

Mrs. Goodsole.—I like Mr. Laicus's doctrine. It's very comforting to a woman like me who am so busy at home that I can hardly get out to church on Sundays.

Deacon Goodsole.—I don't believe it's true. Yes, I do, too. But I don't believe it's applicable. That is—well, what I mean to say—I can't express myself exactly, but my idea is this: that the people that won't work in the Church are the very ones that do nothing out of it. The busy ones are busy everywhere. There is Mr. Lane, for example. He has a large farm. He keeps a summer hotel, two houses always full; and they are capitally kept houses. That, of itself, is enough to keep any man busy. The whole burden of both hotel and farm rests on his shoulders. And yet he is an elder and member of the board of trustees, and on hand in every kind of exigency in the church. He is one of the public school commissioners, is active in getting new roads laid out and public improvements introduced, is the real founder of our new academy, and, in short, has a hand in every good work that is ever undertaken in Wheatledge. And there is Dr. Curall, whose case Mr. Laicus has advocated so eloquently and who is too busy to be an elder; and I verily believe I could count all his patients on the fingers of my two hands.

Mrs. Goodsole (inclined to agree with everybody, and so to live at peace and family with all mankind).—There is something in that. There is Mrs. Wheaton who has only one child, a grown up boy, and who keeps three or four servants to take care of herself and her husband and her solitary son, and she is always too busy to do anything in the church.

Deacon Goodsole.—On the other hand there is not a busier person in the church than Miss Moore. She supports herself and her widowed mother by teaching. She is in school from nine till three, and gives private lessons three evenings in the week, and yet she finds time to visit all the sick in the neighbourhood. And when last year we held a fair to raise money for an organ for the Sabbath school, she was the most active and indefatigable worker among them all. Mrs. Bisket was the only one that compared with her. And Mrs. Bisket keeps a summer boarding-house, and it was the height of the season, and she only had one girl part of the time.

Dr. Argue rose to go, Deacon Goodsole followed his example. There were a few minutes of miscellaneous conversation as the gentlemen put on their coats. As we followed them to the library door, Deacon Goodsole turned to me:

"But you have not given me your answer yet, Mr. Laicus," said he.

Before I could give it, Jennie had drawn her arm through mine, and looking up into my face for assent had answered for me. "He will think it over, Mr. Goodsole," said she. "He never decides any question of importance without sleeping on it."

I have been thinking of it. I am sure that I am right in my belief that there are many ways of working for Christ besides working for the Church. I am sure the first thing is for us to work for Christ in our daily secular affairs. I am sure that all are not drones who are not buzzing in the ecclesiastical hive. But I am not so sure that I have not time to take that Bible class. I am not so sure that the busy ones in the Church are not also the busy ones out of the Church. I remember that when Mr. James Harper was hard at work establishing the business of Harper & Brothers, which has grown to such immense proportions since, at the very time he was working night as well as day to expedite publications, he was a trustee and class-leader in John Street Methodist Church, and rarely missed the sessions of the board or the meetings of the class. I remember that Mr. Hatch, the famous banker, was almost the founder of the Jersey City Tabernacle Church, and he is now President of the Howard Mission. Yet I suppose there is not a busier man in all Wall Street. I remember that William E. Dodge, junior, and Morris K. Jessup, than whom there are few men more industrious, commercially, are yet both active in City Missions and in the Young Men's Christian Association: the former is an elder in an up-town church, and very active in Sabbath school work. I remember Ralph Wells, bishop of all the Presbyterian Sabbath schools for miles around New York, who was, until lately, active in daily business in the city. Yes, I am sure that hard work in the week is not always a good reason for refusing to work in the church on the Sabbath.

"Jennie, I am going to try that Bible-class as an experiment for the winter."

"I am glad of it, John."

(To be continued.)

A FRENCH-CANADIAN BRIDE.

At one of the smaller landings, where the boat could not really stop, unless signalled, a man was seen standing, gesticulating wildly. The captain came forward and, with an amazed expression of countenance, informed the passengers that he knew from the excited state the individual was in that a wedding party was coming on board. And his prognostication was soon verified, for as soon as the boat touched the landing a motley procession came trooping down—old and young and middle-aged, from the infant in arms to the aged couple, who, like John Anderson, were tottering down. The procession was headed by the bride and groom, the latter looking excessively uncomfortable and out of place in his "dressed-up" condition; but the bride presented a great contrast to her new-made lord; her self-satisfaction was supreme. As the captain remarked, "If you really want to witness happiness and contentment, you must see a French-Canadian bride from the rural districts. She has attained to the height of her ambition; she is at last decked out in bridal finery." She went straight for the steeple after coming on board, and looked around a little anxiously at first, then sat frigidly down on the extreme edge of the nearest bench, and cast down her eyes, as was supposed, in blushing modesty. But no! it was not modesty; it was her shoes upon which her admiring glances were directed.

The rest of her costume was commonplace, consisting of

a black dress of some cheap material, which one of the ladies designated as "lustré." She wore a hat trimmed with a wreath of tawdry-looking pink and blue artificial flowers, while bows of yellow and green ribbon relieved the sombre hue of the dress. But it remained for the shoes to give the true bridal character to this somewhat remarkable toilet. They were of white kid, low cut, with huge rosettes on the instep. Her pedal extremities, which were of rather colossal proportions, were augmented by home-knit woolen stockings, which appeared just a trifle incongruous. Her husband soon joined her, and took a seat beside her, and as he sat speechless, with his wife's hand lying in his own, it was supposed he too was lost in admiration and wonder at the beauty of the slippers. A half-hour later found them in the same position, with the bride still casting loving glances at her feet. When the newly wedded pair left the boat they were met by an old man and a young girl, who, by the way they embraced the bridegroom, were set down as his father and sister. The former took the bride gently by the hand, who received them with rigid stateliness. The girl timidly ventured to kiss her newly made sister. The caress was passively permitted, not returned, and afterward deliberately wiped off with a blue cotton pocket-handkerchief. The last seen of the kid shoes they were almost invisible as their owner trudged up a steep sandy hill on a hot August afternoon.—*Agnes Fraser Sandham, in Harper's Magazine for August.*

BE A WOMAN.

Oft I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.

But unto her blue-eyed daughter,
Though with love words quite as ready,
Points she out the other duty,
"Strive, my dear, to be a lady."

What's a lady? Is it something
Made of hoops and silks and airs,
Used to decorate the parlour,
Like the fancy rings and chairs.

Is it one that wastes on novels
Every feeling that is human?
- If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far
Than to be mere fashion's lady—
"Woman is the brightest star."

If you in your strong affection
Urge your son to be a man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman! Brightest model
Of that high and perfect beauty,
Where the mind and soul and body
Blend to work out life's great duty.

Be a woman! Naught is higher
On the gilded crest of fame;
On the catalogue of virtue
There's no brighter, holier name.

GENIUS AND INSANITY.

To the multitude of men genius wears a double aspect. Superlative intellectual endowment is plainly something very unlike the ordinary type of intelligence. The relation of lofty superiority includes that of distance, and mediocrity in viewing the advent of some new spiritual star may adopt either the one or the other *manière de voir*. Which aspect it will select for special contemplation depends on circumstances. In general, it may be said that, since the recognition of greatness presupposes a power of comprehension not always granted to mediocrity, the fact of distance is more likely to impress than the fact of altitude. It is only when supreme wisdom has justified itself, as in the predictions of the true prophet, that its essential rightness is seen by the crowd. Otherwise the great man has had to look for recognition mainly from his peers and the slightly more numerous company of those whose heads rise above the mists of contemporary prejudices. It is easy to see that this vulgar way of envisaging genius as marked divergence from common sense views of things may lead on to a condemnation of it as a thing unnatural and misshapen. For, evidently, such divergence begets a superficial likeness to eccentricity. Indeed, as has been well said, the original teacher has this much in common with the man mentally deranged, that he "is in a minority of one," and, when pains are not taken to note the direction of the divergence, originality may readily be confounded with the most stupid singularity. And, further, a cursory glance at the constitution of genius will suffice to show that the originator of new and startling ideas is very apt to shock the sense of common men by eccentricities in his manner of life. A man whose soul is being consumed by the desire to discover some new truth or to give shape to some new artistic idea is exceedingly liable to fall below the exactness of conventional society in the matter of toilet and other small businesses of life. Among the many humorously pathetic incidents in the records of great men there is perhaps none more touching than the futile attempt of Beethoven to dress himself with scrupulous conformity to the Viennese pattern of his day.—*The Nineteenth Century.*

It is stated that a committee of Jewish scholars will be appointed to publish an authoritative Anglo-Jewish version of the Old Testament.

British and Foreign.

It is proposed to form a Scottish Medical Temperance Association.

THE annual emigration from Italy amounts to 100,000, of whom 20,000 go to South America.

THE head of the Zurich police has issued an order prohibiting salvationist meetings and processions.

MR JOHN BRIGHT who has been lately in very poor health, is said to have been ordered to Germany by his doctors.

THE article on Presbyterianism in the current edition of the *Encyclopædia Britannica*, is written by Mr. Osmand Airy and Professor Briggs.

THE Rev. James Muir, of Egremont, formerly of Falkirk, has received the honorary degree of D.D. from New York University. Dr. Muir is a native of Paisley.

IN 1843 one-half of the brides in England signed the marriage register with a cross; in 1883 only fifteen and a-half per cent. were unable to write their names.

THE Presbyterian Church in Ireland embraces nearly one-half of the Protestant population of the country. There are 553 congregations, 520 ministers, and 101,452 communicants.

THE season's fatalities to venturesome tourists in the Alps are fully as numerous as usual. The body of one climber has not been identified, though his clothes indicated that he was rich.

THE Rev. Dr. Stoughton says the condition of the primitive Church in Rome, as it was when Paul sojourned there, can now be realized in a way which would have been impossible in his young days.

TWO ladies from Edinburgh, Miss McGregor and Miss Smith, who formerly worked among Jewesses in the East, have commenced a school for the Christian education of Jewish girls in the Ghetto of Rome.

THE printing committee of the Society of Friends are about to issue a new edition of "Barclay's Apology" in a handsome volume; and this will be followed by a companion edition of the "Journal of George Fox."

THE Bristol Temperance Society, the oldest in the West of England, founded fifty years ago, is now celebrating its jubilee by, among other things, house to house visitation, leaflet distribution, and a five weeks' open air mission.

ONE of the largest British life insurance companies has issued a notice to its agents intimating that the directors have resolved that in future an extra premium shall be charged for insurance on the life of any person engaged in the sale of intoxicating liquors.

THE first of a series of visitations by the Lanark United Presbyterian Presbytery were made at Biggar lately. At an evening meeting excellent addresses were given well fitted to stimulate and guide the congregation, who seemed much interested in the proceedings.

LESS than two years ago a Bible-reading union, calling itself "the Society of the Friends of the Bible," was formed in Japan; and already it numbers nearly 2,000 members, 400 of whom live in Tokio. A list of passages is prepared, and every one promises to read one daily.

CAVALIER CAPELLINI's work among the soldiers at Rome keeps growing in extent and interest. Last year more than fifty new members were added to the military church. The converts are hotly persecuted but stand firm. Capellini's congregation includes every Sunday upwards of 300 soldiers.

AT Brussels four halls are now open for evangelistic purposes in the most populous quarters of the city. The method pursued is similar to that of the McAll Mission in France, and the people besides showing great readiness to attend, also willingly send their children to the Sunday school connected with each *salle*.

THE Rev. A. B. Grosart, LL.D., has issued prospectuses of two new series of reprints. The first is to consist of seven volumes of "The Catholic Poets of England," the second will comprise selected works of Vaughan the Silurist, George Wither, and other poets of the sixteenth and seventeenth centuries.

THE ritualistic All Saints sisterhood, who receive from the committee of University College Hospital a yearly grant of \$10,000, are charged with violating systematically the unsectarian rule in their capacity as nurses, and as the funds are derived from persons of all religious denominations, a searching inquiry has been ordered by the council of the hospital.

MR. PETER CHISHOLM, one of the most prominent men in Islay for upwards of thirty years, has died in his seventy-seventh year. He took a lively interest in Celtic literature, and as a translator of English into Gaelic had perhaps no superior. Hymns of Cowper and Byron's "Invasion of Sennacherib" he rendered into Gaelic with all the pathos and dignity of the original.

THE vicar of Heckmondwike has been making false statements to the Dean of Ripon with respect to the neglect of the sick and needy by the dissenting ministers of his parish, representing that he alone performed such pastoral work. The dissenting ministers have compelled him in private to acknowledge the groundlessness of his allegations; but as he has not made a public apology the dissenters have issued a statement repudiating his slander.

A "LIFE and Work" conference was held at Inverness recently in connection with the visitation of the Northern Presbyteries by the Free Church deputies. At the evening meeting Mr. Sloan, of Glasgow, presided, and addresses were given by Principal Rainy, on the Work of the Ministry; Professor Lindsay on the Church and the Young; James Wells, Pollokshields, on Congregational Life; W. Robertson Nicoll, M.A., Kells, editor of the *Expositor*, on Temperance; Alexander MacKenzie, Edinburgh, on Home Religion; and Principal Robertson, Calcutta, on Duty to the Heathen.