

Our Contributors.

HOW BROTHER GRATEFUL SHOULD SHOW HIS GRATITUDE.

BY KNOXONIAN.

You went to the Thanksgiving service in your own church, Brother Grateful. That was right. A good religious service on Thanksgiving Day is very much better than a public meeting at which speeches are made, sometimes not very devotional in their character. And you enjoyed the service very much, Brother. Glad to hear it. You joined with all your heart in the Thanksgiving prayer, which though long did not feel long. And you joined with all your voice in the service of song. You tried to make a loud noise skilfully, as the Psalmist says, and if you did not make it skilfully you at least made it loud. That was right, Brother. The singing ought to be much louder in some churches than it is. And you enjoyed the sermon, Brother. Glad to hear it. The sermon shook you up, and sent you home thinking of how much you and yours have to be thankful for. That was a right good effect for a Thanksgiving sermon to have.

And you spent a pleasant afternoon and evening with your family. Your Thanksgiving dinner was a great success. The fun increased as you went on with joke and story and the turkey and cranberry sauce decreased. You had no idea before that there was so much latent fun in your family. The boys told some good jokes and the girls gave out some conundrums that you had to give up. You laughed and had a good time. That was a good thing to do, Brother. If people bolted less and laughed more at their meals, so many of them would not need to turn themselves into perambulating drug stores. After dinner you took out your better half for a nice stroll. Perhaps you don't take her out quite as often now as you used to do when you were taking the preliminary steps that led to your marriage. You are not too old to know what I refer to. As you and Mrs. Grateful walked out on Thanksgiving afternoon you probably observed that her step was not quite so elastic as in days gone by. The elasticity was partly lost in many a weary walk through your home, keeping it in order. The rose does not bloom on her cheek now as it used to do, but the rose was removed partly by standing over your kitchen stove and sitting by the cradle that contained your baby. Be thankful the companion of your youth has been spared all these years. When some men sat down at the Thanksgiving table last Thursday afternoon the seat at the other end was empty. There was nothing there but the image of her who had been called away. Be thankful, Brother Grateful, that your companion has been spared.

And now, Brother, having had a good service and a pleasant afternoon and evening, what are you going to do about it? How are you going to show your gratitude? You are grateful. Well, show your gratitude in a practical way. In his Thanksgiving sermon your preacher probably referred to the excellent country God has given us. Canada is a good country, and Ontario is the best part of Canada. Taking it all round, there is no better country in the world than this little Province. There is no country on this foot-stool in which success depends so much on merit and is so certainly rewarded by merit as Ontario. Nineteenths of our most successful lawyers, doctors, merchants, manufacturers and farmers are men who have risen by their own exertions. Merit brings success in every line, except perhaps in the preaching line. But you should remember, Brother Grateful, that this is a good country, and you should show your gratitude by doing something for it. What can you do for it? Well, I know of one thing. We are soon to have the luxury of a general election. You can do something for your country by voting for clean men. Believe me, Brother, there is nothing Canada needs more than a few hundred Christian politicians. We need them more than we need railways; more than we need canals; more than we need any kind of public improvement. We have doctors enough, lawyers enough, teachers enough, preachers enough, merchants enough, but we positively have room for a few score of Christian politicians. Christian politicians may be more needed now than ever, because it is said that the estimable gentleman who is usually called by that name is to be driven from public life as a reward for his fidelity, and for the example of hon-

esty and purity which he has set before the young men of this Province for over forty years.

There are other ways, Brother Grateful, in which you might show your gratitude. Your preacher spoke on Thursday about your religious privileges. How would it do for you to show your gratitude by doubling your contributions for religious purposes? Giving is one of the simplest and most practical ways of showing gratitude. If you feel so grateful that you can scarcely contain yourself, give the Augmentation Fund a lift. If you do not like the Augmentation Fund, send your contributions to the Aged and Infirm Ministers' Fund. Then we have the Home Mission Fund and the Foreign Mission and French Evangelization and several other funds. Brother, let me assure you that the Church provides a sufficient outlet for the gratitude of our people. There is no sort of reason why you or any other good man should be burdened with gratitude that you cannot show in a practical way. We need many things, but we positively have quite a number of channels through which the gratitude of our people may flow. No man in this Church need suffer for want of a channel. Brother, if you can find no other channel, put the last \$5,000 on the \$200,000 endowment of Knox College. Give the library a gift of \$1,000. Never for a moment fear that the esteemed Principal or professors will feel hurt by the offer of \$1,000. They are modest men, but they will accept your Thanksgiving offering with pleasure. To sum all up in one sentence:

BROTHER GRATEFUL, SHOW YOUR GRATITUDE IN SOME PRACTICAL WAY.

COOKE'S CHURCH, TORONTO.

THE REV. WILLIAM PATTERSON.

After a season of serious trials and difficulties, Cooke's Church, Toronto, is enjoying a time of peace and prosperity. On the 22nd of July, in the present year, the Rev. William Patterson was ordained to the ministry, and inducted into the pastoral charge of Cooke's Church. All of his predecessors were men of great intellectual ability and scholarly gifts. Mr. Patterson is a native of Ireland, having been born near Maghera, Derry County. His preliminary studies were prosecuted under the instructions of Mr. Benglas and Mr. Porter. In his native place he sat under the ministry of Rev. Dr. Leitch, Belfast, now professor of Greek Exegetics in the Assembly's College, and had for his Sabbath school instructor, Mr. Thomas Kerr, now of Toronto.

Mr. Patterson came to Canada in 1880, and became a student in Knox College, where he graduated in April, 1886. As a student, he did effective missionary work at Turtle Mountain, Manitoba, Sunderland, and supplied with acceptance the pulpit of Uxbridge during the Rev. Mr. Cockburn's absence in Europe.

As an earnest and effective preacher of the Gospel, and a diligent and faithful pastor, Mr. Patterson gives great promise. His preaching is markedly evangelical in doctrine and fervent in spirit. He is youthful in appearance, has a manly, open and kindly countenance, and possesses a voice of great power, flexibility and sympathy.

Sabbath evening, 14th inst., Mr. Patterson addressed a large and attentive congregation of young men, of which the following is a pretty full outline.

I wish to speak first of the importance of young men from the Christian worker's standpoint. They are important because they are good material on which to work. Some have an idea that it is very difficult to reach young men, but I believe it is far more difficult to reach old men, who for many years have continued rejecting the overtures of the Gospel, and as a natural consequence have become Gospel hardened.

It is surely easier to bend the young tree than the giant oak. They are more useful to the Church, because they have a greater number of years before them in which to work and fewer evil habits to fight against. They are important, owing to the fact that all the teachers, lawyers, physicians, authors and statesmen of the future are the young men of the present. Moreover all the libertines, infidels, blasphemers, drunkards, robbers, murderers and such like of the future are the young men of the present. With these facts staring us in the face we surely see the importance of looking after these young men and turning their steps into the paths which lead to honour, to God and to eternal glory.

Still further, they are important on account of the dangers which surround them. The lost sheep and the prodigal son were of great importance to the shepherd and the father, owing to the fact that they had wandered away and were in danger.

Many young men have come from villages and quiet country homes to our city to make a living for themselves and a name; and all the ingenuity of hell and all the agents of the devil seem to be actively engaged in trying to drag those young men down to eternal ruin.

From the homes of these young men and from many a heart-broken mother the cry comes to us to save their sons. Let us cease spending our time in quibbling over matters of no vital importance, and rush to the rescue of the perishing, for verily we are not free from the blood of those who are perishing in our midst until we have put forth every effort to bring them to the Redeemer of the race and into the Church He hath established.

In the second part of this discourse I wish to speak directly to the young men who have assembled here. You will see, gentlemen, from what we have said, that you have our sympathies and that our desire is to do you good. I wish now to say to you a few words of encouragement and warning. The first thing I would say to you is that you all can become successful men in the true sense of the term, and I wish to add that true success depends not so much on the part we play as on the way we play that part. In the great drama of life the all-wise God has given every man a part to play and a man is truly successful just in proportion as he plays well that part given to him, for every calling which is lawful is honourable.

But, in order to play well your part, you must obey the laws which govern our moral and physical nature. You might just as well think to run a machine successfully and at the same time disregard all the laws that govern the machine, as to expect true success while you are violating the laws which govern your nature, moral and physical. I shall now point out two of the principal rocks on which so many young men perish.

The first is rejecting the Bible, and becoming indifferent to religion. Many when entering upon life think that if they are to be successful they must get rid of all the restraints of religion and cease troubling themselves with the Bible. This is the greatest mistake any young man ever made, for the Bible abounds with maxims which will insure true success and lasting honour to any one who acts upon them. The Bible shows you the diligent becoming rich and the righteous flourishing like the palm tree.

Not only does the Bible contain maxims that are useful and essential, but it gives you living examples of men who have attained true greatness by obeying the principles of divine truth. And the truly successful men of to-day in our own city will bear testimony to the grand old truth that godliness is profitable for the life that now is as well as for that which is to come.

I pass to the second source of danger. It is the lack of moral courage, which is sometimes mistaken for manliness. A young man comes into the city from a Christian home, and, before leaving, his mother puts a Bible in his trunk, requesting him to read it daily, and not to frequent the theatre, the ball-room, or the tavern. But when he begins to read the Bible, his room mate laughs at him, and so he lays the book aside. One of his companions asks him to go to the theatre, or to have "a drink," and he replies that his mother requested him not to do so, whereupon he is told that he must be a "man," and not be governed any longer by his mother's whim. Yes! be a man and despise the counsel of her who guided his infant steps, spent many sleepless nights, and made so many sacrifices that he might get an education. He has not moral courage enough to say no, and so the first step in his downward career is taken. It was moral courage which saved Daniel and the three Hebrew youths, when surrounded by the wickedness of ancient Babylon. Their names have been shining for centuries on pages of history, and they will continue to shine until the heavens are rolled up and the world is no more.

Gentlemen, if you wish to become "nobodies," as many in Toronto have become, I will tell you how to do it. Don't cultivate your minds; when you do read, let it be light literature and sentimental stories. Smoke the best cigars, and spend almost all you make on dress and your evenings at the opera, or in the billiard-room. Scatter your wild oats broadcast, and be known as a "fast young man." "Walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Yes, every tear you wring from a mother's eyes, every hair you cause to turn white in a father's head, every sin you have committed in secret and every soul you drag from a life of innocence to a life of shame, shall rise in judgment against you on that day when you shall stand trembling before the throne of the eternal God, whose law you now despise and whose Son you still reject. Young man, if you have entered on the downward course, and are now steeped in sin, let me tell you that your case is not hopeless, for the blood of Jesus Christ, God's Son, cleanseth from all sin. If you cast yourself upon the tender mercies of our God, He will create within you a new heart and holy aspirations. If you take the yoke of Christ upon you and learn of Him, you will find that His yoke is easy and His commands are not grievous. You will find the wisdom He imparts to be more precious than rubies, and thy path in life shall still be growing brighter and brighter until it shall emerge into the perfect day when thou shalt enter into the everlasting kingdom of Him who is now saying to each young man in this audience, "My son, give Me thine heart, and let thine eyes observe My ways."

Since the settlement of Mr. Patterson, there has been a thorough reorganization of working in the congregation. A healthy and growing vitality is visible. The church services are held every Sabbath at the usual hours. Sabbath school and Bible classes meet at quarter to three. Mr. R. J. Hunter is superintendent of Sabbath school. There is also a congregational Bible class every Monday evening, at eight o'clock in the church, taught by the pastor, and a prayer meeting every Wednesday evening, at eight o'clock. For the cultivation of congregational singing, a class meets every Friday evening at eight o'clock, where the tonic-sol-fa system is taught. Mr. Conning is an excellent teacher, and good results are expected from the class.