

or platform and teach all and sundry? There is a great deal of sentimental twaddle and drivel uttered in these times about women's rights and women's wrongs. Keep Canada a long way from Yankee notions about woman's place and position, even to the riding of a bicycle. They are neither so womanly, graceful nor modest as their grandmothers were, even when on horseback. I believe, sir, but for the essentially sinful licensing system of strong drinks that prevails, we would have had little clamour for women's votes in politics. 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?

Wroxeter, July 31st, 1894.

SETTLEMENT OF VACANT CHARGES.

DEAR SIR,—I send you a few thoughts re settlement of ministers and vacant charges. Divide vacant congregations into three classes. First class find their own supply. Second class find half supply, other half provided by Presbytery. Third class provided supply solely by Presbytery.

All congregations paying a stipend of fifteen hundred dollars and over would be first-class. Second-class congregations would embrace those paying from \$750 to \$1,500. Third-class would embrace mission stations and augmented charges.

I think it is a recognized fact that first-class vacancies cannot be reached by any scheme or committee of the church. As regards second class vacancies let the charge have half supply, Presbytery providing other half until a settlement.

Let Presbytery have complete control of third-class vacancies, in providing supply and securing a settlement. Two ways of settling this class:—1st, give the vacancy one year for settlement; if it fails, let Presbytery send a minister for one or two years, by superintending the field. 2nd. Let Presbytery place a pastor there at once for two years. This will avoid long vacancies. Each Presbytery to superintend its own vacancies, and to take an active oversight. NEMO.

HOME RELIGION.

The Bible is in a very special sense a book for the home, full of sweet pictures of home life, and counsels how to make home happy and holy. In the Old Testament we have glimpses into the home in Eden, where Adam had fellowship face to face with God; the home of Abraham, where Isaac was nurtured into piety; the home of Jacob, in which Rachel was the sunshine and the quarrels of the children the clouds; the home of Jesse, where David learned how to sing and how to do deeds of bravery, and the home of Hannah, where Samuel grew up in an atmosphere of faith and prayer, which made him strong for a great lifework. Equally beautiful are the revelations of the home life of the New Testament. The home of Bethany, in which the Saviour always found rest and sympathy; the home of Timothy, where mother and grandmother taught the child the Holy Scriptures, and above all, the home of Nazareth, where the Son of God, incarnate in the flesh, spent his boyhood, suggest pictures to the Bible student which abide with him as a delight and inspiration. One of the reasons, and not the least of them, why the Bible should be a well thumbed and much prized volume in every fireside circle is because it is so distinctly a home volume.

In the home are the beginnings of life social, national and ecclesiastical. So it comes about that the religion of the home enters into the religion of the church and the state as a determining factor. The Bible has much to say about the religion of the homes it describes. Family worship in some form it emphasizes from the very dawn of family life. Patriarchal customs, depicted in the chronicles

of the Book of Genesis and the Book of Job, found a place for home religion. It is very significant that the only acts of worship we read about in the Book of Job are family sacrifices offered by Job on behalf of his children, sacrifices which correspond to the family worship of the Christian dispensation. It was in the capacity of heads of their respective households that Noah and Abraham, and Isaac and Jacob, in all their journeys, reared altars to Jehovah. The patriarchal religion was peculiarly and emphatically home religion. The father of the family was always the priest of the household; and the most eminent commentators are of the opinion that the sacrifices they offered were distinctively family sacrifices of thanksgiving for family blessings, or of petition for the removal of family afflictions. When the family organization widened into the tribal organization, the old arrangement still held good, the head of the enlarged family being at once chief and priest of the tribe. Thus Melchizedek was king of Salem and priest of the Most High God. The heads of the families and the chieftains of the tribes remained priests of their respective households and tribes until the giving of the law, when Aaron and his sons were consecrated and the tribes of Levi set apart to priestly functions. Home religion sanctified the family life from its very foundation.

It is instructive to notice that even after the establishment of the Levitical priesthood, exercises of family worship had their own place and value. There were frequent family festivals which partook of a religious character. "Our family had a sacrifice in the city, and my brother, he had commanded me to be there." These family sacrifices are supposed to have been continuations of patriarchal customs incorporated into the Levitical ritual, and served not only to cement into hallowed unity the fellowships of the household, but also to preserve the individuality of family religion. Over and over again in the later history of the Old Testament do we meet with hints of the existence of home religion as distinct from the national religion of the children of Israel.

Thus, for example, we read that at the close of the solemn celebration of the bringing of the ark into the city of David, "all the people departed, every one to his own house; then David returned to bless his own household." What is the meaning of the italicized phrase but, to quote the words of a capable commentator, "that at the close of a day of great public interest, after he had as king taken part with his people in the national rejoicing, David returned to unite with those who called him by the more sacred name of father, in rendering more special thanksgiving for what was indeed a blessing to all the people over whom he ruled, but a peculiar blessing to the family of which he was the head."

Home religion is, then, inseparable from the home life of Bible homes. The father is the priest of the household, and in every home there ought to be an altar on which sacrifices of thanksgiving and petition ought to be offered. This is, we fear, a neglected truth in our day, and because it is neglected the vitality of the religion of the church and the state is seriously threatened. As water cannot rise above its level, no more can the religion of a country rise above the level of the religion of the families which make up the population of the country. Of all the problems of our age not one is more important or urgent than the preservation of the religious exercises of the home in their primitive purity and power. Back of all social and political questions stands this question of home religion, holding in it the key of the position. There can be no doubt that if all our homes are really Christian, the Christianizing of the rest of life would be an easy task. Homes are the need of the world, and the supreme force in home-making is the religion of Jesus Christ as an atmosphere to pervade and an influence to mould the life of the fire-side. The highest patriotism seeks the best welfare of the state, and that best welfare is inalienably bound up with the constant and universal practice of home religion.—*New York Observer.*

Christian Endeavor.

HOW TO BRING OTHERS TO CHRIST

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Aug. 19—1 Cor. ix. 19-27.

When Andrew had found Christ he desired to bring others to Him, therefore he went out and brought his own brother Peter. (John i. 42.) When Philip has experienced the joy of salvation he was anxious that others should share that joy with him; accordingly, as soon as he found Nathanael, he told him of Jesus. (John i. 45.) When the woman at Jacob's well had heard the glad message of salvation, she went into the city of Samaria and said to the men, "Come see a man that told me all that ever I did; is not this the Christ?" (John iv. 29.) The late C. H. Spurgeon once said that as soon as he knew that he was saved he wished to go and tell others what a great Saviour he had found. It is very natural that a man who has found Christ should wish to go and tell the good news of salvation to others. "Nobody ever gets a real blessing from God without wanting everybody else to go and do the same thing." He knows that his own joy and satisfaction will be greatly enhanced when he shares them with others. But when a Christian attempts to lead others to Jesus he may find some very serious obstacles in the way. He finds that some are utterly indifferent; others are so charmed with the pleasures of sin, sunk so low in the quagmires of sin that it seems almost impossible to reach them, and others still are so steeped in prejudice, and so stubborn in their opposition that he stands perplexed at the task of winning them for Christ.

How, then, can he meet this indifference, overcome these prejudices, and surmount these obstacles? He must enter upon his work in a spirit of love. He cannot drive men into the kingdom of heaven with inexorable logic; he cannot force them in by argument. He may hurl sharp sayings at such men and hit them every time, but he will not bring them nearer heaven. Harsh denunciation and bitter invective will not accomplish the end he has in view. It has been said that a pound of sugar will attract more flies than a barrel of vinegar. The Christian who would bring others to Christ must therefore meet them in a spirit of love. When this is the impelling motive he will deal patiently with those whom he desires to help; he will study them to ascertain in what channel their thoughts run; he will try to discover some common ground on which he and they can meet, and thus he will compel them to see that he is greatly interested in them.

The words which Dr. John Hall addressed to the students of Yale Seminary might well be pondered by Endeavorers everywhere. He said, "it is not love in general, and in the abstract, that makes a channel to the human spirit, but love to individuals, into whose faces, and in some degree into whose hearts, you have looked." Beecher's words to the students of the same institution are worthy of special consideration by Endeavorers: "There is nothing in the long run that can withstand a wise tenderness, a gentle benevolence, and a sympathy that melts the heart by a genial fervor, and which is continued in season and out of season, in sickness and in health, year in and year out. Nothing can withstand that." Then he referred them to Paul's conduct in Thessalonica. (1 Thess. ii. 7-11.)

Now suppose the Christian worker has reached that point where men have confidence in him, what is his next step? He must try to show them their real condition, their danger, and their need of Christ. This is a difficult and delicate task. But let him attend to it kindly, tenderly, sympathetically and men will listen. He need have no hesitation in speaking of the terrors of the law if he will only speak in love.

Having shown men their need, his next duty is to show them how Christ meets that need; how He satisfies the hungry soul; how He fills the longing heart; how He gives pardon to the sinful, and how He saves from death and hell. He should hold up Christ before their eyes and urge them to look by faith to Him who bears away the sin of the world.

A WORD TO PASTORS.

Here are some strong and wise words, which we find in the *Illinois Union*. We venture to commend them to the notice of all the pastors that read this paper.

No earnest, Christian young people can work on month after month to keep up a strong, energetic society, if their efforts are treated with indifference. These drop out one by one, and the society begins to fail; and is it altogether the fault of the society?

The church takes its missionary society, its benevolent society, and its Sunday School into full fellowship. It keeps itself always in touch with the work of these different departments; it knows what they are doing, and stands ready to help each along its line of work. In short, it recognizes them as a part of the church.

When the church chooses workers in these different lines, it selects the best material for these positions, and sees that they do their work well. If a church establishes a mission, it gives this branch strong, reliable helpers; and, above all, it keeps an interest and an oversight in its welfare.

Is the Christian Endeavor Society any less a part of the church? Has it any less right to assistance? Should it not be given leaders that shall make it strong? Has the church any less responsibility in regard to its management? There are numberless ways for the church to fulfil its duties to the Christian Endeavor Society. The first and most essential is for the church to show its society that it wants its help, and that it is interested in its work.

The first annual convention of the Wellington (Australia) Union was held July 10 and 11, the date of the Cleveland Convention.

A letter from Victoria, Australia, received too late for the Cleveland Convention, tells us that twenty societies in Victoria desire places on the missionary Roll of Honor. These twenty societies gave more than £380 to missions.

Four societies in Wellington, Australia, and eight societies in Tasmania, are entitled to places on the missionary Roll of Honor. The information, however, arrived too late for the Cleveland Convention, on account of the delayed mails.

The Christian Endeavor movement is gaining ground. Presbyterians are a large and important factor in it. Their influence will prove helpful. Pastors and elders must keep pace with it, and wisely, and lovingly control it in the individual church. Give it a God-speed, and utilize it to the highest spiritual and practical results. Let the church get the best possible returns out of it.—*The Presbyterian.*

Here is good doctrine. It comes from the *National Presbyterian*. "Presbyterian Endeavorers do not complain of presbyterian oversight, but in many instances they have a right to complain of presbyterian neglect. It is our conviction that in most instances where there is a lack of sympathy between the church and the Christian Endeavor Society, it is the fault either of the Presbytery or of the church. But while we say this, we say also to the young people, See to it that neither the Presbytery nor the church has occasion to find fault with your society."

Australia's Christian Endeavor growth, considering the population of the continent—only 3,400,000—is marvellous. Here are the figures for last April:—

	Societies.	Members.
Victoria	460	15,000
South Australia	270	7,000
New South Wales.....	197	6,000
Tasmania	25	1,300
Queensland	37	1,248
Western Australia.....	5	150
New Zealand	124	4,172
Totals.....	1,118	34,870

The sensibility of man to trifles, and his insensibility to great things, are the marks of a strange inversion.—*Pascal.*

I have known men who have been sold and bought a hundred times, who have only got very fat and very comfortable in the process of exchange.—*Ouida.*

Reason shows itself in all occurrences of life; whereas the brute makes no discovery of such a talent, but in what immediately regards his own preservation or the continuance of his species.—*Addison.*