

wrought deliverance for his soul and for his life. We had both been helpless in a higher hand.

Recently I was asked to preach their annual sermon to a conference of fellow-Christians of another denomination, and as I journeyed to the town I spent the time in going over the notes of a sermon, dealing more or less with biblical criticism, which I judged suitable. At a junction I had to change carriages, and between that junction and the town of my destination the critical sermon was blotted from my mind as when a sponge passes over the face of a slate, and I knew that, whatever was to be my subject, it would have nothing to do with criticism. Then my mind turned back upon a sermon dealing with Christian unity. When the time came I rose to speak with mingled feelings of selfishness because the word had been taken from me that was my own and of confidence because another had been given me which was not mine. The sermon had a visible effect upon the audience—a body of thoughtful and religious people—and in the vestry afterwards, many thanked me for its reasonable character, because, as they said, nothing could have been so good a preparation for the debate on union which was coming on that evening. They thought that I had selected the theme with a knowledge of the circumstances. Had I known, I should rather have avoided the subject, lest I might seem guilty of presumption, and I certainly never could have spoken with such freedom. I was only a mouth-piece—the humblest of the prophets, carrying a message whose exact force he did not himself appreciate.

Upon those three occasions I was not disoriented to the heavenly vision, but I may not omit another when, through willfulness and insensibility I failed to render timely service. One afternoon as I was visiting according to a fixed plan, and making my painful way from home to home through a long list, it was laid upon me to go to a home in a neighboring district which was not in that afternoon's work. To this suggestion, quite faint at first, I paid no attention, for I had my work to do and my time to keep; but the touch, light as a feather at first, grew more exacting, as if one had gripped your arm with his hand, and at last, under a compulsion, I went some distance to the house according to the number in my book. I rang the bell, but the family had changed the residence, and the servant could not give me the new address. I went hither and thither among the neighbors, till at last a sense of foolishness came over me. People were waiting for me in another district, so I returned to my routine, but in doing so I had to throw aside that hand, and I was not at rest in my mind. Next morning a man entered my study, and I knew from his face that there was trouble in his life. "Three days ago," he said, "my wife was confined, and yesterday the child died suddenly. She was in a terrible state of sorrow and weakness, and we wished from our hearts that you had been there to speak a word of comfort. We had no messenger at hand to send for you, and I have called today to ask you to go to my wife. She wishes to see you now; but I would have given anything if you had been there yesterday." It was the hour that I was in that street, and I was not then more than three minutes from their new address.

My conviction is that a spiritual power guides every man in his life; that this power acts upon his will through his soul, by which I mean the spiritual part of him; that through callousness and obstinacy we are insensible at times to this power, or even contend against it; and that if our souls were finer instruments to record spiritual impressions we should never miss the will of God or fail in the work God has committed to our hands.

LITERARY NOTES.

The October Fortnightly (Leonard Scott Publication Company, New York) has its usual varied and attractive table of contents. Some of the subjects discussed are: Russia's Line of Least Resistance; The Problems of Heredity; England's Strength in Asia; Technical Education in Germany; Cricket as a Game; and French Life and the French Stage. It is most-interesting the different views taken of the result of the peace conference by the different editors of these English monthlies. In the Fortnightly Alfred Stead writes in the most sanguine strain of the results of the peace just declared. Whatever may be our opinion as to the probable result, we must all hope that his is the correct view.

The opening article in the October Contemporary (Leonard Scott Publication Co. New York), The Story of the Peace Negotiations, by Dr. E. J. Dillon, is most interesting. Dr. Dillon came over to Portsmouth on the same ship with M. Witte and was in a position to follow very closely all the events of the Peace Conference. According to him, "From the very outset peace appeared hopeless; throughout the negotiations it seemed to fade further and further away like a translucent haze on a summer morning, and long after the dawn of the day which was to bring the final decision, the continuance of the war would have been termed a foregone conclusion by anyone familiar with the leading facts, or at any rate with what most politicians would have regarded as such." "Dr. Dillon shows all the moves in the game, where the Japanese made their mistakes, and the very large part President Roosevelt took in bringing about peace. Other noteworthy articles in this number are: The Results of Balfourism, by J. A. Spender; The Crisis in Hungary, by Dr. Emil Reich; and The Black-Washing of Dante, by Howard Candler.

Specially good is the October Blackwood (Leonard Scott Publication Company, New York), with two of Vrouw Grobelaar's Leading Cases; a delightful Irish story by Stephen Gwynn; a long poem in blank verse by Andrew Lang, The Cottage of the Kindly Light; a short poem by Wallace Bruce, The Table Round—an article by Andrew Lang vindicating his "History of Scotland" which was ruthlessly demolished by an Australian writer; and perhaps the most interesting of all, the editor's comments on the peace conference in Musings without Method. The writer is very hard on Theodore Roosevelt, but one cannot help feeling that there is a little truth in what is said. "There are certain temperaments which find the temptation to interference in other people's affairs irresistible. On either side the Atlantic we have an admirable example of the International Busybody. As we have already pointed out in these pages, William II is well matched with Theodore I, and both were elected to the proud positions which they hold by the same method. * * * Now, the danger of these international busybodies is that, like the journalists who create them, they are without responsibility. Mr. Roosevelt, for his own glory, wanted nothing but peace, peace had or good, peace at any price. * * *

The test of the peace is its durability. Will it furnish Russia and Japan a sure basis of a prosperous, well-ordered life? Does it protect Manchuria from Muscovite aggression and render impossible the encroachment which have been made during the last ten years in defiance of treaties and obligations? We fear it does not. The question of an indemnity, which it would have been impossible to exact, may be passed over. But another battle would have sent the Russians back from Harbin and rendered the future of China secure. As things are, Russia will still be supreme in North Manchuria in spite of her engagements, and should

she penetrate in a southerly direction another war will be hard to avoid. However, these considerations are as nothing to those whose delight it is to make peace for others. As they recognize no responsibility, it matters not to them what is the result of their interference. Were they making peace for themselves, they would see to it that the peace was just and permanent. Making peace for others, they care not what are its provisions. Any peace is better than none in their interested eyes, and their own reputation cast into the scales makes the future of nations kick the beam."

PRESBYTERY OF ORANGEVILLE.

Regular meeting held in Caledon Nov. 14th. Rev. L. W. Thom in the chair, and large attendance of members. Presbytery considered a scheme to increase the finances of the church, and ordered that copies should be sent to every presbytery, to Dr. McLeod of Barrie, and the church offices as a suggestion worthy of consideration. Some time was spent upon the questions sent out on Methods of Finance and the relation of Pastor and People to Giving. Rev. J. C. Robertson, Sabbath School Secretary, gave an instructive address on Teacher Training to a large audience. Presbytery invited the public to attend to hear the new secretary. He is clear as a bell, and puts his points so that all can carry them home. An order of service was submitted and the committee instructed to report again in January. The presbytery has agreed to draw up a service for use at ordinations and inductions. Mr. H. Matheson has the service in charge. Presbytery commended the use of the United Free Church of Scotland Anthem Book for use by choirs in the bounds. The question on Baptism was laid on the table after a learned discussion on the subject. Three new members were welcomed to the court, Messrs. Walker, Davy and Scott. The clerk was ordered to secure a duplicating machine for his work. Thanks were tendered the Caledon people for their hospitality in providing for the Y. P. S. convention and the Presbytery and to Mr. Robertson for his address.

Meeting of Union Y. P. S.

A convention of the Orangeville Presbyterian Union of Young People's Societies was held in Caledon on Monday, November 15th. A meeting for prayer was held at 11.30 a.m., at 2 p.m., Dr. R. P. Mackay spoke on Mission Study Classes, and showed how these should be conducted. Rev. J. C. Robertson spoke on the aim of the Sabbath School, to lead to Christ, to show the way to confess Christ and to show how to engage in service for Christ. At 8 p.m., Dr. Buchanan of India, aroused enthusiasm by his description of work among the Beels and gave some insight into the great work done by our church in distant India. Dr. McLaren gave a glowing picture of our own country and its call for the Gospel, and described some of the hardships of the work and workers in the west. His appeal provoked a resolution calling upon societies to contribute a Christmas donation to two specially deserving cases in the west. These gifts are to be sent to Rev. J. Buchanan, of Dundalk, who will see that the parcels reach their proper destination.

The audience in the afternoon filled and in the evening crowded the large church. The delegates and Presbytery were hospitably entertained by the Caledon people ably led by their pastor B. A. Robinson. Mr. H. Matheson presided and the offerings were large. Officers for the ensuing year were elected and a splendid convention closed.

At the recent Communion in the Scotch Settlement the pastor, Rev. D. N. Morden, had the pleasure of seeing some fourteen persons uniting with the church, nearly all on profession of faith.