

SPARKS FROM OTHER ANVILS.

United Presbyterian:—Music and stereopticon are great, but the church with a mission and the man with a message are greater.

Central Presbyterian:—It may be sometimes forgotten that the church has the right of freedom of thought and speech, through its constituted agencies and channels, quite as really as the individual.

Marble Baptist: Young Christians naturally look to the older and more experienced in Christian life, and think what they do may properly and safely be done. Too great care cannot be exercised in setting before the new members of the churches an example of true piety—readiness to follow Christ in all things, loyalty to the church, an interest in all its work, sympathy with all the enterprises of the denomination, and broad, hearty concern for the extension of Christ's kingdom. "Walk in wisdom toward them."

Sunday School Times: Comfort is often best found in forgetfulness of self; and the surest way to forget self is to become absorbed in another. What a glad and light-hearted world this would be if all who have crushing sorrow to bear would act upon Dr. Torrey's advice: "The best way to bear your own sorrows is to take up some one's else sorrow!" Two burdens are easier to bear than one, if one of the two is our own, and the other is our neighbor's. Why should we rob ourself of the strength and comfort that are so easily ours for the seeking?

Herald and Presbyterian:—The cultivation of the habit and tendency of prudence is the most desirable on the part of every one. Multitudes of people inflict injury upon themselves and others, and then try to brush it all aside by the lame excuse that they did not think. But they ought to think. That is what God has given us our minds for. We ought to think. We ought to look forward. We ought to guard against evil. We ought to make provision for the future. As intelligent and immortal beings we ought to have in mind the fact we are more than mere creatures of a passing day.

Presbyterian Witness:—It is a most desirable thing that all the members of our churches, old as well as young, should be taught the way of the Lord more perfectly. It is the urgent duty of the church to gather into its own membership and then to edify. It will not do to leave this duty of edifying the young or the old to the day school, or to the Bible, with notes, references and maps and dictionaries. The duty presses upon all members of the body of Christ, and it cannot be handed over to civil law or to ecclesiastical rule. The pastor and the evangelist, the teacher, the reader, the parents, the elder members of the family,—we must gather help from every direction.

Christian Guardian: We were so fixed in our conviction that our own system of education was so nearly perfect that the thought of a better one never entered our head. Now many of us are not so sure; in fact some of us are even fully assured that a system of education that leaves out of consideration almost entirely the development of the child's moral and religious nature cannot be a perfect one, cannot, indeed, but be a hurtful one. And we have come to this conclusion not by looking at the matter from the narrowly religious point of view, but we have seen that if the object of education be the development of a worthy, virtuous, reliable citizenship, then religion and morals must come into our curriculum; that if the primary end of education is not knowing, but being, then religious and moral training and instruction are fundamental.

THE CRANKY REMNANT.

We hear of "the saving remnant," but there is also the cranky remnant, remarks The New York Independent. There bowed the knees to Baal; but there are also the lingering clingers that resist every prevailing reformation. Some will insist that "the sun do move," even after the world knows that it is the earth that revolves. Their old way or belief is so good for them that they will have no better; and the good is always the enemy of the better. They hold so stoutly to the good in an old belief, or an old institution or organization, and especially to the noble history of its ancient good, that they cling to it after its power and promise of good have passed away.

It is impossible to expect that any reform will carry all the people. We must not wait for it. There were Tories in our Revolution, and there are Tories unconvertible in every revolution. Therefore we need not be surprised that there is a remnant that refuse to join in the union of the Cumberland Presbyterians with the mother Church. Just so there were "Wee Frees" left when the Free Church joined with the United Church of Scotland; and a big noise and fuss and mischief they made with their crankiness.

But common sense joined with grace is better than grace stubbornly isolated, and is sure to prevail. The remonstrants dwindle away. The old ones die off, and their children have more sense with their grace. A diminishing fragment may continue for a generation or two, but they are surrounded and enveloped and finally absorbed. There is no reason to be surprised that the recalcitrant Cumberland churchmen object and resolve never to submit. They will submit; and those who still refuse will be left behind and out of sight, and will have no influence and will be forgotten.

Of all arguments against Church union, the weakest is that it will create a new denomination, inasmuch as there will be a remnant left opposed in each of the two bodies. In the first place, there will usually be no recalcitrants in both bodies. There were none from the United Church of Scotland when it was merged with the Free Church. There were none from the Presbyterian Church when it received back the Cumberland Church. It is usually the smaller one which produces the implacables. Again, the remnant is a vanishing one. It has no vitality; it perishes. It need not be considered. Those that pull back must be pulled along or be left behind, in every great forward movement, whether social, political or religious.

There are several propositions for union now before our Churches. They will find opponents. That is to be expected. Some men love to be in minorities. Some so love their peculiar ideal of perfection that they resist every color of compromise. Some are so cranky that a subsidiary feature which may be allowed to lose its prominence seems to them the chief essence of their ecclesiastical system, one which they cannot sacrifice or leave in the background. These people cannot all be mollified; they cannot rule; they have to be left to their own blessed isolation, which may be to the comfort of those from whom they withdraw. The larger fellowship is the compensation for their loss. Let them go in peace when they cannot stay in peace; but when they forbid the bans, let the ceremony proceed.

Some of the fathers and brethren of the assembly relieved the strain and tedium of their labors by an occasional visit to the golf links. One evening some of them were waiting for a caddy on their return. A very solemn-looking gentleman in clerical garb appeared on the scene and addressing one of them said: "How can you reconcile your care for souls with your playing with these things?" And the clerical golfer made answer: "I can care for souls better, just because I play with these things. 'Where is the sane man who will not say that the clerical golfer was right? What a pity it is that any Christian should imagine that healthful exercise for the body in the form of many outdoor sports is wrong and sinful."

PERSONAL NOTES FROM ASSEMBLY.

The writer of the "Gallery Notes" in The London Advertiser covered a wide range in his personal references. Below we give a few more extracts:

The moderator, Dr. Falconer, had his hands full at certain points in yesterday's debate, when points of order or other interruptions came thick and fast, and new amendments were offered. Perhaps he was a little too gentle when the house grew noisy. But, as some one has said, it is not probable that the Apostle John was strong on the gavel when the synod met at Ephesus.

One of the most remarkable men in the assembly is Rev. Dr. R. N. Grant, of Orillia. Dr. Grant is a man of the very finest, all-round intellectual equipment. He is a strong and earnest preacher, and a diligent and sympathetic pastor. Like some other members of the house, Dr. Grant has written a good deal for the press. He has for years been well known as a humorous contributor to various leading papers and magazines. His fund of genial humor seems inexhaustible.

For many years Dr. Grant contributed editorially to the Stratford Beacon, in its palmy days one of the best-written weeklies, under Mr. Wm. Buckingham. On several occasions he reported the American Presbyterian Assembly for the Toronto Globe. Dr. Grant is the author of the life of the late Dr. Cochrane, of Brantford, a work which has been most favorably reviewed by the press. Thirteen years ago Knox church conferred on him the degree of D.D. In 1891 he was moderator of the Synod of Toronto and Kingston. The church of which he is pastor has a membership of about 800. It was a great disappointment to his hosts of friends that he did not take part in the union debate.

Rev. W. R. Cruickshank, when he came to Montreal, acted for some years as assistant to the late Rev. Dr. Jenkins, of St. Paul's church. Then he became pastor of the Presbyterian church, Point St. Charles, where he did successful work for many years. Recently he resigned his pastorate, at Montreal West, to accept the secretaryship of the Church Extension Association, of Montreal. In addition to this Mr. Cruickshank has now been appointed to the offices of treasurer of the Montreal College and the board of French evangelization. He has the "glad hand," and he is a man of affairs.

Rev. R. G. McBeth, of Paris, one of the bright young men of the assembly who has given notice of another amendment to the union motion, was born in the historic town of Kildonan, Man., and was ordained in 1891. He was pastor of churches in Winnipeg and Vancouver before coming to Paris. In 1900 he established the Western Presbyterian, which he conducted with much ability until 1902, when it was amalgamated with the Presbyterian of Toronto. Mr. McBeth is the author of two most interesting books, "The Selkirk Settlers in Real Life," published in 1898, and "The Making of the Canadian West," published in 1900. The latter reached its second edition in 1904. Mr. McBeth is a popular preacher and platform orator. His congregation in Paris has about 600 members.

Among the newspaper men present in addition to those already referred to on the first page of The Advertiser, we notice Mr. C. Blackett Robinson, of the Dominion Presbyterian, Ottawa, a man who deserves to be held in the highest esteem by the church for his splendid service through the Canada Presbyterian and his present paper. Then come Rev. Geo. S. Carson, of Bleton, who assists Dr. Murray on the Halifax Witness; Rev. M. F. Boudreau, of Montreal, who represents the French paper L'Aurore; Rev. Dr. Scott, of the Record; Rev. Dr. R. D. Fraser, and Rev. J. M. Duncan, of the Sabbath school publications, Toronto; Rev. M. McGregor, of the Presbyterian, Toronto, and Rev. R. Haddon, of the Westminster. All these are men of light and leading, and are doing a most laborious and important work for the church.