

Our Contributors.

OUR GREAT NORTHERN PLAY-GROUND.

BY KNONONIAN.

By our Northern play-ground, we mean that extensive district situated, lying and being anywhere north of Lake Simcoe. It is bounded on the south by that portion of central Ontario that grows good fall wheat; on the east by the eastern limit of Muskoka—wherever that is; on the west by Port Arthur, and on the north by the North Pole. We are far from saying that this description is strictly scientific. No sensible man wants things done with scientific accuracy this hot weather.

We propose to take the readers of this column on a short trip over a part of the play-ground aforesaid. Leaving Toronto by the Muskoka express your train runs through sixty miles of the finest agricultural country the sun shines on. York is an historic country. If you know anything of the history of Ontario nearly every village along the line will suggest stirring events that took place a little over fifty years ago. If you are inclined to think about railways you may remember that the first railway train that ever disturbed the horned cattle in Ontario pasture fields, ran over that line about forty years ago, and was in charge of ex-Alderman John Harvie, of Toronto. Perhaps you don't want to think of anything in particular. Possibly you want to read some ten cent yellow cover. Well, this is a free country. All we want to say is that York is historic ground—the ground on which fierce battles for freedom were fought by brave men in days gone by. An Ontario man who can ride across this country and never think of Samuel Lount and William Lyon Mackenzie is not the kind of material out of which great nations are made.

Rounding the head of Kempenfeldt you have a peculiarly pleasant sensation. Your nerves suddenly tone up, your brain clarifies, you feel better all round and you begin to think that after all this world is not a bad kind of a place to live in—you wonder what has happened. Why, man, you have just got your first whiff of Lake Simcoe air.

That beautiful town over there, on the north side of the bay is Barrie, the county seat of the great county of Simcoe. Barrie is noted for law and lawyers, politics and large county councils. Two leaders of the Toronto Bar, Messrs. McCarthy and Lount, are or were Barrie men. They won their spurs in Barrie long before they went to Toronto. The whole Third Party is connected with Barrie. Mr. McCarthy, the leader, is a Barrie man, and Col. O'Brien, the other member of the party, lives a few miles from the town. Unless appearances are very deceptive, the party will be a good deal larger when the ballots marked at the next Dominion election are counted.

Now you are near the play-ground. Nine miles east at the mouth of the Kempenfeldt Bay is Peninsular Park, a beautiful summer resort, quite good enough for anybody. The sail from Barrie to the Park, or, as it is more frequently called, Big Bay Point, is one of the most delightful in Ontario.

If you do not wish to go to the Park, there is something else you can do. Take the train for Penetanguishene and put up at the grand summer hotel in that ancient town. Penetanguishene has a history. It is, we believe, an older place than Toronto. Part of the building now used as a Reformatory for boys was a military fort in 1812. It was feared that the American troops might sail round from Detroit or some other Western port and invade Canada from the North, and this fort was built on the brow of the hill rising from the bay, so that our neighbours might have a proper reception as they sailed in. These facts may not be strictly accurate, but they will do well enough for hot weather. We are not making history; we are merely telling our friends where they can go to cool themselves.

Let us go back to Barrie again and get aboard the Muskoka express. For twenty-three miles the train runs along the Western shore of Lake Simcoe. The country seems rather rough and uncultivated part of the way, simply because the railway people had sense

enough to run the line where they could get the right of way for little money. One or two miles from the line at any point are some of the best farmers in this part of Ontario. Two and a half miles south of Orillia on a beautiful rising ground near the railway, stands the Ontario Asylum for Imbeciles. Competent judges say that this asylum is one of the best-planned, best equipped, and best-managed institutions of its kind in the world.

Now you are in Orillia. For beauty of situation, for enterprising business men, for clean and progressive municipal government, for lovely homes, good schools, good churches and high commercial honor, Orillia stands easily first among the towns of Canada.

We leave you here for a week and if you don't enjoy yourself it will perhaps be because you don't deserve to.

"ECHOES FROM CLEVELAND."

BY MISS M. A. HOUSE, TORONTO.

To one privileged to attend the thirteenth International Convention of the Societies of Christian Endeavor, held this year at Cleveland, there will of necessity be notes of inspiration and sounds of victory which will echo and re-echo many times during the year. Would that the wonderful inspiration and enthusiasm which the delegates there received could be communicated by them to every Endeavorer with whom they come in contact, until this whole continent, ay, and other continents too, should ring with the spirit of enthusiasm, devotion and consecration manifested at this, the greatest Christian Endeavor Convention yet held. Is this too much to pray for and hopefully expect? Nay, surely not! "Fear not, little flock: it is your Father's good pleasure to give you the kingdom." And we came away so inspired and enthused that we believe God will use the Societies of Christian Endeavor for the hastening of His kingdom upon the earth.

In reviewing the convention, naturally our first impression was the kind reception of the citizens which went even beyond what one might expect of a people characterized for their hospitality. Governor McKinley assured us in his address of welcome that our power and influence had been so felt throughout the world that we were not strangers to those whom he represented nor to the whole world, and the reception from the city and its homes certainly bore out his words. From the moment we were met by members of the reception committee, who assumed all care and responsibility for us to the close, we felt at home. The beautiful decorations of white and gold, colors of the Cleveland Union, signifying purity and courage, and the Christian Endeavor flags and monograms which adorned every business house and street in the city and even the private homes where we were received, were continually reminding us that the city knew Christian Endeavorers would be faithful to their title and display those qualities which their colors signified. One or two thoughts coming from the opening meeting so impressed and remained with me that I shall mention them here at the outset. Dr. Tyler said, "A Christian is Christ continued." Think, fellow-Endeavorers, what that means. As we come to know more and more of Christ, we will see more clearly what we must strive to become. Governor McKinley gave Endeavorers advice which may with profit be taken. Speaking of our lookout committee, or committee on lookout he said, "Every citizen of every country should be on that committee. Look out for temptations, look out for the enemy, look out for associates, look out for yourselves. Keep on the tower of observation always, see the danger signals, and avoid discouragements and escape the evil one. Then be sure to look out for others, remove obstacles for them and strengthen the weak. In addition, if I may be permitted, I should like to say look in, look up." We thank Governor McKinley for those additional words. Are they not timely? Is there not a danger of becoming so absorbed in the work of rescuing or helping others that we fail to "look in" and "look up" continually?

There is always enthusiasm in numbers and these in spite of the financial depression of the past year and railway strikes exceeded

the highest hopes. Think of 40,000 delegates and of the 2,000,000 which they represented. All of them earnest consecrated workers for Christ and the church of whom we can say, "All one body we, One in hope and doctrine, One in charity." And that leads me to say something about the interdenominational fellowship and unity of this great army. Vice-President Dickinson says that Christian Endeavor is interdenominational, interurban, interstate, international, interracial and certainly this convention was an exemplification of that statement, for from many races and nations there were about thirty denominations represented. In addition to the general teaching which plainly was "spiritual unity" two notes of alarm were sounded by eminent divines whose echo we ought to hear and send forth to echo again and again through our land. Rev. Wayland Hoyt said, "There is a cloud menacing our horizon; and there is no more patriotic duty than the duty to declare our spiritual unity as against the persistent slander of that hierarchy of absolutism which means by plotting to seize and destroy our public schools if possible and so manage matters that our institutions may be adjusted to its demands." Rev. Dr. Danley said,—"Fellowship among all the forces of the church of Christ comes to us with an imperative command in view of the threatened condition of our evil and religious institutions. It is a growing conviction that if our civilization is to abide as we prize it, co-operation must take the place of division and competition among Protestant Christians of this country."

Perhaps the echo which will resound most often and be most pleasing to our societies will come from the singing of companies of Endeavorers, on the trains, boats, streets and in the halls from half-past six in the morning until nearly twelve at night. Perhaps the songs of sunshine predominated and the new song, "Scatter the Sunshine," made us feel that we were dwelling in the sunshine of God's presence and of sympathetic union with one another for those five days in order that we might diffuse them among others.

There were three lines of work brought prominently before us which were the three advanced steps taken last year at Montreal, viz. Christian citizenship, systematic or proportionate giving to missions, and enlargement of our Christian Endeavor fellowship. As you have already noticed in the CANADA PRESBYTERIAN, from Secretary Baer's report, much has been done the past year by Christian Endeavorers on these three lines. We felt that as Canadians we had been behind in the first of these. While there has not been, it is true, the same urgent necessity for effort on this line that there has been in the United States, yet it is time that we aroused ourselves, formed into line, and stood ready to work, might and main, for purity in political life, enactment of good laws, election of good men irrespective of party, the overthrow of the saloon and gambling den and the right observance of the Sabbath.

For missions something has been done, but it sinks into insignificance when we think of what we ought to do and can do. Why, only one cent per week from every Endeavorer would mean \$1,000,000, nearly three times as much as was given. Dear fellow-Endeavorers, shall we be content to give only one cent a week for spreading the gospel? Let every member of every society solemnly pledge himself and herself that at the least they will give two cents a week, which will mean \$2,000,000 this year for missions from Endeavorers alone. Canada must not fail to do her share as we are sure she will not. Our president shows that if each Endeavorer were to give a tenth of his income, \$15,000 would be the result. Let us keep that before us as a standard to be yet reached. We notice, too, that particular emphasis was laid upon loyalty to our own church and denomination in this as in all other lines of work. I quote exactly when I say: "All money raised by societies for missions must be put into channels already organized, that is, paid into the treasury of our own church to be used through our denominational boards." And if there should be a tendency in any Young People's Society of Christian Endeavor to do other than this,

let us go back to our pledge and the foundation principle of Christian Endeavor, which, if broken in letter or spirit, causes us to lose our right to be called a Christian Endeavor Society.

Our pledge formed another topic of discussion. At an open parliament the testimony was that the pledge was not being kept as it should be. Another echo reverberating as a reproof to each individual member! To my own mind this was one of the most solemn thoughts of the convention, because upon the keeping of our pledge depends so largely the continued success of this movement. What must be done in order that our young people may strive more earnestly to do whatever He would have us do? I shall outline one or two of the methods suggested. Pastors preach a series of sermons to the young people on the pledge. Members should repeat it every day and at least once a month in the society. This work is an individual one and requires thought and heart-searching on the part of each.

The last feature of this convention which I will mention was the patriotism of endeavorers and their loyalty to their own church and denomination. Canadians were not at all behind other countries, nor even behind our brothers and sisters of the United States. We never felt so patriotic nor so proud to be a subject of her Majesty the Queen, and all Canadians there felt so I am sure, for an opportunity of singing "God save the Queen" was never lost. The mention of Ontario as the fairest and purest of the daughters of the Empire evoked our enthusiasm, and we came back determined to keep it so. As Presbyterians too, we feel proud that we stand at the head and are doing much for this movement. And now young Presbyterians of Canada let us go on conquering and to conquer for Christ and our beloved church the Presbyterian Church in Canada.

THE LIKENESS OF CHRIST.

BY W. H. M.

It may not be generally known that the portraits of Jesus, with which we are all familiar through prints or engravings, are not the products of different imaginations, are of one imagination; but are, if we may accept the conclusions of the leading authorities, in all probability a true likeness of the Saviour of mankind. Of course different artists have produced representations varying much in expression of spiritual power, and in the minor details of feature. But we find such variations in the portraits taken under different conditions of any living person, and the greater and more complex the man the more varied will be the portraits of him, so when we say we have a true likeness of Christ we mean modern art has His true features and general aspect.

This discovery may not by some be greeted with the enthusiasm that might be expected. Having a deep sense of the transcendent majesty of Christ, and His spirituality, and fearing certain evil consequences, like those which Christendom has already experienced, many shrink from regarding the Likeness as a true one, notwithstanding the apparently abundant evidence of its verisimilitude. But such timidity and prejudice should, I think, disappear when we consider that, since it is quite impossible to see in the rude and now dim portraiture of the earliest art anything but a suggestion of the spiritual power and beauty, which must have distinguished the face of Christ from all others, such expression must be conceived by the individual artist, and it will approximate the truth just in the measure of faithfulness the artist (assuming him to be a great artist) "reflects as a mirror the glory of the Lord." Therefore, when they in whom the Word dwells, and who have beheld "the glory of the only begotten from the Father," stand disappointed before even the noble representations of Hoffman, Burne-Jones, or Zimmerman, comparing them with the glorious image in their own souls, they may with truth say, "The half is not told me," and illuminate for themselves the beautiful and noble features reproduced by the artist with the spirit that animated them