

ly settled, that the whole Psalter is to be "retained as part of the Book of Praise." It was further reported that twenty-two Presbyteries desired the addition of some new versions of the Psalms, and eleven favoured the selections, and a motion was carried to include both new versions and selections, in addition to the whole Psalter. An amendment favoring the addition of new and improved versions, but opposing the selections as a needless repetition, was voted down. Such a vote seemed to some, perhaps, a very extraordinary one. And yet there was meaning in it. It brings up a matter well worth considering. The selections offered a number of verbal amendments that would greatly improve the metre without impairing the meaning. And to vote against the selections was to vote against these improvements. On the other hand the vote for the selections indicated that many would prefer the repetitions rather than do without the verbal emendations. Now, is there not a better course than either of these open to the Church? It does seem a pity to miss the advantage of these verbal emendations, and at the same time it does seem "necessary and undesirable" to have so many repetitions. Would it not be better to drop the selections, retain the new and improved versions, substitute the improvements suggested in the selections—such as are improvements—in place of the forms now in use, and complete the revision of the Psalter so far as to mend the limping feet, remove the roughnesses or harshnesses in metre, get rid of "tion" as two syllables, drop the "e" out of commandments, and so on? The Church desires to retain the whole Psalter, but is surely not wedded to the mere "words"—the harshnesses, redundancies, misplaced accent, limping feet, and all such defects. Note a few of the verbal emendations suggested in the selections:

(1) PSALM 11. 6.

"Yet, notwithstanding, I have him
To be my King appointed,
And over Zion, my holy hill,
I have him King anointed."

Is changed to:—

"Yet I my King appointed have
Upon my holy hill;
On Zion mount his throne is set,
Established by my will."

(2) PSALM XXIV. 2.

"For the foundation therefore,"

Is changed to:—

"For the foundations of the same."
And verse five:—
"He from the Eternal shall receive
The blessing him upon,
And righteousness, even from the God
Of his salvation."

As amended:—

"This is the man who shall receive
The blessing from the Lord,
The God of his salvation shall
Him righteousness accord."

(3) PSALM XXXIV. 5.

"They looked to him and lightened were;
Not ashamed were their faces.
This poor man cried, God heard, and saved
Him from all his distresses."

As amended:—

"They looked to him and lightened were;
Their faces were not shamed;
This poor man cried, God heard, and him
From all distress redeemed."

IN PSALM LXXXIV.

"Who passing through Baca's vale,"

Is changed to:—

"Who as they pass through Baca's vale."

IN PSALM CIII.

"Of his most just commandments."

Is changed to:—

"Of his commandments just and good."

IN PSALM CXXX.

"And precious redemption."

Is changed to:—

"Redemption also plentiful."

And so on. These are only a few samples. They greatly improve the smoothness. And if the Psalms are to be preserved to the Church in the service of praise, the sooner such emendations are effected the better. There lies on my table a copy of the Psalter used by the U.P. Church of North America. They use only the Psalms in their praise, and they have given much attention to revision of the version we use, and have included a large number of other versions. In my next, some of the emendations they have made in the version we use may be noted.

F. B.

TOO TAME APPEALS.

MR. EDITOR,—Your appeals to the Church are, it seems to me, by far too tame. Never was there a crises in our Church like the present; never was Home Mission work carried on with greater economy; never was a committee more competent for its work or more earnest in its efforts than the Home Mission Committee of our Church. By voice and pen they have done what they could. Yet there we are, in debt to the extent of fully \$10,000. Some ministers, I feel certain, are shirking their duty. I cannot bring myself to believe that Presbyterians, so noted above all other denominations for their generosity, are going to force our committee to stop the extension of their work by withholding the supplies. They will not do so if it is made clear to them that the money is needed at once. Let ministers give no uncertain sound on the state of affairs. He ought not to be in the ministry who cannot feel for his brethren in the Northwest, and he must be very indifferent to our Lord's command to go into all the world and preach the gospel to every creature who can throw Dr. Robertson's appeal in the waste basket and never let it see the light of day. Let that letter be read before all our congregations and mission stations. Let it be distinctly understood that our glorious Redeemer is calling for help in the battle against the Mighty. Ah! what rejoicing, what merry chuckling there must be among the powers of darkness when they know that the Presbyterian Church has been obliged to cry a halt. And shall it be so? Shall a single standard bearer be called back? Shall a single field remain unoccupied? Men and women of our Church, what do you say? Christ's interests are coming in collision with your worldly interests and the one or the other must suffer, which will it be? Sincerely hoping and earnestly praying that when Dr. Reid closes his accounts at the end of April he may find a balance on the right side,

I am, yours, etc.,

G. McARTHUR

Cardinal, April 22nd, 1895.

CHURCH EXTENSION A NECESSITY.

The following extracts from a letter received from one of our missionaries shows the necessity of church extension, and the good that may be done by the right man. Names for reasons that the extracts will suggest are suppressed. The missionary says:—

"This mission is comprised of a group of islands, on which are now settled 54 families and 60 young men. The group was occupied as a mission in July, 1894, there being no other missionary in the district. On one island, a hall was gladly offered by the people for divine service. On a neighboring island we got the use of the school house for public worship. At both these places we have been able to get the use of an organ. On one island, however, a formidable barrier presented itself in the shape of "free thought;" I heard it was a kind of pet in this country and so I let it alone. Another sad evil was the bold desecration of the Sabbath; with many it was simply a day for sports. A number also objected to paying a salary to any minister. These difficulties have been gradually overcome, and now the attendance is large and increasing. Those who were most given to "free thought" are now the most regular at service, the full amount of salary is provided for and the prevailing sentiment shows a decided disapproval of any work or sports on the Lord's Day. At — a Sabbath school was started with an average attendance of 15, a Bible class has since been added.

"From this point I go to the second preaching place—4 miles by land and three by water. We have Sabbath School and Bible Class at two, and the service at three p. m. There was no opposition here from the start. There are only three Presbyter-

ian families and one communicant. The Anglicans are largely in the majority—the attendance from the beginning was good and has not diminished. The Sabbath School is larger than at — and it is self-supporting. A deeper spiritual interest also is manifested. Temperance work has been very encouraging, all the young men who used to patronize the saloon have taken the pledge and so far they have been true to their obligation. We have a choir, and the people give their moral and financial support in a commendable way.

At the third point are about 70 persons who might attend service, but the most of them belong to other churches. There are several Presbyterians among them, four of whom are communicants. As yet we have no Sabbath School, the children being small, and the roads rough. As stated, no other Church occupied this district, and from the first we had the hearty co-operation and support of members of other denominations. The Presbyterian Church has got a hold, and I believe it is here to stay and grow. I had it possible to see all of my people once in two months. Generally speaking, the people are poor, being mostly beginners, but very anxious to be within sound of the gospel. Settlers are moving in and the mission is bound to grow."

Shall the Church refuse to enter upon work in such a district as this, or shall we go in and possess wherever God gives an opening. The answer to the question must be determined largely by the revenue at the disposal of the Home Mission Committee.

J. R.

REV. JOHN MAC TAVISH, D.D.

The following particulars of the early life and history of Rev. John MacTavish, D.D., of Inverness, Scotland, who is still so well remembered, and held in such honor in our Church in Canada, will be of interest to his many friends. They have been condensed from the *Oban Telegraph*, of March 1st, 1895.

Dr. MacTavish was born in 1816 in Jura, his father being Rev. Archibald MacTavish of the parish of Kildalton, in Islay. His mother was a daughter of the Rev. John MacFarlane, minister of Kilbrandon. Her grandfather, on her mother's side, was the Rev. James Stewart, Moulin, in Perth, who was again grandson of the Rev. James Stewart, Killin, who translated the New Testament into Gaelic from the Greek, in 1767, and great grandson of the Rev. Colin Campbell, Achnaba, minister of Ardrachan, than whom in his own day there was not a man in Scotland as learned. He wrote a number of Latin letters on abstruse treatises to Sir Isaac Newton, Leibnitz and other famous scholars. He was clerk to the Presbytery of Lorn for sixty years, and died in 1726. There is not another parish in Scotland so famous in Highland history as Kildalton in Islay.

In this parish may still be seen standing the ruins of the ancient castle of Dun-Naomhaig, the stronghold of the MacDonalds of the Isles. Three hundred years ago Hector MacTavish was a farmer in Curibabas, and Donald MacTavish a farmer in Ardlarach, so that for that time the MacTavishes have been large farmers in Islay.

Dr. MacTavish entered the University of Glasgow when thirteen, and nine years after was licensed to preach the gospel by the Presbytery of Islay and Jura. He first went to Ardnamurchan; from there to Kinloch, Killicherran, as a missionary, and a year after to Lochgilphead. From there he went to Brodick, Arran, where he remained till the winter of 1843. In November of that year he accepted a call to Ballachulish, on the condition that when an opening occurred for him to go abroad he might do so as he had set his heart upon this. In 1845 he spent seven months in Canada, as a delegate, visiting congregations from Prince Edward Island, Nova Scotia, and as far west as Lake Huron. In 1852 he accepted a call to Killen in Kintyre, where he married Miss Elizabeth Russell. In 1853 he left and set sail for Australia, but after several delays, and the breaking out of fever and small-pox among the emigrants of whom there were nine hundred on board, and taking the infection himself, he returned home, and after a year came to Canada where his labours and the high place he held in the counsels of the Church are well known and still well-remembered.

Christian Endeavor.

HOW CAN WE ENDEAVORERS HELP OUR CHURCH?

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

May 12th—1. Cor. xii. 1-27.

More than once has it been intimate, that this column is not for pastors but for Endeavorers. We do not feel competent to tell pastors how they can best utilize the Endeavor forces, but we would like to whisper in the ears of Endeavorers themselves that we know of no better way of helping the Church than by being faithful to the pledge. That pledge is wonderfully comprehensive. It covers practically the whole field of Christian duty. We have, perhaps, very little idea how far-reaching would be the effects either upon us or upon others if we observed faithfully and conscientiously all that is suggested by that pledge.

If we do whatever we believe our Lord Jesus Christ would have us do, we cannot fail to build up a beautiful, attractive, symmetrical Christian character. If a congregation is composed of members of this stamp, it must certainly be a power for good in a community, and it will attract into its membership, not those who are sordid, and worldly, but those, and only those, whom the grace of God has touched. If, on the other hand, Endeavorers will persist in doing what their own conscience condemns, and what Jesus cannot approve, the moral tone of the community, that takes its pitch from them, will be lowered. The congregation which lives at a "poor dying rate," will draw to itself those who, while perhaps outwardly decent and respectable, have never yielded to the gracious operations of the Spirit, and who have never looked with the longing eye of faith to Jesus as Saviour.

One of the most eminent of living preachers has said, "Historically, it has always been the case, that, in God's Church, seasons of expansion have followed seasons of deepened spiritual life on the part of His people. And the only kind of growth which is wholesome and to be desired in the Christian community is growth as a consequence of the revived righteousness of the individuals who make up the community."

In Acts ii. 47 (revised version), we read, "And the Lord added to them day by day, those that were being saved." No wonder. Look at the character of those who composed the Church then. They were kind, generous, loving, regular in their attendance upon the public ordinances of God's House, careful in the observance of private religious duties—in a word, they did what they thought Christ desired them to do. We need not, therefore, be surprised that the Lord added to that Church, neither need we be astonished to learn that those who were added were "those who were being saved."

If, then, Endeavorers make it a rule of life to pray, and to read the Bible every day, if they conscientiously do whatever they think Christ desires them to do, they cannot fail to help their Church, for the body which is composed of such members, will receive a blessing from above—a blessing which makes rich, and which is accompanied by no sorrow.

The pastor who is surrounded by such a band of praying Endeavorers, and whose Church is enlarging through the ingathering of such excellent material, will certainly preach with great enthusiasm and effectiveness. Those members who are not pledged Endeavorers will realize the importance of living near to Christ, and of taking a more decided stand against what is questionable and for whatever is pure, noble and Christ-like, the children of the Sabbath school will be attracted by the earnestness and by the beauty of the lives around them; even those who are openly profane and defiant will be inclined to speak with bated breath.