

man are educated otherwise by a better knowledge of their physical organization. Doctors have no reason to complain because our vices make them a necessity. Cato, the censor, would have banished them from Rome, but it was necessary first to expel vice, the nurse of disease, before medicine could be considered as superfluous. She will always be indispensable, wherever luxury brings in her usual train intemperance and vice. The epicurean Horace occasionally exclaimed:—*Me pascunt olivæ, me cicorea levesque malvæ*, etc., but the favours of Mecenas made him frequently sing,—*Nunc est libendum, nunc pede libero pulsanda tellus*.

In like manner the descendants of the sober Curius, as we have seen, having become rich, constantly spent their fortunes in bacchanalian revels.

Incontinence is still more blameworthy than intemperance, because it degrades still more the intellectual and moral faculties. A drunken man inspires disgust, but the riot of debauchery is hideous and revolting. How many people mistrust wisdom and sobriety, who, if they retraced their benefits, would find them the only roads to health and happiness! It is not the grim face, nor religious austerity that prescribe moderation: it is rather reason, the sound medicine, and none the less the true voluptuousness.

Cibus, potus, venus, omnia moderata.

—A. Kirkwood, in The Week.

JERUSALEM CHRISTIAN UNION MISSION TO THE JEWS.

MR. EDITOR,—Our friends in the Dominion would, I am sure, be glad to hear of our safe arrival in England. We, Mrs. B. and self-embarked at Montreal the evening of the 20th ult., arriving at Liverpool on the 30th after a most favorable voyage, through the Lord's goodness and mercy. Miss B. remained in Toronto to fulfil engagements at conventions, etc., in Canada and the U. S. till end of October.

While attending the Bible Conference at Niagara-on-the-Lake, July 12-18, I had the privilege of speaking on the Sabbath and of giving several addresses on the hotel grounds, attended mainly by Canadians, who greatly desired to arrange for a meeting in some central hall in Toronto; and you yourself, sir, had kindly intimated the probability of such meetings in your beautiful city; but, glad as we should have been to make our mission work in Jerusalem more generally known in a land where my humble pen has done its full share in arousing a prayerful interest in the spiritual welfare of my brethren, the earnest desire to return to the post of duty by October, at latest, constrained us to forego further engagements. Had we yielded to the kind wishes of friends in Canada, and unvisited parts of the U. S., it is certain we should have been detained till the spring or even later.

I think this word of explanation is due to your readers and our friends. But yet the temptation to yield was great indeed, for, owing to well-known causes, while interest was evoked and deepened everywhere, financial success was unattainable under circumstances so unfavorable.

But I will try to make it up to our friends, and to all who pray for the peace of Jerusalem, by frequent notices of the work and of events transpiring in the Holy City and land, in the pages of THE CANADA PRESBYTERIAN. All that relates to the city of our redemption and to the land of promise cannot but interest deeply all Bible students and lovers of the Word Divine, for, if we mistake not "the signs of the times," we are rapidly approaching the eve of great events in fulfilment of prophecy and confirmatory of the inspiration of the Scriptures, and prognostic of the speedy return of the Lord in glory and majesty.

We earnestly solicit the prayers of all friends of God's ancient people, still "beloved for the fathers' sakes," as also to sustain our feeble hands with their generous liberality to enable us to enter the many open doors of usefulness for the salvation of souls, for, as is now well known, this Jerusalem Christian Union Mission is wholly dependent on the free-will offerings of God's people of all the

evangelical churches, and the Lord will assuredly bless all our helpers and co-workers out of His holy hill of Zion.

You, dear Editor, have given our present address in the number of July 25th. After September it will be again "Jerusalem, Palestine, Turkey in Asia," and I beg of our friends to register all letters with values in them. Printed receipts are sent promptly to all donors.

"I will bless them that bless thee."

Yours, in Messiah the Lord,

A. BEN OLIET.

London, Aug. 4th, 1894.

THE PLACE OF WOMAN IN THE CHURCH.

MR. EDITOR,—Mr. R. Douglas closes his criticism of the essay on the above subject, made lately to the Ministerial Association of Galt, and vicinity—of which I am a member—as follows:

"Let us take care and not be led away from the truth by belittling apostolic injunctions, or by casting discredit upon New Testament inspiration, or misrepresenting it as has been done by the Ministerial Association of Galt and vicinity in their pamphlet. How can the writer of it, or those members who requested its publication, escape condemnation?"

The writer of the above is not to be blamed for the charge he makes in this extract, against the Association, when he read in your July number of THE PRESBYTERIAN, page 472, the following notes:

"The above address read at the May meeting . . . and published in pamphlet form by request of the members, has been slightly condensed by the Editor."

Now, as a member present, I thus testify to what took place in relation to the publication of the essay: I think, but am not very sure, that a member said the essay should be published. But if this was said, the remark fell to the ground quite dead.

Next, I am certain that the matter of publication was not proposed by any one to the Association that it might even consider what should be done with the essay. The essayist alone, and not the Association, in any sense or degree, is responsible for its appearance in print.

I noticed with disapprobation at the time, the statement of the notes, and did not think it was worth while to correct it, but the condemnation of the Association by Mr. Douglas, could not be let slip without an explanation. I may say that I agree with Mr. Douglas on the main question, but as our membership is made up from five denominations, there will be different views among the brethren. I am sorry to trouble you, but hope you will give this correction a place in next week's paper. I am,

A CONSTANT READER.

SABBATH SCHOOLS IN THE SYNOD OF BRITISH COLUMBIA.

[The recommendations of the Sabbath School Committee of this Synod, omitted in our report of its proceedings are reproduced because of their importance to churches within its bounds, especially as well as to the church in general.—ED.]

Dr. Campbell, convener, read the report of the Committee on Sabbath Schools. It embodied the following recommendations: 1. That the Sabbath schools be strongly recommended to use the class register prepared by the General Assembly and the Sabbath school Hymnal. 2. That congregations as such be urged to more liberally support their respective Sabbath schools, so that most of the Sabbath school contributions may be offered to missions and thus be a means of stimulating missionary spirit in the minds of the pupils. 3. That the subject of missions be brought as frequently as possible before the schools so that the pupils may become well informed in missions, and especially those of our own church. 4. That when practicable an annual Sabbath School Convention be held in each Presbytery, and under its supervision. 5. That a weekly teachers' meeting be held where practicable in connection with each school, for the study of the lessons.]

Christian Endeavor.

THE JOY OF THE CHRISTIAN LIFE.

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

Aug. 26—I John. xv. 1-11.

There is no true joy experienced by those who are not Christians. They may appear to be very happy and even hilarious, but even in their laughter their hearts are sorrowful, and the end of their mirth is heaviness. It is a very common but erroneous opinion that sin and mirth are brothers; and it is an equally common but misleading opinion that when religion comes in at the front door joy takes its flight through the window. Before Hedley Vicars was converted his companions thought that he was extremely happy and so they called him "The happy rake." But he himself afterwards testified that he was often so wretched and unhappy that he envied a dog which came into the room, for he felt that he would rather be that dog than a man who must give an account of himself to God.

The very moment a man accepts Christ as a Saviour, there comes into his heart a joy which cannot be described, a joy which the world can neither give nor take away. With joy he draws water from the wells of salvation (Isa. xii. 3.) He rejoices because he knows that his sins which were many, have been blotted out, and because he realizes that he is at peace with himself and with the Lord. When the Ethiopian had received Christ by faith and had been baptized, he went on his way rejoicing (Acts viii. 39). When Philip preached in Samaria, many of the people gave heed to his words and believed on Christ. As was to be expected there was great joy in that city (Acts viii. 8.) Why should not the Christian rejoice seeing that he is now in a new and happier relationship to God; seeing that his soul is sealed for heaven, and seeing that he has even here a foretaste of the joy and blessedness, which shall be his in a richer, larger degree in the world to come? How could he do anything but rejoice? The kingdom which he has entered is one of righteousness, peace and joy in the Holy Ghost (Rom. xiv. 17).

It is to be expected that this joy will become more intense as the Christian advances in his heavenward path. The Christian life is one of growth, progress, development, and so, as his faith increases, as his love burns with a brighter, steadier flame, as his eyes see more clearly the things which are eternal, his joy becomes more ecstatic.

It would not be true to say that all Christians experience joy in the same measure, or that they all manifest it in the same manner. It is said that Dr. Duncan, when he first experienced a sense of pardon, danced for joy on the Brig o' Doon. David danced for joy when the ark of God was being brought up to Jerusalem. Mary sat at the feet of Jesus, and the poor demoniac of Gadara, when he had been restored to his right mind sat, like Mary, at the feet of Jesus. But it is quite possible that the joy of Mary and the Gadarene was quite as deep as that of David, or Dr. Duncan. True, it was manifested in a different way, but there is no reason to suppose that it was not just as deep and abiding. It will depend very largely upon the temperament of the individual whether his joy will be ecstatic or tranquil, demonstrative or quiet.

One of the grand peculiarities of the joy of the Christian life is that it is not impaired by outward circumstances. It does not take its rise in worldly surroundings, and so is not materially affected by them. It is frozen by no winter, it is dried up by no summer, it is stagnated by no scum or putrefaction. Habakkuk once said, "Although the fig tree shall not blossom, neither shall fruits be in the vine . . . yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18.) Paul and Silas could rejoice in a foul, gloomy, unwholesome dungeon at Philippi, even though their backs were lacerated and bleeding (Acts. xvi. 25.) The true Christian can rejoice evermore.

DEFINITE PRAYING.

At one of the Montreal committee conferences the suggestion was made that prayer-meeting committees might often introduce into the private devotions of the members of the society much directness and power by occasionally requesting special prayers during the week for certain particular objects. For instance, if the president or some committee of the society has undertaken any especially difficult work, let prayers be requested for their success. If any member of the society is in special trouble, ask for petitions in his behalf. If any special cause for thanksgiving arises, ask for prayers of praise. The results of such directions, though hidden, cannot easily be estimated.

CHRISTIAN ENDEAVOR MOVEMENT.

This remarkable movement, which is taking such a firm hold of the home churches, is also proving itself splendidly adapted to the needs of the churches in the foreign field. In China it is making a rapid and solid advance. In Shanghai, for example, nearly all the missions represented now have their own branches of the Y.P.S.C.E. The first convention of the United Societies in China was held recently. If the spirit animating it was at all like that which pervaded the great British Convention in the Metropolitan Tabernacle in May, the cause of Christ in China will have gained a wonderful impulse.

Of the Cleveland Christian Endeavor convention the *Lutheran Observer* says: Thus closed one of the most impressive, inspiring, and uplifting conventions, ever held in this or any other land. It was remarkable for many reasons,—for its members coming and going like a mighty army with none but peaceful ensigns; for its enthusiasm, which was deep and promises to be permanent; for the profound undertone of reverence and piety that characterized all the sessions, even amid storms of applause; for its personnel, many of the most gifted and celebrated men and women having part in the programme; for the splendid talents, before either obscured or undeveloped, that were brought to the fore; for the noble exhibition of powers of the highest character devoted humbly and utterly to the service of Christ.

The favor with which Endeavor principles are received by Presbyterians was indicated by a vote taken at the denominational rally presided over by Rev. R. V. Hunter. A resolution indorsing the movement was adopted by a unanimous vote of Presbyterian ministers, North, South, and of Canada. The movement is found now in not less than thirty denominations. It has made itself felt in all our church life, and now, by means of the good-citizenship committee, proposes to make itself felt in philanthropic and municipal and State and national affairs. Let us devoutly thank God for this work, and pray for His gracious guidance of it in all the future.—*The Herald and Presbyter*.

A unique prayer-meeting committee is that of the Third Presbyterian Society of Cedar Rapids, Io. It consists of the president, vice-president, secretary, treasurer, organist, and chorister of the society. This committee holds office for half a year, and each member is responsible for the meetings of one month. He leads the first meeting of the month, while the last meeting, the consecration service, is always led by one of the elders or other church officers. This society, by the way, holds weekly cottage prayer meetings, the leader and place of which are also provided for by the member of the prayer-meeting committee in charge for that month.

We commend the following, from *The Evangelical*, to all pastors who read this paper. Asking if his readers have a Christian Endeavor society in their church he says: "If not, you have thus far failed to utilize one of the most helpful forces that can be developed in any church. One of the best methods of increasing a small congregation is to put into the field a live, stirring Young People's society. The experiment is worth trying."