray in the Spirit, and if the Spirit do not teach us how to pray we ask amiss. The hands that are lifted up to heaven must be clean, must be holy and must be lifted up without wrath or doubting (1 Tim. ii. 8).

Having considered now the wrong ways, let us consider the right ways.

1. We should seek earnestly and fervently. "The effectual, fervent prayer availeth much." The words, "ask, seek, knock," are suggestive of earnestness and importunity. "The kingdom of heaven suffereth violence and the violent take it by force." In our seeking we need more of the spirit of Jacob who said, "I will not let thee go except Thou bless me."

2. We should seek without dictating terms. When we know that the Father will not give a stone to the child who asks bread; when we know that He will not give a scorpion to the child who asks fish, surely we may be satisfied that God will not give what would prove injurious. If He do not give what we ask for, and if He bestow not what we seek, He will give something infinitely better. "No good thing will He withhold from those who walk uprightly." They that truly seek the Lord shall not lack any good." Our attitude toward God, therefore, should be one of submission. When we are assured that He will give good things and nothing but good, we should be content to let Him decide. Dr. A. Judson once said, "I never asked God for anything but it always came. Perhaps it didn't come at the time that I expected, or in the way that I looked for it, nevertheless it always came."

HINTS AND NEWS ITEMS.

As Christian Endeavorers who may not be able to attend the convention now in session, may wish to follow its movements, we publish the following provisional programme:

Wednesday noon—Hotel Stillman—12.00—Meeting of the Board of Trustees of the United Society, for prayer, conference, and transaction of business. Evening—7.30—Fifteen simultaneous meetings, in fifteen of the largest churches of Cleveland.

Thursday morning—Sangerfest Building—10.00—Addresses of Welcome on behalf of the State of Ohio, and of city pastors and committee of 1894. Afternoon—2.30—Denominational rallies in churches. Canadian Presbyterian, and Southern Presbyterian—Joint Rally in Stone Church, Public Square, corner Ontario St. Chairman, Rev. R. V. Hunter, Terre Haute, Ind. Evening—The Tent—7.30—Rev. H. T. McEwen, New York City, presiding. Annual Address of the President, Rev. Francis E. Clark, D.D. Address, "Heroes of Faith," Rev. A. C. Dixon, D.D., Brooklyn, N.Y. Sangerfest Building—7.30—Address, "Glorifying God," Rev. Maltbie D. Babcock, Baltimore, Md. Annual Address of the President, Rev. Francis E. Clark, D.D.

Friday morning—6.30—Ten early morning prayer meetings in ten churches. Sangerfest Building—10.00—Good Citizenship—Free Parliament on "The Pledge," conducted by Rev. G. H. Simmons, Louisville, Ky., and addresses. The Tent—10.00—Open Parliament on "What Has Your Society Done to Promote Good Citizenship?" conducted by Mr. Edwin D. Wheelock, Chicago, Ill., and addresses. Afternoon—A School of Practical Methods of Committee Work, to be held in churches to be announced on the final programme. Conference on Work of Senior and Mothers' Societies of Christian Endeavor Y.M.C.A. Building—Room B—Conference of officers of State, Territorial, and Provincial unions. Lecture-Room—Conference of officers of district and city local unions. Society Hall—Conference of corresponding secretaries. Evening—The Tent—7.30—Address, "The Correlation of the Religious Forces," Bishop B. W. Arnett, D.D., Wilberforce, O. Address, Rev. J. K. Dixon, D.D., Philadelphia, Penn. Sangerfest Building—7.30—Address, "The Claims of an Educated Life," President William J. Tucker, D.D., Hanover, N. H.

Saturday morning—6.30—Ten early morning prayer meetings in ten churches. The Tent—International and Interdenominational Fellowship. —10.00—Open Parliament on "What are the Benefits of Interdenominational Fellowship?" and addresses. Sangerfest Building—10.00—Open Parliament on "The Junior Society," conducted by Rev. Cornelius Brett, D.D., Jersey City, N.J., and addresses. Afternoon—Sangerfest Building—2.30—Rev. James L. Hill, D.D., Salem, Mass., presiding—Grand Junior Christian Endeavor Rally. Evening—Reception and rallies of State, Territorial, and Provincial delegations in churches used as headquarters.

Sunday morning—6.30—Ten early morning prayer meetings in ten churches. 10.30—Attendance upon the regular church services throughout the city of Cleveland. Afternoon—The Tent—Missions and Ministering—2.30 Address, "Systematic and Proportionate Giving to God," Rev. E. E. Baker, Dayton, O. Address, "Movement Among the Jews Toward Christ," Rev. Hermann Warszawski, New York City. Address, Rev. J. Wilbur Chapman, D.D., Albany, N.Y. Sangerfest Building—2.30—Address, Rev. N. D. Hillis, D.D., Evanston, Ill. Address, "The Christian Endeavor Missionary Extension Course," Mr. S. L. Mershon, Chicago, Ill. Evening—The Tent—7.30—Convention Sermon, Rev. A. F. Behrends, D.D., Brooklyn, N.Y. Consecration Meeting, conducted by Secretary John Willis Baer. Sangerfest Building—7.30—Convention Sermon, President B. P. Raymond, D.D., LL.D., Middletown, Conn. Consecration Meeting, conducted by President Francis E. Clark, D.D.

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