

all long suffering and doctrine. His heart beats out over his lips and flashes in his eyes. His soul speaks. It is no holiday play with him. It is the most serious—tremendously serious, work he could be engaged in—speaking for God and eternity.

Woodrow in his savory "Analecta" has an anecdote of Mr John Menzies who was a very pious and devoted man. On his death-bed he cried out, "O to have one more Sabbath in my pulpit!" "What would you then do?" asked one who sat at his bedside. "I would preach to my people on the tremendous difficulty of salvation." How the gravity of his work is seen in the dawning light of eternity.

Did not Rutherford hunger for his pulpit when he was silenced in Aberdeen? That was like death to him. He says, "I had but one eye, one joy, one delight, even to preach Christ," and this also: "I often think that the sparrows are blessed, who may resort to the House of God in Arendoth, from which I am banished." The opportunity of preaching in that little church there on the Lord's Day was prized above all price by Samuel Rutherford.

Richard Baxter has the right kind of feeling regarding his work as he tells us in the lines:

"I preached as never sure to preach again
And as a dying man to dying men."

In that spirit only can the great responsibilities of ministerial life be fairly met. They must be seen in the light of eternity and the judgment seat. They must be felt to be of unspeakable importance. Eternal destiny depending on a word, on a look, on a heart-throb, on a prayer. How clear and simple should the message be—level with the lowest understanding! How earnest and incisive should it be—void of all trifling and frivolity! How loving and full of longing should it be—a great beseeching! How patient and full of reiteration should it be—that not one should miss either its meaning or its message!

It should be an event in the life of the hearer. Something that shall stand out with conspicuous prominence ever after. A light whose rays penetrate into every crevice. A fire whose heat falls like smothering chock-damp on the breath. A word that lives on and on, and appeals strongly to heart and conscience. A word that will not let the hearer go till he be blest by it.

Each Sabbath brings this golden opportunity to hundreds of heralds of the cross. Let them not fail to tell out the meaning of the cruel death and passion of the Lord—his vacarious sacrifice. His putting away of sin. His resurrection. His ascension and session at God's right hand. His being alive for ever more. The living Christ the Saviour of sinners. Whose arms are open to all who will to come to Him. And whose invitation is full and free, "Come unto me all ye that labor and are heavy laden and I will give you rest." To win men to Christ is the great object of all Gospel preaching. And in doing this *heartily* success is the rule, want of success is the exception.

But though no fruit of one's labor appears, he is not to grow faint, he is to learn to labor and to wait. He is to keep on doing his duty: "Preach the Word, he instant in season, out of season." And in due season he shall reap if he faint not. He should not forget that he is working together with God. That conscience in man is on his side, and the bright light of an undying hope. That while man resents his seeming interference with the secrets of their hearts, yet they feel that the interference is needed if ever they are to be rescued from peril and plucked as brands from the burning. Every heart and every conscience shall at length justify

all the earnestness, all the urgency, all the pressure all the strong appeals and tears of the man of God who would not lose his golden opportunity.

From Far Formosa.

This is the exceedingly happy and suggestive title of what promises to be one of the most popular books of the season, one that all Canadians at least will await with eager interest and read with intense delight. The announcement of a volume on Formosa by the renowned missionary, Dr. G. L. Mackay, is awakening enthusiasm even outside Canadian Presbyterian circles. The author has given considerable attention to many other subjects of interest besides mission work and the great lack of reliable information about Formosa and its people is now likely to be supplied. The story of that remarkable mission will be read in all churches. There is nothing like it in modern times. Dr. Mackay was persuaded to commit to writing the records of his work, and he has given the revision and arrangement of the materials into the hands of the Rev. J. A. Macdonald, of St. Thomas, who is seeing the work through the press. Fleming H. Revell Company will publish the book in New York and Toronto and hope to have it on the market in November. We have had the privilege of examining the table of contents and reading several of the chapters, and have no hesitation in predicting an immediate and lasting popularity for "From Far Formosa." The materials are admirably arranged in orderly and systematic form, and the style is strong, terse and entirely readable.

Late Rev. Dr. The following tribute to the late Professor Watts will be read with loving interest by many: In the death of Dr. Robert Watts, Professor of Theology in the Assembly's College, Belfast, one of the most notable men which Presbyterianism has possessed in this century has been lost to the Church militant. Professor Watts was more widely known over the Christian world than any of his contemporaries in the realm of theological learning and controversy in Ireland. Even those who differed most widely from him in his attitude towards the newer critical and theological methods were always ready to express their admiration for his extensive theological knowledge and his clear, logical statements of the traditional teaching of the Church. Though Professor Watts was a strong defender and exponent of High Calvinism, as a preacher and sympathizer with evangelistic effort, he manifested the spirit of one in full touch with the times and with deepest needs of humanity. Born in 1820, Professor Watts had completed his seventy-fifth year. His whole life was an exhibition of that push, that force of character, and that attachment to the somewhat stern though decidedly Scriptural statements of Christian teaching contained in the standards of the Irish Presbyterian Church which have made Ulster Presbyterians notable in the history of the world for the past two hundred years. His intimate friends have borne unstinted and warm testimony to Dr. Watts in his family and social relations. In strength of purpose, in grasp of truth, and in intrepid defence of the faith of the Gospel, it will be difficult for the Presbyterian Church to find his equal to fill his place. Take him all in all, we shall not look upon his like again.

When the safety lamps begin to burn blue, you may be quite sure there is choke-damp about; and when Christian men and women begin to find prayer wearisome and religious thoughts dull and the remembrance of God an effort or a pain, then, whatever anybody else may do, it is time for you to pull up.