

Our Contributors.

Echoes From Our Pulpits.

Self-Respect.

In speaking on this theme Dr. Herridge chose as his text II Kings 8, 13, "Is thy servant a dog?" and delivered a most eloquent and impassioned discourse on the transcendent importance of sterling character in modern Christian life. Referring to the text, it was pointed out that the word "dog" as used by the sacred scribe bore a much more significant meaning than that usually attached to the word in this century. In olden times the dogs of a city were banded together, and half starved, prowled about, and sought what they might find to eat in the rubbish heaps and garbage of the suburbs. Now, they are the "friends of man" and have many champions. What the text really meant was, "Is your servant an outcast—a despised and contemptible being?" or as the great dramatist puts it—a two faced man, bearing welcome in his hand, in his eyes, and in the words of his tongue, while all the time he "looks like a flower but at heart—is a serpent."

The sacred writers referred much to humility and were constantly depicting their characters as "falling down on their faces" and in many other ways as exhibiting a sense of deep self debasement, but, though this taught us a great lesson, one must not fall into the equally great fault of thinking too little of oneself.

"To hear the words of God aright, one has to become stripped of all egotism for conceit paralyses the judgment, freezes the sympathy and dwarfs our appreciation of all good things." Still it was pointed out that one who consistently belittles himself will never amount to anything in this world.

"Egotism curses him that gives and him that takes," remarked the preacher, paraphrasing the words of Shakespeare, "but the other fault is almost as grievous in its inevitable result. Much of the apparent humility seen every day was false, for a man who habitually refers to himself as a 'miserable sinner' would knock one down were he to use the expression to his face."

Pessimists, the result of the modern "pressure" disease, were made the subject of a few interesting remarks and the manifold beauties of Christian optimism were contrasted with the cloudy atmosphere surrounding him who refuses to view the brighter side of life. Character—rich, Christian character was shown to be the best form of self respect; and although sorrow and trouble must be met with in this vale of tears, he who religiously endeavors to maintain a Christian front to the evils surrounding modern life, will come out best in the end.

Service to His Fellowmen.

Principal Gordon, of Queen's, preached the university sermon last Sunday morning in Toronto, taking as his text St. Mark 10, 45: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Measured by the common standard, the Principal pointed out, the life and ministry of Jesus was largely a failure. But before any man's life can be called a failure we must ask his plan and purpose. Jesus, more than once, tells the plan and purpose of His life and nowhere more clearly than in the text. To Him success in life meant service to His fellowmen.

Too often the successful men are considered those who can get the most without considering the use they make out of it. But this was not Christ's idea. With Him greatness was measured not by commanding service, but by rendering service, by helping and benefiting his fellowmen. The lesson is that this universe is built on lines of love and self sacrifice. Many a life spent for the service of others may seem in vain, a failure, but it is not so in the long run. If spiritual life is based on that of Christ it must unfold in glory as did that of Christ. By this means too we enter into closest communion with Christ Himself.

Like a Mustard Seed.

In the First Church, Chatham, Rev. A. H. McGillivray, preaching from Matt. 13: 31-33, among other things he said: The beginning of Christ's kingdom was like that of the mustard seed. Christ was humble and a Jew, and the Jews were a despised race. It seemed highly improbable that all men could be made brothers through the teachings of this humble Hebrew, yet it had been so. Then think of what Christ had left behind him after his death and resurrection to carry on his work—a handful of unlearned men to tell the world his glorious truth but nevertheless, note how the Church of Christ has flourished from its humble beginning like unto a mustard seed. The apostles had the power of God behind them, and the Christian religion has spread over nearly the whole world, until we see to day all the churches going forth in one great missionary effort.

In taking up this parable we first notice the kind of change Christianity works on the world. It changes not the externals, but the internals. It works not by revolution or reaction, but by evolution. It enters into the life of the individual. It does not create new institutions and forms, but new spirits in the institutions and forms. We do not need new forms, but what we want is a new spirit and a noble purpose; not more meetings in our churches, but more of the spirit of Christ in our meetings. It is not new arteries the sick man needs, but new blood in the arteries. So it is in our worship we want more of the spirit! Now there is less of self and more of Christ in a man after he comes to God. He does not necessarily change his companions but his spirit towards those companions will be different.

The next thing we note in connection with this parable is the spread of the Christian religion. Christ's kingdom did not and does not grow by violence but by force of example and by force of influence. Personal influence has much to do with the manner in which God's word is propagated and taken up. For instance: one man gets religion and it spreads to another one, and so on till at last nearly the whole world has accepted it. The greatest forces work silently. So it is with the gospel—it does not grow by turbulence and force.

We have learned that the new meaning of consecration does not indicate that we are to keep in seclusion from mankind, but rather to keep in close touch with mankind. We find that Christ was everywhere in close touch with men. He came to seek and to save the lost, and he went into the temples, the squares and the market places to find

them. If we want to be as Christ then let us not keep ourselves in seclusion but go out among our fellows and seek out the lost ones. We should ask ourselves these questions: Have I this new life? am I this new life? do I realize that God is working within me? and is the gospel a power within me? Let us not forget that it is not what we say or do that influences people, but what we are. It is our example that counts. What is it you would impress upon your child? Is it manliness? Then be manly yourself. If it is truthfulness, then be truthful. If it is honesty, then be honest. As the Rev. Andrew Murray has put it: "That which you would have others be, be that yourself," and Christ alone can leaven us and make us a power.

Some Reminiscences.

BY THE REV. DR. CRAY.

In his address at the men's meeting in the Young Men's Christian Association rooms on a recent Sunday afternoon, the Rev. Dr. Gray told of some of his experiences in the pioneer days, when having held a service at Hillsdale, he drove to another school house, held a second service, then set out across the town-ship. After passing through dead pines, which the wind was blowing down behind and in front of him, he had still seven miles of dense forest before he saw from a hill top the welcome lights of Coldwater settlement. After service there he went to the house of a settler, and ere long the members of the family went out to work about, but he remained the night engaged in a terrible fight—with a cloud of mosquitoes. These troublesome enemies he likened to theimps of Satan which were ever attacking men, and he urged his young hearers to so bear themselves that when they had finished their course they could say with Paul the aged, "I have fought a good fight," I have kept the faith." One of those imps active in the present day was irreverence. He believed that the salt that had preserved China from ruin was the reverence of her people for their ancestors, for their parents, and for the aged. Reverence was the foundation of all religion, and the young people of Canada would do well to cherish that virtue in respect to God, to sacred things, and to those older than themselves.

A lady who was longing for a friend whom she could trust fully was given a tract telling of Jesus as a friend, and in him she found what she desired—one whose knowledge, power, love, and faithfulness never failed. A minister in Scotland called to say "good-bye" to a lady member of his congregation about to emigrate to Canada, and prayed with her. That prayer brought her to Christ. Her family settled on what is now the western boundary of the town of Orillia. She and her daughters were the first to gather the children of the settlement for instruction in what the speaker knew as a cow house. For many years she taught the Presbyterian Bible class, and was the instrument of much good in the community. A little farther away was the home of another Scottish family, in which was a youth of between fourteen and twenty. Him she brought to the Saviour, and for privacy even in the depth of winter it was his custom to retire to the barn and covered in the straw for warmth there hold communion with God. In course of time he became a minister, was appointed to the parish then known as Hogg's Hollow, where he laboured nine years. The Warden of the County contracted virulent smallpox, and none of the ministers manifested a willingness to visit