

The Gospel for the Summer Time.

The summer Hegira will soon be upon us. Congregations will be diminished. Many families will be away from home for weeks, or even months. The vacation season does not close the doors of the church as it does those of the schoolhouse, but it interferes somewhat with the usual routine of active effort. If the pastor goes away for a time, it is because it is the time of year when many of his people are away.

Notwithstanding the cartoonists who love to find fault with the church, there are few houses of worship that are not open for public services, of some kind, every Sabbath of the year. If the pastor is away for a time, there few in the congregations who are so faultless in attendance throughout the entire year as to be able to cast the first stone at him. It the school teacher can turn the key in his schoolhouse door for three months at a time, and leave his pupils to get along without him for that time, the pastor need not be reprobated for being away for a few weeks, especially if there are several services each week during his absence and the pulpit supplied each Sabbath morning.

If there be a diminished number of services during the summer, there need not, and there must not, be a deterioration in their spirit. They may be even shorter than at some other times of the year, but the Gospel preached is to be just the same, and the tone of the piety inculcated should be as lofty and as pure as though there were frost on the ground and in the air.

There are peculiar temptations belonging to the summer time. There is more of a tendency to relax all sort of effort. The attractions of the outside world are greater. The pull away from God's house is stronger than at some other times. Multitudes are not sufficiently stalwart to resist the influence that leads them to assemble themselves in worldly places on the Lord's day. To meet the dispersive tendencies of the vacation time the Gospel must be preached with attractive tenderness, and if it is within the power of the preacher, he should be unusually attractive at the very time that the outside world is exerting unusual attraction.

It must not be forgotten that human hearts need the one simple Gospel of the love and grace of Christ at all times. Cares come and burdens rest heavily on all classes of people. None are exempt. Riches can not expel sorrow, and culture can not dull the sense of pain. Sickness comes and bereavement intrudes while summer skies are above, as well as when winter storms break over our heads. The Gospel can never be out of date until God changes or human needs have come to be different from what they have always been. Until then let us worship in His holy temple with hearts that are reverent

and faithful toward God and that are loving and considerate for all His children. And this one Gospel is the only Gospel even for the days of summer.—Herald and Presbyter.

Canadians Complimented.

The following passage from the British Weekly of June 14th, just received, will be read with pride and satisfaction by every Canadian. It is a fair reflection of British feeling at the present moment.

"It is pleasant to read the glowing speeches of Sir Wilfrid Laurier and Sir Charles Tupper in the Canadian Parliament yesterday. The House adopted an address of congratulation to the Queen on the approaching close of the war. Sir Wilfrid Laurier apparently believes that 'many battles have yet to be fought,' and he does not underestimate the gravity of the problems which await us when the war is over. British subjects the world over will re-echo his prayer that the life of Her Majesty may never more be disturbed by war, and that, before her glorious reign comes to an end, her subjects in South Africa 'may have learned to appreciate those British institutions which in this age and in every land signify liberty and equal rights.' Many of those who have read with tears and pride the noble speeches of the French-Canadian Premier during the war, must feel that on the day when we welcome home Lord Roberts and his army, the presence of Sir Wilfrid Laurier must not be lacking to the general happiness. In these testing months we have learned what men, the world over, are most precious to the Empire. Before all, and separate from every other, comes the Queen's noblest subject, Field Marshall Lord Roberts. After him, is there any name we should mention in preference to Sir Wilfrid Laurier's?"

Our Vacation Supplies.

We will be careful to put in our trunks—those of us who are fortunate enough to enjoy a trip from home—some good warm wrappings, for use when the mountain breezes blow coolly; shall we be equally careful to see that a Bible is found in the tray of the trunk? The ribbons and the laces will not be forgotten, for they give much pleasure; and yet we have been at places of popular resort where all the guests had come without their hymn-books.

In our vacation arrangements we are careful to provide for the pleasure of our companions. We take our violins or our mandolins, our golf clubs or our tennis raquets. This is right. Let us be equally careful to provide the means of promoting the everlasting joy of our companions. If we poke into some corner of our trunk a book that has both attractiveness to the mind and usefulness to the

soul, we may find occasion to use it for the benefit of some friend.

Especially let us consider how we are to spend our Sabbaths while away from home, and let us make such provisions for them as to protect us from the temptations of idleness on God's day.

The time to make these preparations is a week or a fortnight before starting. If we postpone them to the last minute, they may be neglected.

Some one has been investigating the length of sermons in Scotland's Presbyterian churches. Statistics and reports for several years indicate that in the Established Church they run about twenty-six minutes, in the United Presbyterian thirty, and in the Free Church thirty-two. This would indicate that Scotch Presbyterians, nowadays, think a half an hour to be about the right time to be taken up with a sermon. This a considerable modification of the old-fashioned sermon that ran from one to three hours and it may explain the fact of the decline in stalwartism on the part of the people and of reported declining congregations. And yet, a good deal can be said in thirty minutes if it is said well.

The June Fortnightly.

Most readers of the Fortnightly will cut the leaves of the fifth article in the June number first. It is R. L. Gundry's articles upon the intrigues of the Empress Dowager of China, and a description of the means she has used to secure and manipulate power. One feature of this description will be a surprise to most readers—the strength of public opinion in China. We have been accustomed to think of the native Chinaman as a man of a marvellous dearth of private opinions, of a man who did not think, but sought to know what those in power were thinking and governed his own thought accordingly. It is a surprise to find even the imperious Empress Dowager compelled to respect public opinion and to learn that there are men brave enough to proclaim their sentiments openly, if from a safe distance, concerning those in power.

Two articles that deal with the South African problem show that the reading public are not yet tired of the subject. True, one of them deals with the prospective settlement of the whole question, and the other is in a field where the interest never wanes, the analysis of the motives of any leader of men—this time it is Paul Kruger. The sketch is a most interesting one, from which extracts are already being made for the popular weekly's.

"The Price of Party Government," by W. S. Lilly, is a vigorous arraignment of the governments of the day, more especially the British government because the most sacred interests of the people are habitually sacrificed to the interests of the party in power. From personal conversations the writer shows that men are bound hand and foot, at times, by party exigences. The number is a pretty solid one for July reading.