

# Christian Endeavor.

GOD'S GREAT COMMAND.

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July 16.—Acts 17: 30; Luke 13: 1-5.

What is the great command referred to? That men should repent. What is repentance? The word originally meant an afterthought, or the slight we get of an action after it is done. But when we take a second look at an act, it often appears more wicked than it did at the time when it was committed. We are led, therefore, to loathe, to hate the act, and to blame ourselves for having done it. To review the past is often to condemn the past.

Our Shorter Catechism gives an excellent definition of repentance: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and desire after, new obedience.

1. In genuine repentance, therefore, the sinner has a true sense of his sin. Many a man grieves over the fact that his sin has brought trouble and disgrace upon him, and yet he does not see it in its proper light. "A true sense of sin is to see it and feel it as committed against God, and against God as He is revealed in the Scriptures and in Jesus Christ."

2. In true repentance the sinner apprehends, or lays hold of, the mercy of God in Christ. Repentance thus differs from remorse. Judas realized the enormity of his sin, but he saw not the mercy of God. Though the penitent sinner regards his sin as a great black cloud, yet he sees that the cloud is pierced, and that through the rift the love of God still shines upon him. He knows that in his Father's house there is bread enough and to spare; he knows, moreover, that God has invited him to come and be satisfied. He feels that though his sin is great, yet the mercy of God is greater; though sin abounds, grace superabounds.

3. The penitent, with grief and hatred of his sin, turns from it unto God. He knows that he must cease to do evil and learn to do well. He makes no attempt to palliate or excuse his sin, but he abhors, confesses and forsakes it, and turns to God with all his heart, with fasting, with weeping and with mourning (Joel 2: 12). He knows that if he covers his sin he shall not prosper, but if he confesses and forsakes it, he shall find mercy (Prov. 28: 13). Like David, he asks that God create in him a clean heart and renew a right spirit within him (Ps. 51: 10). Like the prodigal, he says, "I will arise and go to my Father."

4. On the part of the penitent there is also a full purpose of and desire after new obedience. Pharnaces sent a crown to Caesar at the same time that he rebelled against him; but Caesar returned the crown and sent this message back, "Let him return to his obedience first." To acknowledge past sins will avail nothing unless there is at the same time a determination to live more holily, righteously and godly in time to come (2 Cor. 7: 11). While the penitent acknowledges that he once loved to choose and see his path, his prayer is, "Lead Thou me on." Not only does he ask to be led, but his determination is to follow cheerfully wherever God leads. The language of his heart is:—

"Where He may lead I'll follow;  
My trust in Him repose,  
And every hour in perfect peace  
I'll sing, He knows, He knows."

Mr Edison, the electrician, who is generally regarded as an agnostic, says that no one can be brought into close contact with the mysteries of nature without being convinced of the existence of a Supreme Intelligence. He may some day demonstrate His existence through the operation of these mysterious laws, with the certainty of a demonstration in mathematics.

grown the Bible; that as the legal dispensation gave place to the Christian, so it is time for another advance; that since the inauguration of Christianity new civilizations have arisen, and man's mind has been broadened, leaving the Bible too narrow for the demands of the race. I need not take space to show that all this boasted progress is the merest moonshine, having neither history nor philosophy to sustain it. It is a notorious fact that outside of Bible influence there is no progress but only retrogression. What has become of the famous civilization of Nineveh and Babylon? By what law of progress have the Egyptian, Greek and Roman races fallen out of history? What law of progress do we discover when we set the feeble Incas and Aztecs by the side of their ancient monuments? If progress is a natural law of society, what mean the decadent races covering four-fifths of the globe? There is outward progress within the limits of Christendom; but even this external progress may grow and man continue as selfish and morally debased as ever. There is no progress to the individual except as he is impelled upward in character. The fact is, every man comes into the world with a degenerate nature that needs regeneration. If the Bible establishes the principles that lead to the regeneration of the individual soul in any one age, it will answer the same purpose in every age. God has put into the Bible the very truths that He knew were best calculated to lead to regeneration. It is not conceivable that any revelation could be better adapted to awaken a sinner; nor can the declaration, "Behold the Lamb of God which taketh away the sin of the world," ever lose its charm for the awakened soul. The answer it gives to the question, "What must I do to be saved?" is the only one that can be given while man is man and God is God.

## HALIFAX LADIES' COLLEGE.

The last of the series of exercises with which the college was closed, was held on Thursday afternoon, June 22nd, and was especially interesting. Selected essays were read by two of the pupils, and addresses given by two or three visitors. The valedictory was read by Miss Winnifred Burns. Prof. Macdonald, of Dalhousie, bestowed well-deserved praise on Miss Ker, the Principal, and on the other teachers, and concluded with some excellent advice to the young lady graduates and to the pupils of the College generally.

The seventeenth annual meeting of the Niagara Bible Conference, for Bible study, will be held at Niagara-on-the-Lake from July 6 to 12. In the circular calling it, it is stated that this year, "in view of the critical condition of affairs, civil and religious, throughout the nations, more than usual attention will be given, both to prophecy, and to the authority of the inspired word." Topics have been assigned to eminent teachers, professors in Theological Seminaries of different denominations, pastors and evangelists in the United States and Canada. Copies of circular can be had on application to Alf. Sandham, Toronto.

Rev J. Guinness Rogers, in the Merchants' Lecture, on Tuesday, on "The World in the Church," said the Church must avoid a laxity which would weaken principle. If the influence of the world ever affected the Church so much that people believed they could make money so long as they did not break the world's laws, no matter how many competitors they might ruin, or how many lives they might burden, it would debase individual character, and lower the influence of the Church.

All but nine States, out of the forty-four in the United States, now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America, to whom it is required that this instruction be given.

on the work at home, and the work in the foreign field. Mrs. Gray, of Brantford, followed, giving a short address on the same subject. She urged on the delegates the desirability of being more specific in prayer, and of praying for each missionary by name.

Miss Turnbull, of Orangeville, then sang with great acceptance, a solo entitled "Calvary," after which Mrs. Fowle, of Erin, read a paper full of encouragement and cheer for those whose time is much occupied with domestic cares. She showed, with much sympathy and earnestness, how even the busiest woman may do much to help on the good work.

Mrs Gray, of Brampton, then gave a very instructive address on the early work of the missionaries among the Indians of the great North-West. She related many interesting incidents about the way in which the good-will and confidence of the Indians were secured, by ministering to their bodily comfort, and of how this led to the annual sending of clothing to the North-West.

The meeting was then closed with the singing of a hymn, and with prayer, and all returned to their homes benefited, and filled with enthusiasm for the work of the Society.

M. STEELE.

Presbyterial Sec.

## THE SYMPATHY OF CHRIST.

The sorrows of life are many; and the Saviour made this one of His credentials, that He could transfigure them all into consolation. "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, . . . to comfort all that mourn. . . ." In that life and that death, in that voice of sympathy and that heart of love, in those sayings and doings of Jesus Christ which enter into all experience and reach backward and forward into two eternities, above all in that person, God for us and God with us, who was manifested to bear our sins and carry our sorrows, on purpose that we might never feel earth lonely nor heaven unreal, has been found through eighteen centuries, is found to-day, shall be found in the ages to come, a rest and a peace and a satisfaction which the world can neither give in its joys nor take away in its bereavements. The comfort spoken of is no childish soothing, no effeminate lulling, no palliation of distress, no oblivion of sorrow; it is what its name bespeaks it, a strengthening and a fortifying thing, because it both pierces to the depths of the reality that is and rises to the height of that other reality that shall be. Comfort is strength, and comfort is fortitude, and comfort is courage for two worlds, and comfort is expansive and diffusive as the love which breathes it, even as it is written, "Who comforteth us in all our tribulations."—Dean C. Vaughan.

## NATURAL PROGRESS VS. BIBLE AUTHORITY.

There is a wide-spread and growing belief in a law of natural progress. So amazing has been the recent advancement in the knowledge of material things that men have taken up an inflated conception of their powers and possibilities. Many have come to believe that the root of all human trouble is not in man's nature, but in his environment, and that by continual progress in knowledge, and increased skill in its application, sin and all its attendant evils may be reduced to zero.

This theory is powerfully enforced by the evolutionary hypothesis of natural development, which regards the earlier books of the Bible as mystical, fabulous, legendary, poetic, and unhistorical, just like all early heathen literature. It is reported of a distinguished divine that he recently began his sermon by saying: "The old view of the Bible is fading away from the vision of the age." He then went on to argue that the prophecies of the Bible had never been fulfilled; that its miracles were incredible; and that the Christ it revealed was but humanity's evolution of the divine ideal. It is widely asserted that the world has out-

Q. 6. Why do congregations and missions need help to build?

A. Because, in a prairie country, logs are not available for building; because lumber is dear, and many of the settlers are poor; and because of the lack of school houses, or private houses suitable for services.

Q. 7. Do the people try to help themselves?

A. They give from two-thirds to three-fourths of the cost of the buildings in money and work, and, last year, they gave over \$17 per communicant for all purposes, or fifty per cent. more than the rest of the Church.

Q. 8. How many buildings has the Fund helped to erect?

A. Two hundred and thirty-two—196 churches and 36 manses, worth over \$350,000.

Q. 9. Do the people repay loans promptly?

A. Often they do not. When a good year comes, a good deal is refunded, but when the crop is short, the Board must be content to wait. Last year over \$5,000 was repaid.

Q. 10. Why are manses needed?

A. Because many of our missionaries are married; at many points no houses can be rented; and where they can, rents are so high that men cannot pay them out of their small salaries.

Q. 11. Have any of our missionaries suffered through want of suitable houses?

A. Yes a great deal, although little has been said about the matter. We are taught to believe that people are to be pitied who live in a country where the thermometer descends to forty below zero. Some missionaries have had an inch board between them and friend forty. Occasionally, a missionary with four or five children, is found stowed away in two small rooms, and when a brother minister stays over night, some ingenuity is necessary to accommodate him. Not unfrequently, snow has been the coverlet on the bed and the carpet on the floor. When sickness invades the home, what?

Q. 12. How many congregations have churches, and how many missions manses?

A. Of the former, one in three; and of the latter, one in five.

Q. 13. How much money is required to make the Fund self-operative?

A. About \$45,000.

Q. 14. How could this amount be raised?

A. The wealthier members of the Church must give the bulk of it, but Christian Endeavor and other Societies could help. Where a society or one person could raise \$500 or more, the money could be loaned by the Board, in the name of the Society, and when repaid could be reloaned, and thus the donors would have the satisfaction of knowing that they were planting religious institutions in the West. Correspondence between the missions and Societies would increase the interest.

Q. 15. To whom can money be sent for this work?

A. Rev. Dr. Reid, Toronto, Rev. Dr. Warden, Montreal, Rev. P. M. Morrison, Halifax, and Chief Justice Taylor, Colin H. Campbell, Esq., or Rev. Dr. Robertson, Winnipeg.

J. R.

## ORANGEVILLE PRESBYTERIAL W. F. M. S. SEMI-ANNUAL MEETING.

The semi-annual meeting of the Orangeville Presbyterial Society in connection with the W. F. M. S., was held in Shelburne, on June 17th, 1893.

Mrs. Crozier, of Grand Valley, occupied the chair, and presided with her usual tact and ability. The meeting was opened with religious exercises, after which the roll was called, and it was found that delegates were present from eleven Auxiliaries and three Mission Bands. After the reading of the minutes, and of the treasurer's statement, and the transaction of some business, Mrs. Campbell, of Cheltenham, read a very carefully prepared and able paper on Prayer. The paper dealt with the efficacy of prayer