

beneath the surface; they were not wit, but humour; and they were full of human kindness.

"All the more are those who knew him and loved him—and no one knew him but loved him—filled this day with a great sadness that the sweetest, purest, brightest of Scotland's sons had passed away, and will gladden us with his presence no more. A truer, tenderer heart never beat; and now it has ceased to beat forever, and we are left to mourn. Yet there was, and we willingly acknowledge it, not a little in his end to assuage our grief. In his latter years he was often subject to mysterious clouds, overshadowings of great darkness, when his self-depreciation became something like despair. It was unspeakably painful to hear him cry, as he did sometimes, out of the depths, and to feel how little even the warmest love could do to comfort him. For no words of cheer seemed to reach his darkened soul, as he felt like one forsaken, and had the bitter fellowship of his Lord's darkest hours. He understood Cowper and loved him, but I think he did not write about him for that very reason, because he understood him only too well. Happily, during the whole of last winter these desponding fits never almost visited him—"Towards evening it was light." For the last dozen years he had not spent on the whole so bright a time. Friends were made glad by frequent visits. He did not shrink from little dinner-parties of choice old familiars, and was as happy at them as he made others. Nor were his last days burdened with long suffering, or saddened with any inquietude of heart. The end came somewhat suddenly and very sweetly, surrounded by the fondest love, and endured in a patient hope and perfect peace, and, like the morning star that shines out and disappears amid the light, he died away into the light that is inaccessible and full of glory."

SUMMER ENDED.

That ancient refrain, "The harvest is past, the summer is ended, and I am not saved," has come sounding with solemn significance through the ages. Under these terms of "harvest" and "summer" there is seen to be special means of grace and spiritual improvement. The terms bear an intimate mutual relation, the one to the other. The summer is essential to the harvest. It is the one great condition of summer that the same sun which shineth at all seasons, now at his zenith, pours intensest effulgence over the earth. The result, in upspringing vegetation, grains and grasses, is reaping and harvesting time. This is the unvarying connection of summer and harvest.

So in the religious realm we note like phenomena. These figurative representations of the Old Testament are reproduced in the New, as in the parable of the wheat and the tares, taught by Him who spake as never man spake. Paul declared Christian believers to be "God's husbandry," even as the preacher in Ecclesiastes wisely counselled the sowing of good seed "beside all waters." The teaching of the Psalmist connected cause and effect thus: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him;" as likewise this: "They that sow in tears shall reap in joy." These lively images have to the spiritual apprehension a meaning all their own. They may help a multitude now at the ending of summer to discern what lies along the lines of their own lives.

The summer season is obviously not what it used to be, as well within the spheres of the Church of Christ as in spheres that lie without and beyond the churches. It has come to be with many, it is feared, the season of spiritual relaxation, rather than one of spiritual recreation. The "girded loins" of faith and hope, of love and labour in the vineyards of the Lord, give way before the feeling that the soul as well as the body must have play-time. This, however specious, must be a subtle error—a dangerous, damaging mistake. God's spiritual laws never suspend their working. They are in full force in summer as in winter. As the body amid wintry cold or torrid heat is alike famished without its daily supply of food, so is it as truly with the soul. The prayer "Give us this day our daily bread" must needs include the "hidden manna," without which, as ministered every day to the child of God, he languishes and faints.

The command "Go work in my vineyard" is coupled with the specification "to-day," since all God's commands relate to present and pending

claims and duties. The vineyard may not be your accustomed one. It may, perchance, be far removed from that. It may be at the seaside or in the mountain valleys. It may be in a foreign land. Wherever the vineyard is, the direction is, cultivate it to-day.

— "To-morrow never yet
On any human being ever rose or set."

The review thus of the summer ended, the one which as these lines are traced has come to its last close, cannot fail, as duly contemplated, to be profitable, even if it come to any one, in a looking back on the weeks and months gone by, with its monitory lessons.—*Watchman*

TO-DAY.

Why do we tune our hearts to sorrow
When all around is bright and gay,
And let the gloom of some to-morrow
Eclipse the gladness of to-day?

When Summer's sun is on us shining,
And flooding all the land with light,
Why do we waste our time repining,
That near and nearer creeps the night?

We teach ourselves with scornful sadness
That it is vain to seek for bliss—
There is no time for glee and gladness
In such a weary world as this.

The snare of doubting thoughts has caught us,
And we to grim forebodings yield,
And fail to learn the lesson taught us
By all the "lilies of the field."

They take no thought for each to-morrow,
They never dream of doubt or sin,
They fear no dim forthcoming sorrow,
"They toil not, neither do they spin."

Yet still they tell the same old story
To us who crave in vain for ease,
That "Solomon in all his glory
Was not arrayed like one of these,"

—*Sunday Magazine.*

MORE APPARENT THAN REAL.

The statements relating to the diminishing difference between Calvinism and Arminianism are again being made, and are provoking anew the discussion that was so earnest a few years ago. It is alleged by many persons that Calvinism is no longer believed as it used to be, and that there has been a gradual dropping down towards the level of the Arminians. This is referred to with great pleasure by the latter people, of course, for they see in it both an acknowledgment of their traditional opinions and accession to their theological strength. The change, however, is more apparent than real. It has to be conceded that, because people generally know less of theology than they used to know, there is less Calvinistic theology in their minds than formerly. It is easy to be an Arminian; it takes some study to be a good Calvinist. Besides, the style of thought and utterance is different now from what it once was, and the heroic doctrines of Augustine and Calvin are not declared with the force that was common with the fathers. Religious expression, especially in respect to that which is doctrinal, and hence controversial between the sects, is growing more conciliatory, so that if a Calvinistic minister wish to assist his system he will do it by presenting in a persuasive way its merits, rather than by contrasting it sharply with that to which it is opposed. All this gives the appearance of diminished clearness and earnestness. In the schools, however, and by all representative teachers, the old doctrines are taught in their purity and entirety as much now as a century ago, and Calvinism, as such, is as distinct as when thundered from the pulpits of the reformers themselves.

FISHING IN LITTLE PAILS.

Mr. Spurgeon relates—by way of illustrating the wisdom of fishing in little pails as well as in deep seas—that when unable through illness to preach at the Tabernacle, and yet able to move from one room to another, he is accustomed to conduct a brief service at Westwood for his own servants and others who may wish to come in. On one of these occasions a gardener was converted; and, interested in the change which had come over her husband, the man's wife wished to know if Mr. Spurgeon would again preach in the parlor next Sunday. "Yes," answered the convert, "if he does not get well." On the next Sabbath he repeated the little service, and the wife was won to Christ. Mr. Spurgeon remarked on this: "I might not have done so well at the Tabernacle."

MISSION NOTES.

It is a significant fact that the missions in Japan, which have been so prosperous, were started by a contribution sent by Christian converts of the Hawaiian Islands.—*Utahen Woman's Friend*

TWO English ladies have charge of a Mission school in Bethlehem. They have a day school of over twenty little girls and six boarders, all supported by friends in England. It seems a strange fact, that here, as in Nazareth, there are no Jews.

LETTERS from the Bantyre Mission of the Established Church of Scotland state that a war was about to break out on the Shire River, East Africa. The natives have lately learned the art of brewing *ponche*, and the liquor is making sad work among them.

ONE of the most encouraging facts connected with missions is the great increase of the native ministry as compared with that of missionaries sent from Christian lands. While the number of ordained missionaries of the American Presbyterian Board had in ten years increased only nineteen, the number of native preachers and helpers had risen from forty-one to 300.

A POOR woman of India, received into the church last year, wished to be a missionary at her own expense; and for that purpose she went to live in a distant village where the gospel was not known. "I have no money to give to missions," said she, "but I am able to speak of the Saviour to my neighbour." To-day there are eleven persons in that village, brought to the truth by her, who are asking to be baptized.—*L'Echo de la Verite.*

SOME of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When certain converts at Raiatea offered to enter the newly-opened mission field in New Guinea, their friends endeavoured to dissuade them, saying: "There are serpents there; there are wild beasts there; and there is pestilence there." "Are there men there?" was their answer. "If there are men there, we will go."

REV DR. EDWARD JUDSON, in his mission work in New York, has put in operation several devices for interfering with the consumption of liquors by mechanics and labouring men. Not only has he erected an ice-water fountain at the corner of his church, but he has arranged that, at noon, when the mills and factories stop, and the men sit down to lunch, pails of pure ice-cold milk are carried around among them, and sold by the glass at prices less than beer can be sold for. Thus the temptation to drink beer at the noon-day lunch is removed, and many profit by it.

MISSIONARIES in Greece preach as much by print as by voice. The people are all readers, and their moral and evangelical reading is furnished chiefly by Protestants. The largest book yet prepared is a recent translation of Hodge's "Systematic Theology," an octavo of eight hundred pages. It is commended by at least one Greek journal. The translator, Rev. M. D. Kalopothakes, had for a while a class of young men that met weekly for its study. It is almost certain to be consulted by the students in the theological schools, who are to be the leaders of the clergy in the next generation.

THERE are now fifteen churches with a membership of 851 communicants, and thirteen Sabbath schools with 473 scholars, in Japan. The theological school has thirteen students on its roll. The boarding schools, both male and female, are full to overflowing. The day schools are well attended. The whole number under instruction is 651. The Bible and many other religious helps translated into the native tongue greatly aid in the missionary work. The increased liberality of the Government, with the tendency to adopt everything in other countries that is calculated to improve Japanese civilization, is a sure guarantee against reaction. The greatest source of danger to missionary work comes, not from the Government or the native population, but from the rationalistic and infidel tendency of the teachings of English and American instructors in the Government schools at Tokio—against which no counteracting influence has been brought to bear—and the vigorous work being carried on by the Jesuits and Greek missionaries. Let all who desire the success of the work in this field be constant in prayer to God for abundant blessings upon all Protestant missionaries in Japan.