

schemes of the church during the year is estimated at \$428,300.

This is a very large amount of money, and we do not for a moment doubt that it will be raised. But even then, while it is matter for grateful thanksgiving to God that he puts into the power of our people, and into our hearts to give it, it will mean that each communicant gives on an average, for all these schemes of our church which are the best test of the spirit of self sacrifice and liberality, only a little more than half a cent a day the year round. Were each member to give for these objects, what we believe it is easily within the power of each to do, one cent a day for the year, the cents thus given would amount to \$803,000. We are not unmindful of much that many give for the most worthy objects outside their church giving, and yet when we think of all that God is giving us, the large sum of \$428,000 asked and expected from our church for its missionary and benevolent schemes in the year 1902-1903, instead of furnishing reason for elation or self congratulation, means this, that our estimate of the value of these great things, and of the claim God makes upon us through them, is only one half a cent per day. Looked at in this light our church's giving suggests the language of Ezra, used in another connection: "O my God, I am ashamed and blush to lift up my face to thee, my God." If our church were to set itself in all its ministers and sessions to raise in the coming church year, one cent a day for every communicant, it could we believe without doubt be done, and the doing of it would prove a great blessing to the church. At this season when so many congregations are just about to enter upon a fresh campaign of effort and work, each one would do well to set out with the determination that, with God's blessing, it would do its share as a mark of gratitude to God for the abundant material benefits he is showing upon us, not to speak of spiritual benefits, to reach the amount, suggested by the ex moderator of one cent a day for each communicant.

THE SENSE OF DUTY.

"England expects every man to do his duty," has become a very hackneyed phrase, but the fact as stated in it, is one of the most momentous import to the life of Britain and the British empire to its remotest corner, and to every class of society. The sense of duty in different persons is based upon lower or higher grounds, but we believe that in the last analysis, it will be found traceable to the belief in some higher, or it may be a supreme power by whom we are held accountable, and to whom we are responsible. There are many cases of course, in which this sense of accountability to a higher being is not consciously present, and in which it would not be

acknowledged. It is duty to one's country, to one's fellowmen, to one's office, or earthly, human superior. But this sense, this conviction of the existence of a supreme being is the prevailing moral atmosphere of the whole empire, it is the dominant principle of conduct through the existence and power in it of Christianity. This idea of duty as it exists and is held amongst us, has the most sacred sanctions, and rests upon divine authority. It cannot be too strongly insisted upon by the pulpit, by the press, and by every agency which moulds and regulates the principles of human conduct. The sense of duty so based, has been the saving salt of the empire, and has in innumerable instances, in every class, the lowliest as well as the highest, given us men and women of the most heroic lives, who have dared and suffered and cheerfully laid down their lives under its sustaining and impelling power. So long as those principles of Christianity are taught throughout the empire on which this sense of duty rests, we have little to fear from within or from without. It will save luxury and wealth from the tendency to selfishness and self-indulgence, it will save power from degenerating into oppression, because wealth and power and every gift and advantage, which those privileged with them enjoy, will be accompanied with the sense of responsibility and accountability for their right use.

All these reflections find fruit in the case of one who has perhaps for a longer period than any public man now living in this country, occupied a foremost place among Canadians, the present Lieutenant-Governor of Ontario, Sir Oliver Mowat. In an interview with him recently reported, when asked: "If there were any one thing in his life, which more than another gave him satisfaction and he thought over life's experiences?" After a moment's thought, he said very quietly: "Well, in a general way, it is a satisfaction to me, now, that I am an old man, two years past the fourscore limit, to think that throughout my life I have tried to do my duty. That conviction, and the assurance from men of all shades of politics, that my own political career has helped to impress a sense of duty on other public men, is very satisfying.

Duty was made a very real and important thing to me in my early training both in the home and in the school. My teachers so impressed it upon me that in my political relations I was never able, as I was never desirous, to rid myself of the simple imperative duty. No, it is not a political mistake to do one's plain duty. This is a moral world, and in the long run moral duty is supreme."

Parents and teachers, including pastors should weigh well these words, and take encouragement from them. They also illustrate what we mean, when we say that, so long as the spirit and principle of this sense of duty prevails throughout our own country and the empire, as we believe it does at the present, we have nothing to fear from within or from without.

FOR LIBERAL HEARTED MEN.

An opportunity has occurred in the West, whereby a valuable library of Theological, Philosophical and Historical works, most of which are of recent date, can be purchased for a little over two hundred dollars. These books are represented as being worth about fifteen hundred dollars. They would be most valuable to missionaries of our church. If the necessary funds were forthcoming to purchase these, they would be divided, one half being retained in Calgary and the other half in Edmonton, as a Loaning Library for the use of the ministers and missionaries in these two Presbyteries.

The offer is only good for a limited period. If any generous hearted friends feel inclined to provide the funds to enable us to take advantage of it, I will be glad to receive their contributions on or before Thursday the 5th of September.

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Literary Notes.

Queen's Quarterly with the July number enters upon a new series, it is published at the same fee one dollar per year, but is larger in size and some of the articles are illustrated. An effort is made to increase the circulation and it is certainly worthy of a large constituency. The Editor, Prof. A. Short, contributes a large share to this issue, namely, a brief appreciation of the late Principal Grant, an interesting description of a voyage down the St. Lawrence on a timber raft, and a discussion of current events such as the Recent Trade Conference, The shipping Combine Peace in South Africa and Queens and the Church. Dr. J. Watson continues and concludes a humorous exposition of Thomas Aquinas. Prof. Macnaughton's article on the Johannic Theology is vigorous and brilliant. Prof. Jordan reviews two recent books on the Prophets of Israel. Science is represented by Dr. Waddell and Dr. Goodwin. On the whole it is a varied and attractive programme.

The Nineteenth Century (Leonard Scott, New York) has the usual budget of articles, most bearing on 'live' subjects. One important judicious contribution deals with British and American shipping. The writer, Mr. Benjamin Taylor, shows that there is no need for alarm and no good purpose secured by magnifying the operations of the American millionaire, Pierpont Morgan, with proper care British interests can be safe guarded and British interests conserved. The suspension of the Cape constitution is discussed by two leading men of the colony. Both of them are of the opinion that it is needful to suspend the constitution for some time until the recent bitterness is toned down. Sir Wemyss Reid gives his usual interesting review of the month and there are many other articles including The Last Words of Mrs. Gallup's alleged Cypher.

The Christian Intelligence: There is no reasonable excuse for any Christian returning from his vacation to his home church with his spiritual vigor enfeebled. On the contrary, in these days of abundant religious privileges and opportunities, by turning these to good account, he should return home and resume his duties spiritually invigorated as well as physically.