

that we do know, and testify that we have seen," and challenge contradiction. The cry is ever ascending, "The work is one." We believe it and severely practice our belief, and "hardness" is endured by many of our men that ought to bring the blush of shame to responsible parties. But though "the work is one," still there are some parts more worthy of honor and attention than others at the hands of the body of the Church as a whole. Surely the central and most vital parts are worthy of more care than mere extremities. British colonies are strong and safe to-day because the Mother Land has looked after her Home affairs and has not dissipated her energies in merely planting colonies and neglecting those abiding by "the stuff." The North American continent with its people, present and prospective, is worth more in the eyes of every true Anglo-Saxon Christian than ten of the atrophied hosts of the East or Islands of the Sea. In the name of God and for Christ's sake and for those of our own household, let us keep and continue to take this land.

Owing to financial considerations, based on difference of salary fixed by Assembly for single and married men, we need in the West this coming spring a number of single ordained men who are willing to give one, two, or even three years of their consecrated life and the strength of youth for frontier work, and thereby "win their spurs for service in other fields."

To the consecrated young women who may be waiting the fulfilment of a promise that some day they should become "the mistress of the manse" we now appeal. Will you not say to those who gave their hearts to the Lord and His work before they did to you: "'Go West, young man' and redeem the more sacred promise to your Master, and then I can fully trust your promise to me?"

This is a work of immense and practical importance in which no sentiment but the love of God should have any place. "He that loveth father or mother more than me is not worthy of Me." A sufficient volunteer force "worthy of Me" working for the next twenty-five years will build up a vigorous Christianity that shall bid defiance to indifference and idolatry arising at home or coming from abroad. And both of these are at our doors, nay, even with us now. Let each college send its share of men proportionate to the funds received by it from the Church, and the Church will in turn respect and sustain you beyond your expectations. What right have you to expect the support of the business men, the brains and the brawn of Church and country, when your principles of action in the field of missions, if carried out in ordinary business, would end in blackest ruin, swift and sure? "Come over and help us."

Edmonton, N.W.T.

### MISSIONARY DEVELOPMENT.

BY GEORGE W. ARMSTRONG.

In considering the question of Christian missions it is desirable sometimes to get back to the starting point, viz., personal self-consecration and devotion to the cause of our Lord and Master. Without this all true, successful missionary effort will be unavailing and ineffective. Self-consecration is of infinitely more importance than a brilliant education and high intellectual attainments. Few of the apostles were university men and yet they were men of marked power and earnestness. Of them it was said: "Now, when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." They were of the school of Christ, endowed with His Spirit, trained by the Holy Ghost and consecrated to divine service. Schools and colleges may be excellent auxiliaries to consecration, but they cannot succeed in Christian work without consecration, whilst on the other hand, consecration can secure mighty achievements without the aid of hu-

man learning and a cultured intellect. We have looked upon the marvellous productions of men in the realm of art; we have seen the wonderful effects the chisel can produce when applied to marble; we have beheld statuary so perfect in form and symmetry that we could almost imagine it a thing of life, but though perfect as a thing of art it was cold and lifeless; and so unconsecrated missionary effort is a body without a soul, a form without spirit, statuary without life. Schools may promote knowledge and cultivate the intellect, but can never endow with spiritual power, and, without spiritual power missionary success is impossible. The first step is to be like that of the Corinthians to whom Paul says: "they first gave their own selves to the Lord."

The next development will be manifested in a strong desire for the spiritual welfare of our kith and kin. This is truly a home missionary sphere. Consecration develops desires for usefulness and the first impulses go out towards those for whom we have a natural affection. Andrew came in contact with Jesus and he "first findeth his own brother Simon and saith unto him, we have found the Messiah. And he brought him to Jesus." True earnestness is powerfully contagious, and this zeal of Andrew infused itself into Simon, and Phillip, and Nathaniel until probably to a greater or less extent the little city of Bethsaida received a blessing.

A further development of the missionary spirit flowing from a consecrated life will be to bring our neighborhoods and city to Jesus. The woman of Samaria is a good illustration of this. She sat at the well with Jesus, heard His words, realized His power and came strongly under His influence. What was the result? She went back into the city and saith to the men, "Come see a man which told me all things that ever I did; is not this the Christ? Then they went out of the city and came unto Him." What a potency and attraction there is in the name of Christ when spoken with earnest simplicity by consecrated lips.

A further development is in seeking for larger and more extended fields. This is the genius of Christianity. Read in Acts i. 8, and you get the development theory to perfection. "And ye shall be witnesses unto Me: 1st., in the city—in Jerusalem; 2nd., in the province—and in all Judea; 3rd., in neighboring provinces—and in Samaria; 4th., in the world—and unto the uttermost parts of the earth.

We talk of Home and Foreign Missions; Christianity only recognizes Home Missions. It teaches that mankind is one great family; the children of one great, universal Father, and dependent upon one universal Saviour for Salvation. Foreign is a man-coined word. All missions are home missions as we all belong to the one great family. Wherever man suffers and is in need; he is a suffering and a needy brother and should call forth family and brotherly sympathy. When national and international barriers are broken down and mankind everywhere is recognized as a brotherhood and treated as such, then shall national bitterness cease and international enmity come to an end, and the difficulties to the spread of the Gospel be largely removed.

London, Ont.

### PUBLIC WORSHIP.

MR. EDITOR,—I have recently noticed in your valuable publication several letters on public worship by Mr. Sandford Fleming. I had previously read his views on this subject in Queen's Quarterly and elsewhere. I then regarded his writing as the harmless expression of his personal opinion. Now he gives utterance to his views in the three leading Presbyterian Journals of the Dominion. Differing very decidedly from him in his opinion, I have also the perfect right to express my views, and to call attention to what I believe to be very grievous defects in the scheme proposed. While improvements in one direction may be effected, evils more than counterbalancing these may be introduced. True, he does not immediately

propose the use of a liturgy. Dr. Laing also, speaking for the Committee, says: "It was very generally felt that no liturgy should at present be contemplated." This phrase, "at present," implies much. It points in the direction of a liturgy in the worship of our reformed Presbyterian Church. The Committee do well to pause. Let such a method of conducting public worship be attempted, and the spirit, if not the action, of the movement of Jenny Geddes's stool would be evoked in many congregations.

The limited space at my disposal does not permit a full discussion of the different points claiming attention. Participation in worship is one of these. In Mr. Fleming's view a grievance is that "the people only to a very limited extent, are allowed to take part in the service? Others, "except by their presence and attitude, take no part in the service." For a number of years, I, as a private member of the Church, attended the public worship of the Presbyterian Church, and believed, and still believe, took a real and acceptable part in the service. I have also for upwards of thirty-six years, led the public worship of God in the congregation, and believe that the people generally during all that time have truly worshipped God. Now, we are informed that in our silence we took no part in the service. I do not believe such information is correct. Nor do I believe that arguments founded on it are valid. Of course, I will be told Mr. Fleming means external worship. Why not distinctly say so? The whole subject of the relation of the external part of worship to the internal, or the real, deserves full discussion. In any attempt to improve public worship this must be kept in view; and the effect of the outward on the inward and spiritual, be carefully considered. We cannot forget the words of Christ, "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." The form is very little; the reality is the great point deserving and demanding attention. Just here lies probably the greatest danger to our holy Christianity. Putting the form for the substance, the name for the reality, or in the words of Paul: "Having a form of godliness, but denying the power thereof; from such turn away."

In common with other ministers of the Presbyterian Church in Canada, "I have owned the purity of worship authorized by this Church, and promised to conform thereto." What is this *purity* of worship. I do not expect that Mr. Fleming will define and describe it. But Dr. Laing and other members of the Committee, bound by the promise referred to, surely know well the meaning of these expressive words. I have yet to learn that a liturgy, or any direct approach to it, will promote the purity of the worship of the omniscient Jehovah. If the Committee act wisely they will undoubtedly consider the whole bearing of uniformity and forms of worship on the purity of it, which we are bound to maintain, some of us to defend. They cannot recommend anything contrary to that accepted definition: "Prayer is the offering up of our desires unto God," etc. We as ministers require to teach repeatedly and persistently that God looketh on the heart, and that it must be right with Him. I conscientiously and firmly believe that there is a better method of impressing these great truths on the minds of hearers, and leading to that purity of prayer defined above, than "reading prayers which we never wrote." Facts and evidences on this point are abundant; but space does not allow of their consideration at present.

AN EXPERIENCED PASTOR.

### SEEDS FREE.

The new free delivery system inaugurated by Peter Henderson & Co., of New York, secures to any one who orders seeds from them the free delivery at Catalogue prices to any post office in the United States.

Messrs. Peter Henderson & Co. issue this year a beautiful and entirely new catalogue for 1896, which illustrates and describes the grandest assortment of seeds on this continent. This "new catalogue" they mail on the receipt of a two cent stamp, or to those who will state in what paper they saw their advertisement, it will be mailed free.

Full particulars of this offer will be found in Messrs. Peter Henderson & Co.'s advertisement in another portion of this paper.

## Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Feb. 23rd, 1896. } FAITH ENCOURAGED. { Luke viii. 43-45.

GOLDEN TEXT.—Luke viii. 48

MEMORY VERSES.—48-50

CATECHISM.—Q. 48.

Home Readings.—Mt. Mat. viii. 18-34. T. Mt. ix. 18-26. W. Mat. xii. 46; xlii. 23. Th. March iii. 31; iv. 13. F. March iv. 14-41. S. Mark v. 1-43. Jn. Luke viii. 1-55.

Faith encouraged! the very title of our lesson for this week creates a feeling of interest. If there is one thing about which every Christian feels certain it is that his faith is weak, and surely needs to be encouraged. The attitude of our Lord Jesus Christ, as illustrated in this portion of Luke's Gospel, shows that He had no impatience with faith because of its weakness; but on the contrary wherever He found true faith, however feeble, He took measures to develop and strengthen that faith, until it came to be the faith that lays hold in Him for eternal life and salvation. There is no need to try any division of the lesson, other than that which is most apparent, "The faith of the timid woman," and "The faith of the Master of the Synagogue."

I. The Timid Woman's Faith.—and, of course, its encouragements. We know nothing concerning this woman other than what we find recorded in the gospels in connection with her healing. Her physical condition was a very pitiful one. Affected with an incurable disease which sapped the very fountain of life, she had exhausted every possible means to secure a cure. Physicians in that day, and in that land, were not the men of skill such as are the product of Christian culture in our land. Their bungling had only resulted in rendering her worse rather than better. She had heard of the wonderful cures wrought by the prophet of Nazareth, and determined, should ever opportunity present itself, to put the matter to a test. She thought only of herself at first. It was only for physical relief she came. Her faith was selfish in its origin—far more of superstition than of real faith. She desired only to be cured, and then to glide away unknown and without giving honor to her healer. Though defective in so many points her faith was genuine, the Lord therefore took the steps necessary to draw her on from the faith of selfishness to the faith of self-surrender. In the crowd which surged around Him seemed her opportunity. She touched the hem of His garment, and at once was made whole. Jesus' question startled her. It aroused her out of herself, and centered her thoughts upon Him. She saw she was not hidden, perhaps she felt in the blessing already hers, a claim for grateful acknowledgment had been established. She forgot herself, and kneeling before the Master made confession of what she had done giving Him the glory. Thus her faith was encouraged and increased, until the Lord could say, "Daughter, thy faith hath made thee whole; go in peace."

II. The Ruler's Faith.—The incident of the woman was one of the trials and encouragements of Jairus' faith. His daughter was dying—the Nazarine was in the neighborhood, perhaps He could cure her, even though the Jewish Church counted Him an impostor. Therefore, Jairus ran for Jesus. Another case of selfish faith. Jesus was sought not for His own sake, not in any compliment to Him, but simply for the sake of what He might possibly be able to do for this sick child. How impatiently did Jairus mark the interruption for the woman's sake. Yet he must have felt his faith grow stronger as he witnessed what was wrought in her. For when word comes, "Your daughter is dead, no need to trouble the Master," he made no demur to Jesus and "believe only and she shall be made whole." Therefore they entered the house where the hired mourners had already commenced their wailing. Jesus said "She sleeps," meaning, "She can be raised up." Those present sneered at Him. But when He had put them out, and taken the maid's hand, and commanded the spirit back to the clay it had left, He was obeyed and the girl arose perfectly healed of the disease of which she had died. We are not told of the effect upon the parents of the maid, but feel assured that their faith was encouraged into real saving faith. Thus we see how Jesus take the weakest and most imperfect faith, and develops and increases it, until it glows and burns with mighty saving strength.

Rev. E. B. Chesnut, lately from the Coast, lately of Hamilton, has been for some weeks at Chesley where he is now laboring.