

wards of 200. A pleasant grove, west of St. Andrew's Church, was chosen for a picnic, in that gem of a book, "The perfect, thou hast not yet learned thy first lesson where tables were erected with a copious supply of tea, coffee and other requisites. After a few introductory remarks by the Rev. Alexander McKid, which were reciprocated in a most friendly manner by the Rev. W. Mular, the parties partook of a repast. They afterwards started for a stroll, or hearing some new thing, our time was not far distant when they would meet again. The strangers thanked their friends most cordially for the hearty welcome they had given them. After a hearty adieu, on both sides the strangers took their seats in the cars, in which they steamed away like a skimming swallow for their happy homes on the shores of the Western Lake.

Mr. Hain, attainments here, and if thou thinkest thou art perfect, thou hast not yet learned thy first lesson in the school of Christ. Reach forward, Despair not. God will grant thee increase of grace. As the outward man perishes, the inward man shall be renewed, day by day. Practise, perseverance to the end. Practically considered, this is the culminating point. What would it avail to have the blessedness of heaven in prospect, and desires awakened for its fruition, if, as a matter of fact? Thou knowest full well, humble child of God, that of thyself thou couldst not persevere. But thou shalt be held up—kept by the power of God, through faith unto salvation—being confident of this very thing, that He that hath begun a good work in thee will perform it till the day of Jesus Christ. Is not this a most blessed truth?

"The soul that to Jesus hath fled for repose,
He will not, he will not forsake to its loss;
That soul, though all hell should endeavor to shake,
He'll never—no, never, no, NEVER forsake."

INTERESTING EXTRACTS.

A Gem from an old Casket.

That familiarity begets indifference, has passed into a proverb. Such is the law to which all things are more or less subject. The old must give place to the new. This is eminently true with regard to literary style. The intense, never-ending demand of our times is for something new, and, to meet this, everything must be said and done in some new way. Many have no patience with the logical method and severely simple diction of former times. The colloquial and rambling style is the fashion now,—and fashion much ways in the world of letters as in the world of pleasure. Even the Gospel message must be set off in new style and pointed with wit and anecdote, or smothered with flowers of rhetoric—for men, they say, will have it so! But let there be reason in all things. Extremes are to be shunned. A thing is neither better nor worse for being old or new, and it is not wise or just to pass indiscriminate censures or praise in either direction—to disparage or overprize the past or the present. Since we are so made that novelty charms, let us wisely note this law of our nature. But let us take care not to abuse it,—which we do when, to entertain a succession of novelties, we neglect those better things that have stood the test of criticism for centuries. The treasures of past ages should be held in everlasting remembrance. There are books the world could not afford to do without. What a blank would be left were it possible to erase from the world's literature Butler's Analogy, Milton's Paradise Lost, and works of kindred excellence!

What, then, is to be done when old works of surpassing merit are in danger of being eclipsed by a multitude of new-born productions of subordinate value? There is danger of this. In fact, we see the actual result every day. Books of great intrinsic worth are virtually postponed for others of very questionable value and ephemeral character. It becomes, then a question of some importance, by what means to restrain this tendency, without, however, proscribing everything new—for then the productive mind of the world

soul! sometimes thou art sorely tempted almost to despair. But cheer up. Think of thy portion—not of that unspeakable one in sure reserve, but of that now in hand. No matter what thy lot. It may be thou art overwhelmed with ills that mere nature cannot sustain thee under. But think a moment. Thou hast a title to—nay, thou hast possession of—priceless blessings. Think over these five superior benefits. Assurance of God's love—not his general love, his love of benevolence merely, but of complacency too. He delights in thee for what he has wrought in thee. Amazing grace! And to be assured of this benefit; to have a warrant to say, I know in whom I have believed, and am persuaded he is able to keep what I have committed to him, against that day. This blessing all do not attain to; but God has graciously made it accessible to all; and what but the Christian's own fault hinders his actual possession of it? Then, Peace of conscience.—Ah! thou art somewhat sensible of thy ill desert and sinfulness. But the gracious covenant is so ordered as to make full provision for thee. God in Christ is not only reconciled to thee, but He has in a measure removed thy unholy opposition to Him. And since thou art reconciled to God, thou knowest the import of the blessed word—peace (John, 14: 27.) Thy glorious Advocate has so triumphantly interceded for thee, that the next benefit in order, Joy in the Holy Ghost, follows as a matter of course. And when it pleases God to grant a large measure of this earnest of heaven, then it matters not what the outward accidents of the humble soul may be,—lofty or lowly, honored or despised in the world's regard, dwelling in a palace, embracing a dunghill, or pining in a dungeon,—it is all one. That soul has within itself a fund of life and joy. Who shall harm it? No wonder it joys in God. But full conformity to the image of Christ will not be attained in this life. It is therefore a blessed provision that the lineaments of that image shall be growing more and more distinct and symmetrical. Child of God, thou wilt never be satisfied with thy

Perseverance to the end! And that end, though it may seem dark, and clouds may gather around it, and for a time terrors may encompass the soul in view of it, yet darkness and clouds and terror shall soon vanish. That sad end shall be but the bright beginning of immortal blessedness—the portal of eternal life and joy.

Thus have I essayed to freshen one of the beauties of the old Catechism. But in that Casket of Gems there are a hundred and six beside, all rich and polished. True, they are somewhat old-fashioned, but not a whit worse for that—may, the better. The Westminster Catechism is later than our common version of the Bible by thirty-eight years; yet who needs to be told that the "marvellous English" of the Bible is yet a good model of Anglo-Saxon; that simply as a classic, "a well of English undefiled," it should be conned until the mind is thoroughly imbued with its spirit, and its very words become wrought into the texture of the soul. In like manner, the study of the Catechism is friendly to the cultivation of a healthy taste for pure, manly, nervous English. This is, so to speak, an incidental excellence only; but it is one by no means to be lightly esteemed. But its crowning quality is that it forms an orderly and perfectly developed system of Bible truth, briefly, clearly, and comprehensively worded. This it is that has made it precious to the hearts of God's people from its first publication; and this doubtless will insure it a wider and more beneficent sway in the world's future than it has had thus far in its past.

REMARKS.

1. A summary like the Shorter Catechism, containing so much biblical truth, admirably systematized, and condensed to the last degree, teaching in outline all that man needs to know concerning God and the way of salvation, and all the duty that God requires of man, should be highly prized by all who love and revere God's truth.

2. Such a summary is the very thing to be diligently taught to the young. Their plastic minds should be occupied with its form of sound words long before they can fully comprehend them; so that when the mind expands, and a spirit of inquiry is awakened, they need not, like the heathen, to study the first principles of Divine truth; nor need they, when the awfully solemn question—how shall man be just with God?—presents itself to