

## Christian Endeavor.

## MISSIONARY MEETING.

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June 18.—Mal. 3: 1-12.

As an excellent exposition of these verses appeared last week in the column devoted to Teacher and Scholar, it is not necessary to give another now. We shall content ourselves with a few notes on the Foreign Mission work of our Church. Only a few years ago Principal Grant published a most interesting little pamphlet entitled "Our Five Foreign Missions." Were he writing another now he would have to entitle it, "Our Nine Foreign Missions," for our Church is prosecuting mission work in no less than nine centres.

I. Our Church began Foreign Mission work in the New Hebrides. Some of these islands are now almost Christianized. Our missionaries there are Rev. Messrs. McKenzie, Robertson and Annand. When one contrasts the condition of things on those islands with what it was when our missionaries first entered, he is constrained to say, "What hath God wrought!"

II. In Trinidad the work has been prosecuted with much success for several years. A Presbyterian college, a training institute and several new schools have recently been opened. Work has also been begun on the island of St. Lucia. The prospects of this mission are very bright. Several ordained ministers and four lady teachers are now holding forth the Word of light.

III. In Formosa, Dr. MacKay has been labouring for 21 years. He has trained about 100 native preachers and teachers. The doctor has a great capacity for hard work, and God has signally blessed his labours. He is now assisted in his work by Rev. Wm. Gauld, a young man of earnest piety and sterling worth.

IV. In Central India the work has been very encouraging during the past year. Owing to ill-health several of the labourers have been compelled to leave on furlough, but those who have been permitted to remain, have great reason to thank God and take courage. Readers of the Canada Presbyterian may have noticed a few weeks ago a very cheering letter from Mr. Wilkie, of Indore. There are now five ministers, eight lady medical missionaries and seven lady teachers in this part of the vineyard.

V. It is only a few years since we sent our first missionaries to Honan, China, but already they have met with gratifying success. They are all young men and women, who have thrown themselves into the work with great zeal and enthusiasm. Nine, in all, are now there.

VI. A very large and able staff of teachers and preachers are labouring on the Indian reserves in the North West. Most of the work is done in industrial schools. Braves are taught the elements of farming, boys are instructed in handicraft, girls are given simple lessons in domestic economy, and all are instructed in spiritual things. At one time the work of educating the Indians seemed almost hopeless, but now a brighter and better day is dawning.

VII. Two years ago Rev. J. A. McDonald began good faithful work among the Indians of Alhni, B.C. The outlook is hopeful.

VIII. Rev. A. B. Winchester has made a good beginning among the Chinese in Victoria, New Westminster, etc. In this work he is ably assisted by Mr. Coleman.

IX. Dr. C. A. Webster left Canada last year to undertake work among God's ancient people, the Jews, in Palestine. He has arrived at his destination and is now on the outlook for a strategic point at which to begin his work.

May all these devoted workers be supported by the contributions and the prayers of the Presbyterian Church in Canada.

We need our aspirations. The very loftiest of them are absolutely necessary to guard us against the very lowest temptations of the everyday world.

## ALMOST A CENTENARIAN.

Knox church, Kincardine, mourns the loss of her oldest elder. On Sabbath, the last day of April, Mr. George Ross, in his ninety-fifth year, entered on his rest. He was born in Sutherlandshire, Scotland, and moved to Canada forty-five years ago. He settled near Thamesford, Oxford county, and was a prominent member and office-bearer of the Thamesford congregation for several years. He then moved to the neighbourhood of Kincardine, and soon became a member of the Session of Knox church there; and he continued to be a conspicuous ornament of that Session and congregation till his death. He was a remarkable man in the best sense of the term. His long life was of the purest, meekest, humblest, gentlest, most Christ-like sort and its fragrant, heavenly influence is felt by many congregations, besides that of which he was an honoured member. He which he was an honoured elder. He seemed to be always conscious of living in the very presence of his God, and to be sensitively desirous of avoiding whatever would displease Him. He had little pleasure in any conversation which was not of a decidedly religious nature. He scrupulously guarded his tongue against uttering an unkind word about any fellow-creature. In attendance on the means of grace, his career was remarkable. When over ninety years of age, though bent and feeble, he would, on Sabbath or weekday, wend his way slowly to every religious meeting within his reach, and his prayers and addresses, which were of a unique and eloquent character, greatly refreshed the saints of God who happened to be present. His funeral on the following Wednesday was very largely attended. He was twice married, and leaves behind him to mourn his loss, besides his widow, three sons and three daughters, viz., Lachlin, who is on the homestead; Dr. Ross, of Richard's Landing; Richard, a Baptist minister in Manitoba; Janet, who is in Scotland; Mrs. John Corbett, of Kincardine township, and Mrs. Morrison, of Festoria, Michigan.

## POLITENESS.

My little ones, do not be afraid of politeness; it will not hurt you. Have none of that false shame which crushes the life from so many of our good and noble impulses, and causes you to shrink from performing little acts of tenderness and love toward one another. Let your feet, your hands, your voice, be the willing servants of that great master of politeness, the heart. Politeness teaches how to obey, gladly, fearlessly and openly. The truly polite child is a good son, a good daughter, for politeness teaches him the duty and respect he owes to his parents; he is a kind and grateful brother; his very willingness to help his sister makes her feel better and stronger. He is a true friend, for he scorns the unkind words that wound those who love him. Politeness and charity are twins—they make the true gentleman, the true gentlewoman, helpful, loving, unpretentious.

## ON DR. CHALMERS.

During my pastorate at Hull the Free Church Disruption took place. My pulpit was occupied by the deputation visiting the town from Scotland, to excite sympathy and obtain contributions. I had heard Dr. Chalmers a few years previously advocating the principle of Church Establishment, surrounded by an admiring company of bishops and other dignitaries. With what grandios impetuosity he urged his theme, thumping of hand and stamping of foot, accompanied his eloquent voice! Very soon afterwards he was leading the great movement of dissent from the Scottish Establishment. There was no inconsistency. He had contended, and still contended, for the duty and policy of the State to recognize, protect and support the Church, without controlling it, but leaving it free for the performance of its proper spiritual func-

tions, in appointing its ministers, guarding its doctrine directing its worship and maintaining its discipline. When he found that State support involved State control, he led the great body of Scottish clergy in their secession. At Edinburgh I had the privilege of meeting him at breakfast at the house of a leading elder, an active coadjutor in the Disruption cause. The conversation all breakfast time between the representatives of Gospel and law—the D.D. and the W.S.—was respecting the gathering of the necessary funds.

I was astonished at the varied and exact acquaintance of the eloquent divine with names of persons and places, the amounts contributed, and likely to be obtained. Everything concerning the great cause was at his fingers' end. His memory of details was marvellous. Prompt and decided was the expression of his opinions. As soon as breakfast was over he passed on from the practical talk without a minute's interval to domestic worship. After solemnly reading a few verses from the Bible, he knelt down and poured forth a prayer, remarkable for its deep spirituality and fervour of utterance. I remember one clause which illustrates the whole—"May every morning that dawns, and every evening that darkens remind us of our frailty." Then, without pausing, he rose up while repeating the doxology, and in the same breath said—"For ever and ever, Amen—Mary—did ye take those letters to the post?" It was a remarkable illustration of being "Diligent in business, fervent in spirit, serving the Lord," a key to his whole life. "Whatsoever thy hand findeth to do, do it with thy might."—Rev. Newman Hall.

Lyman Abbott, D. D.: Jesus Christ calls you to happiness—not through self-indulgence, but through self-sacrifice. The cross that He bears, He bids you bear; the sufferings He took for love's sake, He lays on you, or asks you, rather, to lay upon yourself. There is higher happiness than indulgence of self; it is sacrifice of self for the sake of love. Is there any happiness in this world of ours like the delicious happiness of a mother? Is there any sorrow in this world of ours like the exquisite sorrow of a mother? In this strange symphony of human life, the minor and the major keys are twined together, and life passes from one to the other with transition so rapid as to be bewildering. Did you ever think that the highest expression of joy is a tear, and the highest expression of sorrow is a tear?

Wm. M. Taylor, D.D.: There is a natural loathing at the grave, and every one shudders at the very thought of its corruption. But our grave, too, shall be empty at the last, and the corruptible seed planted in it shall spring up at length into incorruptibleness, and we shall be glorified. Go look anew on the flowers putting forth their petals to answer the call of the blessed sun whose rays play round about them and say, "Come forth that we may deck you in your summer loveliness," and see in that the prophecy of the general resurrection at the last, when God shall call and we will answer. The body which is deposited in the grave is but like the shell that bursts to let the new life of immortality come forth and the grave in which it is deposited is the sleeping-place where it rests awaiting its appointed time. The resurrection is only the to-morrow morning of death, and when we think of the grave we should do so as in the happy days of our childhood we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning and take us with him on a pleasant excursion.

"Tis but a night, a long and moonless night,  
We make the grave our bed and then are gone.  
Thus at the shut of eve, the weary bird  
Leaves the wide air, and in some lonely brake  
Covers down and dozes till the dawn of day,  
Then flaps his well-fledged wings and soars away."

tion on account of the wickedness of the people, and it was evident from Wycliffe's writings, that he was stirred up by these occurrences to renewed activity in Christian work. During this century the Popedom was removed from Rome to Avignon, a change which in the nature of things would not lead to increased respect for the Church on the part of those who had been the victors at Crecy and Poitiers. The schism in the Church followed, and the spectacle was afforded of one Pope at Rome and another at Avignon engaged in the work of anathematizing each other. Wycliffe, who was an eye-witness of these occurrences, had his faith rudely shaken, and he was not long in discovering that the Pope was anti-Christ. Then, too, he was a thorough-going reformer. While it was not claimed that even up to the close of his life he had abjured all the errors of Romanism, yet the errors which he retained, were so modified by the truths which he associated with them, that their influence was largely neutralized. The Scriptures were to him the only rule of faith and practice. The right of all men to interpret the Scriptures for themselves was distinctly recognized. The teachings of the fathers and the traditions of the Church had to be tried by the infallible authority of God's Word. The position which he assigned to the Scriptures, made it necessary that they should be rendered more accessible to the people, and this led him to undertake to translate them into the English language.

It was the same idea, doubtless, which led him to employ a class of itinerant preachers whose function it was to unfold to the people the truths taught in the Holy Scriptures. He was purely Augustinian in his views. He maintained the doctrine of the predestination of a chosen number to salvation. By him the true Church was defined to be not a visible society, made up of all kinds of men who profess faith and enjoy communion, but rather a communion of the predestinated, or the society of believers. This Church he regarded as consisting of three divisions, (1) the Church triumphant in heaven, (2) the Church militant on earth, and (3) the Church in purgatory, for purgatory was not excluded from Wycliffe's faith. In the constitutional government of the Church, too, his views were not less radical. But no portion of his teaching brought him into more violent opposition with the prevailing thought of the time than his views on the Lord's Supper. The doctrine of transubstantiation was assailed by him, and in 1381 he published twelve of these, in which he declared war against the mediaeval heresy. Sometimes he assailed it from the philosophic standpoint by showing the absurdity of accident without a subject, and sometimes by an appeal to the true exegesis of the Word of God. But what he rejected of this doctrine was more easy to discern than what he positively held to. These were among the most important of Wycliffe's reforms, but they were by no means the only points on which he differed from the Church of Rome. He rejected the theory of mortal and venial sins, of pardons and indulgences, of excommunication, absolution and pilgrimages. While it could not be claimed for him that he embraced the doctrine of justification by faith alone, this much could be said, that he did not reject it, and his advances were in that line. In short, a cursory study of Wycliffe's career impressed the student most with the thoughts, that he possessed a power and personality that would have been felt in any age or land; that he was prepared specially for his work; that the world was prepared specially for him, and that in his views he was a thoroughgoing reformer.

Sunday School Times: So long as a man can suffer keenly for his sin he has not reached the lower depth; that belongs to those who sin and are happy and content in their sinning. And the way to avoid that lower depth is to hate the sin for itself, rather than for the suffering which it causes, and to choose, if need be, to suffer rather than to sin.