

SPARKS FROM OTHER ANVILS.

Christian Guardian:—A greater measure of self-control, of self-possession, of quietness and thoughtfulness and contemplation would be a boon to a great many of us in this hurrying age, a source of strength in our work and of comfort both to ourselves and to our friends. To learn how to make haste slowly is to learn to get along surely, and to learn to be satisfied to make haste slowly is often the true secret of successful and happy achievement.

Presbyterian Standard:—Who can estimate the debt owed to the family pew of the past? How much respect for authority, how much of loyalty to the Church, how much of love of home, how much respect for parents, how much reverence for the ordinances of the Kingdom of God, how much of regard for the virtues of private and public life, how much of wise reference in everything to the life everlasting awaits the re-establishment of the family pew of other and better days! Let us revive it again.

Lutheran Observer:—It is only as we recognize the intrinsic wrongness of evil thoughts as well as their vital relation to overt evil acts, that we can appreciate Christ's profound teaching that the unclean man is the man whose mind is a nest of unclean thoughts and the murderer is not only he who strikes down a fellow-man, but he who harbors in his heart the spirit of hate.

Philadelphia Westminster:—A divided anything is never successful. A church with one hundred members divided into five factions in point of strength numbers but twenty and scarcely that.

Presbyterian Witness:—One of the most encouraging things in connection with the efforts of christian men to secure a day of rest is the ever growing sympathy of working men with this movement. Even those who are not very much concerned about the spiritual side of this question are beginning to realize that the advocates of the Lord's Day rest are the laboring man's best friend, that one day of rest in seven is a necessity to man's wellbeing, and that the doing away of the Sabbath would soon mean seven days' labor for six days' work.

Presbyterian Record:—French Evangelization does not seek to take anything from the Roman Catholic. It simply aims to tell him the things which we have, that he may see and know them, and have the opportunity of accepting them or not accepting them as he may choose.

Herald and Presbyterian:—Christianity pays better than anything else in the world. It brings about conditions by which the human race is enriched and made comfortable for time, as well as bringing eternal salvation to all who will accept it. One-half of the world knows nothing of Christ, and that half is poor and ignorant and suffering. If it accepts Christ it will soon have good homes, good food, good clothing and the other good things of life. This being so, it pays to give to foreign missions, for results are accomplished by means of it that are worth accomplishing. It is philanthropy, it is good business, it is humane to give and work for foreign missions, as well as being religious and in obedience to Jesus Christ.

Winnipeg Free Press: Two Presbyterian evangelists from the north of Ireland, James Eakin and E. McTaggart, arrived in the city last week. After working for some time throughout the Emerald Isle, they decided to undertake missionary work in western Canada. They have already been given appointments, and have left for their fields. Mr. McTaggart goes to Kindersley, south of Saskatoon, in the Battleford Presbytery, at the terminus of the C. N. R. branch line railway; and Mr. Eakin to Maynard, in the Saskatoon Presbytery.

ON PAYING THE PRICE.

Everything has its price, and the supposition prevalent among a certain class that with shrewdness something valuable may be obtained for nothing, is a fallacy which has proved the undoing of many who might otherwise be reckoned among the world's helpers. They would not hesitate for a moment to pay the price, if they had it, for a valuable article in preference to a cheaper, but when it comes to choosing between a pleasure and the exercise of a little self-denial, they hesitate and almost invariably choose the cheaper—a little pastime that may be forgotten a month hence—thus setting further away the goal for which they are striving. We long to emulate the achievements of those whom the world has hastened to honour, but we do not wish to pay the price. A young woman who was discovered to be gifted with a remarkable voice, was so flattered by her friends that she thought she could immediately start upon a public tour without the usual preliminary preparations. When told by an artist that she must spend several years in study before she could successfully interpret the works of the great masters, she became discouraged, and it is quite probable that others much less talented, but with endless patience and perseverance, will outstrip her in the end.

"I could make a name for myself, so the professor says," remarked a young girl to a friend who was viewing a water-color sketch which exhibited undoubted evidence of talent, "but I would have to dig for it, and I just won't." The price to be paid—how it staggers small souls! Do you think the singer who moves the hearts of thousands at will, the artist who has put the work of a lifetime into the canvas which fairly glows and throbs with life, count now the price they paid for their skill—the days and months of labor, the deprivations, perhaps, which they may have endured? No, indeed; the joys and triumphs of the present make past efforts seem but trivial things, and if they could retrace their steps they would be still more careful and painstaking. And yet we have no right to hesitate at the cost. We are not put into the world to watch, like weakling plants, for the sunshine, and refuse to take the nourishment the soil, the rain, and the dew have provided, because it would mean persevering effort—a putting forth, of tiny rootlets, of leaf and bud. Just as a stunted, barren plant compares with a tall, sturdy growth, rich in blossom and foliage, so the selfish, ease-loving lives compare with the truly great ones who, perhaps, no more largely endowed with intellect, were willing to pay the price.

A JAP FACING DEATH.

The "Standard," in an editorial commenting on the letter written by a young Japanese officer imprisoned in a sunken submarine, says—That an officer, however courageous, should in the very jaws of death composedly not only set down the circumstances of the disaster, but also indite a brief moral essay on the ethics of the situation, may well amaze the English temperament. It is the Japanese custom to elaborate the art of expression, and it is a part of their code to complete their work with its appropriate sentiment. Nor can the Japanese hero's direct and simple message be regarded as improvisation. No man can improvise while he is being slowly suffocated at the bottom of the sea. The most he can do is to utter what is so constantly in his mind, that the words flow naturally from his pen. Captain Tsutomu's letter is, therefore, a revelation of the Japanese ideal of duty to the service. The fact that he wrote it all under the circumstances proves that he fulfilled the ideal, in that he went on such with his work until he dropped. Such is the tradition of the Japanese aristocracy, among whom the point of honor inexorably demands the immolation of self.

ARMENIAN MASSACRES.

We are asked to make room for the following urgent appeal:—

The most appalling reports have come concerning the massacres of Armenians in Turkey (making this disaster seem far greater than even the Russian massacres of Jews in November, 1905, which aroused such general protest and prompted such speedy action and widespread liberality). Accounts have come of great destruction of property, and through the fearful and nameless crimes perpetrated, these massacres are apparently among the most atrocious known to history—babies slaughtered, families burned alive, women shot in sport to the applause of the people, or traded for horses and rifles.

We, the undersigned, now urge these matters very earnestly, not only upon the attention, but upon the hearts of the people.

We also urge both secular and religious organizations, newspapers, churches, and individuals throughout the country, as well as in other lands, to immediately, urgently, and persistently exert themselves to give present financial help, by starting new subscription lists, or cooperating with some already begun; also by holding mass meetings of protest. We especially urge upon Christians the present duty and privilege, to thus stand for Jesus Christ, and honor the memory of these Christian martyrs by sending speedy succor to helpless widows and orphans:—R. S. MacArthur, D.D., Calvary Baptist Church, N.Y.; W. Merle Smith, D.D., Central Presbyterian Church, N.Y.; George Alexander, D.D., Moderator, N.Y. Presbytery; Junius B. Remensnyder, D.D., Pastor St. James Lutheran Church, N.Y.; Wm. Henry Roberts, D.D., Ch. Ex. Council of Churches, Phil.; Bishop L. B. Wilson, Methodist Episcopal Church, Phil.; Robert Forbes, D.D., Cor. Sec. Bd. Home Miss., M.E. Ch., Phil.; Rev. Frederick H. Sentz Supt. Christian & Miss'y. Alliance, Phil.; Daniel S. Gregory, D.D., Ed. Bible Student & Teacher, N.Y., Washington Choates Treas., Cong'l. Home Miss. Soc., N.Y.; Geo. P. Eckman, D.D., Pastor St. Paul, M.E. Ch., N.Y.; C. L. Goodell, D.D., Pastor Calvary M.E. Ch., N.Y.; Edgar Tilton, Jr., D.D., Pastor Collegiate Church, N.Y.; David James Burrell, D.D., Pres. World's Council of Presbyterians and Reformed Churches, N.Y.; Josiah Strong, D.D., Pres. Am. Inst. of Social Service; and Chas. H. Parkhurst, D.D., Mad. Sq. Presby'n Church, N.Y.

Funds may be sent to (1) The Armenian Relief Association, Bishop David H. Greer, Pres., Gov. Chas. E. Hughes, Vice-Pres.; Bro. J. Bankers Depository, 59 Wall St., N.Y.; (2) National Armenia and India Relief Ass'n., Mansfield, O. Hon. Seth Low, Pres., Dr. J. L. Barton, Chairman of Directors, (3) American National Red Cross, Washington, D.C.

The Dunedin congregation are building a new church, and from a brief history of the congregation, prepared for the corner stone, we glean two or three items: The congregation was started as a mission field in the early sixties by Rev. James Greenfield. The first elders were ordained and inducted by Rev. R. Rodgers, of Collingwood on Sept. 5th, 1871. Ministers who have been connected with the charge are: Rev. John Ferguson, M.A., Rev. Duncan McDonald, Rev. J. K. Henry and Rev. J. A. McConnel. The present pastor, Rev. Dr. Graw, was inducted Sept. 20th., 1906, and has filled the pulpit and served his people very acceptably up to the present, and the people earnestly desire he may long be spared to them. The present session is constituted as follows: Rev. W. W. Craw, Ph.D., moderator; elders, Alex. McLeod, Wm. Aikens, Sr., D. G. Mitchell, clerk; board of managers, Alex. McLeod, chairman; John H. Anderson, secretary; Angus Campbell, treasurer; Alex. Aikens, D. McEln, Geo. Best, C. W. Metherall, D. G. Mitchell and J. J. Young.

Every hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.