

Christian Endeavor.

MY FAVORITE PROMISE, AND WHY IT IS DEAR TO ME.

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Nov. 10th.—2 Pet. v. 8-14.

(A memory meeting suggested.)

There could be no better way of occupying the time of the meeting this week than in the manner suggested. If each Endeavorer will recite his favorite promise and then state briefly the reason why it is dear to him, we venture to say that, at the close of the meeting, the members will feel that they never spent a more profitable time together. When there are hundreds and even thousands of promises in the Bible, it is impossible to conjecture what ones may be most dwelt upon. The best we can do now is to present a few notes showing why God's promises should be all dear to us.

I. They should be dear to us because of the greatness of the blessings which they hold out. What could be more gratifying to the sin-burdened sinner than to know that pardon may be obtained? Yet we have many promises to the effect that sin can be cancelled and pardon procured. (Isa. i. 18; lv. 7; Acts x. 45). What a boon rest is to the weary, troubled soul! This, too, is promised (Matt. xi. 28; Heb. ix. 4). Is it not an unspeakable privilege to have God's presence with us at all times and under all circumstances? This we may have. "I will never leave thee nor forsake thee" (Heb. xiii. 5). "In six troubles I will be with you, and in seven I will not forsake you." "Lo! I am with you all the days" (Matt. xxviii. 20) What a mercy to be sustained in the time of sorrow and trial! Sustaining grace is promised (II. Cor. xii. 9; Isa. xliii. 2). These are promises which are dear to many, and we shall be surprised if no one quotes them. What a comfort to be assured that we shall have deliverance from troubles! How cheering then should be such a promise as this:—"I will be with him in trouble; I will deliver him, and honor him" (Psalm xci. 15). We are certainly favored when we are guaranteed light in darkness, strength in weakness, encouragement in the hour of conflict, protection in the time of danger, food in the season of famine and deliverance in the day of trouble (Psalm xci. 9-16).

II. The promises of God should be dear to us not only because of the greatness of the things promised but because of their variety. Blessings temporal and blessings spiritual, blessings for time and blessings for eternity are promised. We are assured of sustaining grace when we are leaving this world, and of a cordial welcome when we are entering the next. Blessings suited to the young and to the aged, to those who are engaged in active duty and to those who are laid aside from work are graciously promised. The fact is that if we are familiar with the promises we can find one to suit our case no matter how pleasing or distressing the circumstances in which we find ourselves.

III. God's promises should be dear to us because we know that He means all He says. Some men make promises which they cannot possibly fulfil; others may have the ability to do all that they promise, but they make them with little regard to their sacredness and with little or no intention of fulfilling them. We fear that a great many promises are made with no intention of implementing them. But it is not so with God. He would not disappoint us, nor would He so trifle with us as to raise our hopes only to dash them thoughtlessly to the ground.

"God never yet forsook at need
The soul that trusted Him indeed.

His promises are all yea and amen in Christ Jesus (II. Cor. i. 20). He lets none of His words fall to the ground (I Sam. iii. 16). When He declares that a certain thing shall be done, it shall come to pass, no matter how great, or apparently insuperable the obstacles which stand in the way.

filled with the spirit," altogether regardless of the connection in which it was used.

The Rev. Mr. Salmon of Toronto, who I think left the Baptist Church (I am open to correction here), spoke in the evening until every one was sick and tired; with a temperature over 90°, still he held on the even tenor of his way. Dr. Wilson who was to preside at the after meeting had come in from his service in another church, and went into the pulpit, but, like the text the preacher was preaching from, "none of these things moved him." Mr. Salmon was succeeded by two ladies who spoke in much the same strain.

Mr. Merrit, who was prominent in the Alliance meetings, next spoke. Mr. Merrit belongs to New York and by profession is an undertaker and is certainly a striking man in his way. He can talk, or preach, or sing, or pray, or tell a story, or laugh, or cry, or make others laugh and cry, as he likes. Although an undertaker by profession he is an enthusiastic Christian worker, and has the gift of saying many quaint things; and tells a number of good stories; which either "point a moral, or adorn a tale." He is very charitable, and his experiences in this department if not instructive are at times amusing. The Alliance was brought to a close about ten o'clock on Sunday night, and no doubt much good will result from it.

SUGGESTED CONSTITUTION FOR PRESBYTERIAL YOUNG PEOPLE'S SOCIETY.

The following has been sent us by Rev. R. D. Fraser, convener of the General Assembly's Committee on Young People's Societies. It is sent by him to meet many enquiries on the subject of a constitution for such societies.—[ED.]

The following constitution was adopted, at its meeting on the 14th inst., by the Presbyterian Young People's Society of the Presbytery of Whitby. The recommendation of the General Assembly's Committee was kept in view, that the constitution should be simple and comprehensive and should provide for close connection with the Presbytery:—

I. Name. The Presbyterian Young People's Society of the Presbytery of Whitby.
II. Object. To promote the welfare and the usefulness to the church of the young people of the Presbytery, by uniting them in friendly intercourse, the cultivation of their spiritual life, the study of the doctrines, history and work of the church, and the support of its missionary, educational and benevolent schemes.

III. Membership. The various Young People's Societies within the Presbytery under the oversight of sessions; each society to be represented by its President and one delegate for every seven members. In congregations where no young people's organization exists, sessions may appoint delegates in the proportion of one to each twenty names on the communion roll.

IV. Meetings. (1). An annual meeting in connection with the fall meeting of Presbytery. (2). Such special meetings as the executive may call; notice of such special meetings to be given to societies at least a fortnight in advance; the annual meeting to receive reports from the societies, decide upon plans of work and control expenditures; the discussion of topics to be open, but the voting power to be restricted to members as described above.

V. Executive. To be appointed at the annual meeting, and to consist of an Honorary President, who shall be the Moderator of Presbytery for the time being, a President, two Vice-Presidents, a Recording Secretary, a Corresponding Secretary (who, for convenience in corresponding, should not be frequently changed), a Treasurer and a committee of five; together with the Convener of the Presbytery's Committee on Young People's Societies and two others named by the Presbytery.

The executive shall prepare each year a report of the operations of the society, which, after adoption by the annual meeting, shall be forwarded to the Presbytery through its committee on Young People's Societies.

VI. Changes. Changes in the constitution to be made only at the annual meeting, by a two-thirds vote of the members present, and after notice of the proposed change given at the previous annual meeting, or sent to each society at least one month before the meeting at which such change is to be considered.

the feeling, although to put it on low grounds, that a holiday to a minister pays.

When I wrote last I stated that the people were leaving in crowds for holidays, and when I left the city they were returning in equally large numbers, which just then suggested these rambling notes.

After leaving Toronto, the first place visited was Kingston, the seat of Queen's University, and its much-loved Principal Grant, and staff of Professors, among whom I may say is Professor Mowat, the very chief of the Apostles, able, orthodox, eloquent, and humble as a child. Professor Mowat is a brother of the distinguished Premier of Ontario who is a constant worshipper in St. James Square congregation.

Then there is the Rev. T. G. Smith, D.D., the indefatigable financial agent of the College, who is always welcome to the pulpits of the congregations as he passes along; and whose impressive discourses are so much appreciated. There are three congregations in Kingston all doing good work—St. Andrew's, Chalmers, and Cooke's Church, all modern buildings, all active and energetic, and all very ably filled.

The pastor of St. Andrew's Church is the Rev. Mr. Mackay from Scotland, Chalmers' is supplied by the Rev. Mr. Magillivray, and Cooke's Church, is named after Rev. Dr. Cooke, of Belfast, Ireland. In the early days it was known as Brock Street Church, and for many years had for its pastor the late Rev. Andrew Wilson, who was an eloquent preacher, and who contended earnestly for the faith once delivered to the saints. Rev. Mr. Wilson moved to Carlton Street Church, Toronto, and was succeeded by the Rev. Samuel Houston, M.A., a licentiate of the Irish Presbyterian Church, and who still takes a lively interest in all matters pertaining to that church.

Since Mr. Houston's pastorate commenced the church has been rebuilt, and is now a credit both to pastor and people.

In the days gone by only Psalms were sung in public worship; but time works great changes, as there is now an organ and choir instead of the precentor, and all the other features of a progressive and active church. As a preacher, Mr. Houston is expository, and evangelical, and adheres closely to the teaching as set forth in the Standards of our Church. He is a liberal contributor to our weekly and monthly periodicals, and is among our most accurate historical writers.

There are few of our ministers (if any) who keep more in touch with the proceedings of the Irish General Assembly than does Mr. Houston.

MONTREAL

is always a pleasant place to spend a Sabbath in when separated from one's own church home. During my stay here the Christian Alliance of New York was holding a series of meetings some of which I attended.

The speaking was good, but it occurred to me that if the money spent in preaching to well-dressed people, nearly all of whom are members of some one of our Christian churches, had been employed in taking the simple gospel to the poor in outlying districts, who have not clothes to come into our fashionable churches, it would likely do more good. In the days of our Saviour the poor had the gospel preached unto them, but in this instance it seemed the rich who had the gospel preached unto them, and good, earnest Christians exhorted to lead better lives. This is all right and proper, but our clergymen are urging this very duty every time they appear in their pulpits.

I had the pleasure of hearing the Rev. Dr. Wilson, of New York, whom I had known many years ago as a minister in the English Church in Kingston, and who preached with much fervour and vigor; and held the attention of his audience to the close. The other speakers were commonplace, and far too frequently used such words as "be

them: "Go in My name and the Lord prosper you."

We believe that ere long the General Assembly will be constrained to authorize and instruct her Foreign Mission Committee to send to the foreign field all applicants who, on examination, are found to be well qualified and suitable to be approved. And this is what it is the purpose of this paper to advocate.

That which determines the amount of the giving of Christian people in general toward the work of Christian missions is not the amount of work remaining to be done in fulfilment of the commission of our Lord to His apostles, but the amount of work already undertaken. Hence it follows that if the Church does not undertake the work that is to be done in evangelizing the world, Christian men generally will not be moved to give of their substance according to the fundamental principle of all true giving, "as the Lord hath prospered you."

It will be evident, then, that we neither anticipate lack of funds to carry on the extended mission work of the Church should the proposed change of policy be adopted, nor do we advocate that salaries shall be cut down to a point below the cost of a comfortable livelihood in whatever country our missionaries may be sent to labor. On the contrary, we argue that if all available, competent men were sent forward so great would be the healthful impetus added to the Church at home there would be no need of cutting down. We do say, however, there seems to be very little now-a-days to correspond with Paul's tent-making. But this is not the fault of our missionaries. The policy adopted by the Church has the result of eliminating all necessity for it. Let prospective missionaries be put upon their mettle and they will be found equal to the cross, if such it prove to be, that is laid upon them. Let the multitude of individual members making up the whole Church be also put upon their mettle, and they will see that not much "tent-making" will be necessary on the part of the missionaries. Whatever may be true in individual cases, we do not believe our men who offer their services from time to time are awaiting a guaranteed salary. What they desire most is the word of command that gives the authority.

The air is resonant with the Macedonian cry, and is it not true that opportunity has always been the authoritative guide of the Church? It is the voice of God commanding. That voice says, "Occupy!" And we are saying, "We can't occupy, we haven't money to send these men." If the real state of affairs be thus correctly presented, and we believe it is, then there can be but one result, and the result will be in turn a cause—impaired spiritual vitality.

The open door the foreign field presents to-day is the opportunity of centuries. We venture to express the opinion that the Church cannot, in the discharge of her function and in fealty to her Lord, say nay to those men who are saying to her, "Here am I, send me."

Amherstburg, Ont.

FRAGMENTARY NOTES.

BY K.

The holiday season has come and gone and ministers, merchants, and others have returned to their usual avocations; many feeling much better, and none, I hope, the worse for the change. I hope that the manager, editor and staff of the CANADA PRESBYTERIAN have all shared to the fullest extent "in pleasures which the season brings." Employers and employed have all been benefited by their outings. Ministers will preach better, and wearied business men will be more attentive listeners. Indeed I never liked my own minister better than his first sermon after his holidays, when he discoursed on the theme, "They cast him out." The discourse was fresh, vigorous and very impressive; and I could not help