

thems of Divine service ; this earnestness is the very life and hope of psalmody, it only it can be accomplished so as to *promote* the singing of the congregations and not to *supercede* it. We all feel the importance of training a choir well—expression to enforce the words, pronunciation to let them be heard, voice culture to secure a smooth and blended effect, so that we may give our best to God. Yet what is the common result of securing these excellencies in a choir? *The common result is that the people cease to sing.* I myself, when I am in church where there is a fine choir, feel my voice arrested, others are silent around me, and the part—song-like finish of the music, I stand and listen, or am content with a gentle hum that satisfies my conscience without disturbing my neighbours. It is an undoubted fact that the musical revival of to day has taken a wrong direction, a direction that is injurious to congregational singing.

We do not want our services a Sunday concert, we want a full and general chorus from the congregation.

Can we so use the choirs as to help us to get this? May they be so organised as to stir the congregation, and not to lull it to sleep.

The consideration of these questions we defer to next week.

#### Doing More Than is Expected of Us.

Christ laid on his followers the duty of doing more than their share. He took upon himself the same duty. He always went more than half way to meet the soul that would meet him. We are too apt to think we are doing well if we consent to do our share. The Christian spirit is a readiness to do all we can, even if it is more than our share. If a man would have us go with him a mile, go with him twain; if our share would be to give him our coat in his day of great need, give him our cloak also. That is what Christ set forth as the divine spirit. In the same manner, the Apostle Paul wrote, saying, "Unto him that is able to do exceedingly abundantly above all we ask or think, . . . unto him be the glory in the church and in Christ Jesus." That is the way we have been ministered unto,—good measure, pressed down and running over. So let us minister unto others. —S. S. Times.

#### Should Ministers Learn A Trade.

A Philadelphia minister who has examined the statistics of the various Protestant denominations, and has been disturbed by the number of ministers who are without charges, strongly urges young men who intend to enter the ministry to learn some trade either before or after ordination. He thinks, as things go, a trade would be a good thing to fall back upon. A much better way, the N. Y. Observer suggests, is for the churches to support the ministry so loyally and generously that neither an active or retired pastor need ever suffer the pinches of poverty. No minister of right spirit demands that the public shall support him in luxury. Many a pastor located in a small field is willing to live on a scale no higher than or even somewhat below the average plane of living about him, but it is too much to expect of any minister, that, especially if he has a family dependent upon him, he will endure being treated like a beggar, to whom mere pittance are doled out from time to time. Rather than submit to that, if only from a regard for the essential dignity of his calling many a clergyman would prefer to throw off his clerical garb, don the

workman's overalls, and earn a decent living in an honest way. Meanwhile he need not cease to be a Christian man or fail to preach the gospel as he enjoys opportunity, though, like Paul, choosing rather to labor with his own hands than to be chargeable to people so mean, that they will not pay annually for the support of religion (which in turn is the support of the civilization, out of which they themselves get their living), more mayhap than the price of a single concert ticket.—The Religious Intelligence.

#### EDITOR DOMINION PRESBYTERIAN :

In your issue of May 13th there was a request made about three seemingly contradictory verses of Scripture.

1 Matt. xi 28, Come unto me.

2 John vi 37, All that the Father giveth me shall come to Me, and him that cometh to Me I will in no wise cast out.

3 John vi 44, No man can come to Me except the Father which hath sent Me drew him.

I have watched for a response, but not having seen any, may I ask that he who drew attention to these verses would himself shew how they agree and strengthen one another.

The last of the three have been particularly helpful to me lately, but I would like to see how the other two are related to it.

INQUIRER.

June 7th.

At the Princeton (Presbyterian) commencement exercises, Dr. Buckley (Methodist) was the principal speaker. Addressing the divinity students he spoke of things that make for success in the ministry. Among other good things he said: The minister who will succeed to-day is a man dignified but not stiff, polite but never fawning, fervent but not obstinate, sympathetic without being effeminate, spiritual without being unsocial. He loves the children but is not called to be a kindergarten. He is studious of books, but rather more of the universe of men and affairs, allied to God by a living faith, and sometimes on that account majestic, but never ostentatious, joined to Christ, and sometimes on that account inexpressibly pathetic. All that is valuable in the past he conserves, but nevertheless he welcomes all that is new if it seems true. He never preaches his doubts or his guesses. A man of that type may lack scientific learning, but he understands the science of right living. He may not understand the arts, but he will understand the art of influencing men for good. If he is not familiar with philosophy to the last degree, he will make the people feel that he does understand the philosophy of the plan of salvation.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which, in a well-known hymn, is called "The old, old story," told of an old, old Book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind,—William Ewart Gladstone.

#### Literary Note.

The Ladies Magazine for June contains three excellent short stories, an interesting article on Laura Secord, and one on Wedding Customs in Other Lands. In *Keynote of Style* we find many suggestive notes of fashion which are made doubly helpful by the illustrations. The various departments are well edited as usual. The Dyas Publishing Company, Toronto.

The place of honour in the May number of *The Studio* is given to an exhaustive article by Olivia Rossetti Agresti on the Art of the Late Giovanni Costa. The many illustrations given with this article add much to its value. Next we have a few notes on Domestic Architecture at the Arts and Crafts Exhibition followed by a series of illustrations which show as the writer says "some good houses and a few homely room decorations." Other articles on Jacob Christoffel Le Blon and His Three Colour Prints, The Work of Mr. and Mrs. J. Young Hunter, Some Experiments in Embroidery and the usual Studio Talk complete an excellent number of the Magazine. 44 Leicester Square, London.

The Globe of a recent date contained a sketch of St. James Square church, Toronto, which has just been celebrating the fiftieth year of its organization. A fine view of the church is given along with excellent portraits of former pastors, Rev. Dr. Taylor, Rev. J. M. King, D.D., and Rev. S. H. Kellogg, D.D., who have all passed away, Rev. L. H. Jordan, B.D., who is now in England, and Rev. A. Gandier, B.D., the present pastor. There is also quite a good likeness of Rev. J. Munro Gibson, D.D., now minister of St. John's Wood, London, who is now in Canada on a visit, and who preached the anniversary sermons a week ago last Sunday. St. James Square has had a readable history, a succession of able preachers in its pulpit, and it enters upon a second half century of christian work with an active membership devoted to the extension of the Master's Kingdom in the world.

#### After Work or Exercise

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