

in a week, in addition to attending to the multifarious duties of a city pastorate, is "working overtime" at a rate which may rapidly fit him for some other "sphere" of service; and if we had any right or authority in the case, we should not only counsel caution, but a clear break in time, before another kind of break is incurred.

At the last service the writer happened to attend in First Church he found the Doctor prefacing his sermon by a characteristic off-hand reference. A lady soloist had just sung a solo, the trend of which may be suggested by the lines, "Come unto Me thou weary soul bowed down with care and grief," and the preacher remarked that he thought she had given them a better sermon in that beautiful solo than he could give them that night. "I am sure the lesson of it must appeal to us, as there are lonely and sad and restless ones everywhere, and no doubt there are some here to-night. The only rest for such will be found in Jesus Christ, who is saying to-night, as ever, 'Come unto Me.'"

But the subject of the evening was one which should appeal to "the man in the street" no less than to the man in the study. "Now I know in part," was the text, and the subject was the Gospel of the Incomplete. "These were not the words of an agnostic, but of a man of large experience of life, a man who on other occasions had said 'I know.'"

"When I hear a man saying there is no God, casting doubt on the efficacy of prayer, or saying there is no future life, I recall this text. How foolish for any man to come to finality on things which we can know only in part!"

In alluding to the recent attitude and alleged discoveries of scientific experimentalists, Dr. Fraser referred to the danger of confusing the method of life with the substance: "We know that behind that which is manufactured is the power which brought it into existence. . . . There is hardly a word in our vocabulary which is more commonly used than the word 'God'; but let any man define 'God.'"

"God is a deep unsolvable mystery; all the descriptions, all the definitions, all the terms used in Scripture concerning him must be, from the very nature of the case, figurative; they simply serve to express in language you and I can understand the fact that we all know, that there is a Supreme Power governing and controlling this universe, manifesting Himself in nature as well as in grace. Concerning God we know but in part; and, mark you, the thing which we know is that which comes to us from our daily experience of Him.

"Why is it that when we are perplexed about Him, that we fail to remember this?: *That the very moment we know God fully, that moment He ceases to be God, and we stand on an equality with Him.*"

Further on the preacher asked: "What changes the human character? It is the power of God working in the human soul. Why, we feel His presence in Nature about us; we hear His voice in conscience; we see His love in redemption."

Towards the close of this discourse the First Church pastor said: "When we have health and strength and a measure of wealth, we are not so greatly troubled about it (the relationship between God and man); it is easy to