

Rev. Dr. Cochrane.

In connection with Rev. Dr. Cochrane's visit to Great Britain the Brantford Expositor says:

"Dr. Cochrane has for years, on account of his pastoral and public duties, refused to take a summer vacation, but pressure again being brought upon him, he has been prevailed upon to visit Great Britain during the months of July and August, returning for work the first week in September. We are sure that not only all his congregation, but citizens generally will join in wishing the doctor a very pleasant, although it be but a brief, visit to his native land. The chain of pastoral and outside duties begins to toll even upon the most energetic and active life. For thirty-two years Dr. Cochrane has been far more than a pastor of a congregation. In every enterprise calculated to benefit the city he has taken a leading part. Holding decided views on all matters ecclesiastical and political, he has nevertheless won the respect of all parties by his broad charity and patriotism. As regards the position he holds in his denomination we need say nothing. As convener of the Home Mission committee for twenty-two years, and occupying other positions of trust and honour, his brethren in the ministry have amply testified how they regard him in church council. As governor of the Ladies' College, chairman of the public library board, and foremost in all that contributes to the welfare of Brantford for nearly a quarter of a century, he now occupies a warm place in the hearts of men of different creeds and platforms. Dr. Cochrane, we understand, sails from New York on the Cunarder *Lucania* on the 30th of June, after attending the General Assembly in St. John and discharging his duties at the convocation exercises at the Ladies' College. He will be accompanied by his daughter and Miss Annie Mackenzie, of Sarnia, niece of the late Hon. Alexander Mackenzie."

Precious Thoughts from Lips Now Silent.

"Remember the word unto thy servant upon which thou hast caused me to hope," Psa. cix. 49. This was the text, and towards the end of the sermon the preacher was summing up the strength of the position of the one who comes up before God with this plea.

"Remember the word.' Pleading sinner, you may remember for your comfort what word it is you are bringing before God. It is His own word. You can lawfully use the pronoun instead of the article, and say to Him, 'Remember Thy word.' You have as strong a plea as you need wish when you can go to a man of honour and say to him, 'Remember your word.'

"But it is not an ordinary 'word' the sinner has to plead. The word of God in which the sinner hopes is one that has been spoken, written, and advertised by God Himself on purpose to awaken hope. When a sinner hopes upon one of God's words he puts that word to the very use for which it was sent out.

"But there is a further strength in the plea, 'Remember the word unto thy servant upon which Thou hast caused me to hope.' Not only is it God's own word, not only a word sent out by Himself for the express purpose of awakening hope; it is God himself who has also drawn and enabled the sinner to lean upon that word, to hope in it, to rejoice in it."

With a deeper earnestness the preacher continued—

"Is it a conceivable thing that the God of everlasting faithfulness will neglect this plea?—that asks remembrance of His own word? His own word advertised by Himself as a worthy resting-place for hope?—and upon which His own gracious power has caused me to hope? Is there a shadow of danger? Can the God that 'cannot lie' be guilty of that which would make one of ourselves to blush at our own faithlessness? Then spreading his arms upward and outward in a manner peculiar to himself, the preacher deliberately and solemnly uttered the words: "It is eternally impossible."

While the strength of the pleader's position was being opened up, my mind began to

watch the preacher with a peculiar interest. How can he say no strong enough? How can he repudiate with sufficient force the bare idea of God's turning a deaf ear to the plea upon His own word? I could think of no negative strong enough for the occasion. "Can the God that 'cannot lie' be guilty of that which would make one of ourselves to blush at our own unfaithfulness? It is eternally impossible." These few syllables, uttered as he uttered them, were adequate. ANNA ROSS.

BRUCEFIELD, Ont., April 5th, 1894.

There is a God.

BY JOHN IMRIE, TORONTO.

There is a God—I know full well,
Though I have never seen His face;
Earth, sea, and sky, His power tell,
His handiwork in these I trace.

There is a God!—the heavens declare
His gracious presence night and morn;
Sun, moon, and stars in God's pure air
Laugh infidelity to scorn.

There is a God!—each flower I see
Seems but to live to speak His praise;
Each blade of grass, each leaf-crown'd tree,
Their heads in grateful gladness raise!

There is a God!—thus saith the sea,
Rock'd in the cradle of His hand;
Emblem of God's immensity,
Mov'd by the winds at His command.

There is a God!—the mountains high
Point to His heavenly throne above;
The stars that twinkle in the sky
Proclaim a God—a God of love!

Thou art my God!—Thy word doth show
The imprint of Thy hand divine;
'Tis from its pages that I know
My soul is kindred soul to Thine!

The above verses are from the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. P. SIE, GRAHAM & Co., 31 Church Street, Toronto, Canada.

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