WESTERN ONTARIO.

BRANT.

Mr. Thompson, late of the Galt Hotel, is the new proprietor of the Cummings House, St. George, and Mr. Cummings has rented the Mainwaring House. He is now visiting his ranche in Dakota.

Brantford races on Tuesday and Wednesday.

Brantford taxpayers paid $8,500 into the treasury on Wednesday.

James Deming and Miss Hattie James, Brantford, are married.

Thomas Corbett, B.A., will succeed J. O. Elliott as principal of the St. George public school at New Years.

The Waterous employes' excursion to Buffalo on Wednesday from Brantford used 25 coaches, in two sections.

Sam Wallace, New Durham, while at work on a building fell from the scaffold, a distance of 26 feet, breaking both arms and otherwise injuring himself.

The will of the late John Phelps, Brantford township, has been probated at $15,000.

The C. O. Foresters will have a demonstration in Brantford on the civic holiday, Aug. 10.

C. R. Griffin, Brantford, has been notified of the death of his brother, Hon. Henry Griffin, in Grand Haven, Mich., aged 84. Deceased formerly resided in Grimsby.

ELGIN.

Harry Kimber, proprietor of the Lakeview House, Port Bruce, has made arrangements with the Twenty-fifth Battalion Band, of Aylmer, to give a free open air concert at Port Bruce on the evening of July 21.

Dr. Cullen, son of Rev. T. Cullen, has been appointed assistant demonstrator of anatomy in the University of Toronto. It is probable that Dr. Cullen will obtain leave of absence and take a year's course at the Johns Hopkins University, previous to taking charge of his work. He is at present in Muskoka, the guest of Mr. Gooderham, of Detroit.

Mrs. Cornelius Bowen has just celebrated her 71st birthday in Jaffa.

George Kavennah, Union, lost a valuable horse last week with lockjaw. He had refused $125 for him.

Straffordville people are collecting money to hold a fall fair there this year, and have already collected $200. They claim that Vienna is too far south for a good township show.

D. White removed from Griffin's Corners two years ago to Pennsylvania. Now he has returned.

A. Bridgeman, lately of Kingsmill & Co.'s office, St. Thomas, will leave shortly for the Northwest.

A mortgage on the Congregational Church at St. Thomas has been foreclosed, and the edifice will be sold. The congregation will likely disband.

Joseph Bobier, Dunwich, lost two fine cows recently under peculiar circumstances. One day after having been missing for a week, the animals were found with their horns locked together so tightly that the horns had to be sawn off one of the animals before they could be separated. One was dead and badly decomposed when found, but the other lived until Monday night when it also died.

John C. McLennan, the well-known teacher at Watson's Corners, has gone on his annual trip to the "land of the brown heath and shaggy wood."

To the charge of selling liquor on Sunday, June 28, B. F. Queen, St. Thomas, pleaded guilty and was fined $40 and costs.

Mr. Voaden, of Talbotville, has been appointed principal of the Wallacetown Public School.

Levi Fowler, who has been treasurer for Southwold for a great number of years, has sent in his resignation owing to his advanced age.

Archie Reavie, Lyons, has bought a farm consisting of 47 acres, situated on Talbot street, near Aylmer, for $3,000.

A horse belonging to F. M. Griffin, St. Thomas, pasturing in the Spohn flats, walked into the creek and was mired. Seven or eight men worked for over an hour before they got the animal out, in a very exhausted condition. The animal died half an hour after being taken from the creek. It cost Mr. Griffin $175.

Aylmer butchers have reduced the price of beefsteak and other choice cuts, from 12½ cents to 10 cents per pound.

Frank Close, science master of the Orangeville Collegiate Institute, is spending the vacation with his Aylmer relatives.

ESSEX.

Ezra Fox, of Colchester South, goes on a prospecting tour through California.

The appeal from drainage assessment in Colchester South, the hearing of which commenced before Judge Horne at Harrow, has been enlarged until Aug. 28. Messrs. Cowan, Clarke, Cleary and Davis are the counsel engaged.

J. G. Leggatt and A. St. George Ellis have left Windsor for Port Stanley via the water route. The distance is about 150 miles, and will be traversed in an eighteen feet sail boat. The boat will be provisioned for a two months cruise, and the boys expect to have heaps of fun.

Essex Center will borrow $5,000 on the credit of their waterworks debentures until they are sold.

On Thursday James McKellar sold 45 acres at Brighton Beach to Detroit capitalists for $3,000 cash.

HURON.

The marshal of Van Alstyne, Texas, has identified Harry Garbutt, of Wingham, the alleged forger, as the man who is wanted in Texas.

Jessie, the 10-year-old daughter of Fred. Luxton, of Eden, met with a very painful accident the other day. Mr. Luxton was drawing hay, and uses a hay fork while unloading. When the rope was pulled through the pulley the little girls would hold their hands on the rope, but one time the rope was pulled rather smartly, and Jessie having her hand near the pulley, it was pulled up by the rope, severing the first three fingers of the right hand. The little girl screamed, but thinking they were laughing, the horses were not stopped until they had gone as far as they could. Had they gone a few feet further it is altogether likely both hands, if not her arms, would have been drawn into the pulley.

KENT.

Mayor Carpenter and Aldermen Dillon, Pritchard, Oldershaw and Thompson, of Chatham, were in Windsor on Thursday inspecting the silex stone pavement being put down on Ouellette avenue. They are considering the advisability of using it for the principal streets of Chatham.

Chief John and Mrs. Iomah, from the Seneca reservation, New York State, visited Walpole Island a few days ago.

W. J. McDonnell, Thos. Harris and A. Pardo, Wallaceburg, have returned from a trip to British Columbia.

Mrs. George Christian died in Wallaceburg July 15, aged 81.

Another fire occurred in Wallaceburg Monday night. James Davidson's house, with all its contents, was destroyed. The origin of the fire is not known. The house was insured for $400 and the furniture for $350.

Bothwell is a "town" and has a population of 969 souls at the last count. Wallaceburg is a "village," and has upwards of 3,000 population. Bothwell has the glory and Wallaceburg has the people.

Principal Shepherd, of the Wallaceburg schools, has resigned.

Ben Herrington, Chatham township, courted Miss Victoria Hendricks, Wallaceburg, and ruined her under promise of marriage. After her betrayal he refused to marry her and left the country. Six months ago he returned, however, and married her, but refuses to live with her. Two months ago her babe was born and she now agrees to a bill of separation, which was made out a few days ago by Magistrate McDougall, Wallaceburg, Herrington paying $100 for a clearance.

LAMBTON.

Some months ago Joseph Warren, collector of customs at Perth, seized a consignment of pork which was passing in bond from the United States to Watford Station. A wrong invoice had been sent. The Government have given the American firm all this time to prove that fraud was not intended, which they have not done, and the Government have confiscated the pork. The firm paid $300 in duty on the pork, having entered it as mess instead of back, the duty on the latter being about double as high as on the former. The loss to the firm will be $1,600 in all.

Tuesday night a dapple-gray horse and a light cart were stolen from the stable of George Jackson in Sarnia township. The outfit was worth $200.

MIDDLESEX.

The new Crossley and Hunter Church at Dorchester will be dedicated on Aug. 1 by the evangelists.

At the recent entrance examination at Glencoe 61 candidates presented themselves. Of these 13 have passed provisionally. Following are the successful candidates:

Name.	School.	Marks.
Lizzie Bartlett	Glencoe	526
Berta Ritter	Glencoe	522
Marshall Laughton	No. 6, Ekfrid	517
Alex. McEachren	No. 7, Ekfrid	492
Neil McNabb	No. 4, Ekfrid	470
Martin Johnston	No. 6, Ekfrid	446
Harry Bodman	Glencoe	442
Joseph A. Walker	Glencoe	436
Minnie McRae	Glencoe	425
Angus S. Fletcher	No. 1, Ekfrid	415
Mary McLean	No. 4, Ekfrid	408
Thomas McTaggart	No. 15, Caradoc	384
John Becton	Glencoe	383

The following are the names of those who passed at the recent entrance examination to the Parkhill High School; 382 marks were required to pass:

Name.	School.	Marks.
May Quarry	Sep. school, Parkhill	398
Nellie Hamilton	No. 5, McGillivray	519
Ellie Kilgallin	No. 5, W. Williams	415
Kate McFarlane	No. 5, E. Williams	401
Nellie Parsons	No. 5, E. Williams	408
Ethel Ross	No. 5, E. Williams	459
Emmie Baker	No. 13, Stephen	459
Fred Cooper	No. 13, W. Williams	457
W. T. Johnson	No. 16, W. Williams	392
Archie Gillies	No. 3, E. Williams	410
Dan McIntyre	No. 9, E. Williams	302
John Goodman	No. 12, McGillivray	401
James Mahon	No. 12, McGillivray	407
Jas. Pickering	No. 5, McGillivray	486
Alex. Reid	No. 10, McGillivray	388
Walter Hodgins	No. 7, Stephen	382
May Brewer	Parkhill	428
Jennie Grieve	Parkhill	389
Lottie Mason	Parkhill	460
Cora Warham	Parkhill	411
A. Buckley	Parkhill	401
*W. Darrach	Parkhill	372
*J. P. Cornell	Parkhill	374
G. B. Gray	Parkhill	432
Thos. Grieve	Parkhill	384
Lindsay White	Parkhill	451

*Names marked with a star recommended.

The following is the list of successful candidates at the recent high school entrance in Strathroy: Passed—Grant McIntyre 556, Sarah Loretta Keyser 523, Charles Alexander 505, John Cook 501, Fred Galbraith 498, Emma Augustine 488, Geo. Charlton 477, Christie Armstrong 472, Helena M. Harris 470, Kathleen Alison 467, John V. McCabe 466, Peter H. Moore 466, Gertrude McKellar 463, Grace McClurg 461, Silas W. Hyatt 457, George McDonough 456, Willie English 455, Lewis Carrothers 454, Martha B. McGeary 452, Eliza Parsons 452, Albert Frank 450, Jennie Morgan 448, George E. Sinker 448, Pearl Cuddy 445, Robert Aylesworth 444, Lillie B. Campbell 441, Edna Thompson 440, Willie Harvey 436, Colin McLeish 436, Arthur Sutherland 436, George Keyser 432, Howard Pannell 430, Stanley Miller 427, Tillie Dewar 426, Sophia L. Jennings 426, Edgar J. Eastabrook 425, E. R. Smith 421, Nelson George 419, Albert Spence 417, Dora Henry 411, Henrietta Barwick 408, Ida J. Fortner 406 Richard Trueman 492, Ambrose Topping 400, Elmer Langford 499, Katie Cameron 397, Lydia Coleman 399, Kennard Gerrie 394, George Lindsay, 392, Willie Rapley 383, Frank J. Hill 451. Recommended—Violet Hodgins 499, Katie M. Telford 450, Lulu J. Ray 446, Cecil Reilly 443, Willie Whitehead 441, Minnie Hill 440, Maggie Galbraith 434, Rupert Seed 431, Herbert Barns 424, Edwin Calcraft 423, Fred White 422, Lilian McBeth 417, Alice J. Johnson 416, Sarah N. Stewart 405, Willie B. Lindsay 404, Melisa Thomas 401, Ethel Dumbrill 389, Ernest Trueman 388, Beatrice Cox 385.

OXFORD.

D. G. Murray, auctioneer, has sold John McKay's gravel road, from Beachville to Youngsville, a distance of ten miles, for a good round sum to John B. McKay, contractor, of Woodstock.

Two Princeton men had a suit under the Master and Servants' Act, and getting impatient while waiting for the magistrate's decision they fell to and bruised each other's faces. Another suit is now in order.

W. L. Goble, Goble's Corners, has just celebrated his 80th birthday.

PERTH.

J. H. Wilcox, late manager at Stratford, for the Singer Manufacturing Company, is now located in Detroit, having accepted the management of the company's business in that city.

Rev. Robt. Godfrey, the new Methodist pastor of Harmony and Harrington circuits, has taken up his residence in Stratford. Mr. Godfrey is the father of a clever family, one son a doctor, being now a student in the University of Edinburgh, while another, J. M., has just graduated from Toronto University, after a brilliant course, and leaves in company with his class-mate, W. E. Buckingham, in a short time, to begin the study of law.

WELLINGTON.

Mr. Black, sen., Fergus, is dead aged 83 years.

While John Black's assistants were driving two carloads of cattle across the railway crossing at Allardice's, near Fergus, a freight train came along and dashed into the drove, knocking over four and breaking the legs of two others, so that all six were lost.

Guelph had a celebration on Dominion Day and the committee reports a balance of $430 on hand. It has been decided to divide it between the two hospitals.

A valuable Jersey cow belonging to Silas West, Guelph, died the other night. He thinks she was poisoned.

WATERLOO.

Conrad Henrich and Chas. Goeber, Berlin, aged 8 and 9 respectively, were up before the magistrate charged with setting fire to an outhouse belonging to the firm of Brown & Erb. They pleaded guilty, and the magistrate sent them before the judge for trial. While the chief was about to take the culprits to the cells one of them broke away, but was soon captured.

James Stark, a prominent Ayr drygoods man, is giving up business.

Children Cry for Pitcher's Castoria.

THE NEW BIRTH.*

[By Lyman Abbott.]

The doctrine, perhaps I should rather say the metaphor, of a new birth did not originate with Jesus. It was familiar to the rabbis. They held that a pagan, before he could become a Jew, must be born again. They gave him a new name, and some among them, with the curious literalism characteristic of their school, maintained that a proselyte could marry his own sister; he had been born again, he was a new creature, old things had passed away, all things had become new, and every flesh-and-blood relationship was made as if it had not been. What was surprising, therefore, about Christ's declaration was not the figure of a new birth, but the application of it. If Christ had said, Except a pagan be born again he cannot see the kingdom of God, it would not have surprised Nicodemus. But he declares that what the rabbis thought was necessary for the pagans was equally necessary for the Jews. Except any one, he says, be born again. Nicodemus attempts to turn aside this novel application with a jest. How can a man be born again when he is old? he asks, as though he were not thoroughly familiar with the figure. Christ simply repeats the figure in language even stronger than before, and makes the application more personal. If one could enter his mother's womb and be born again it would be of no avail. If all flesh-and-blood relations were changed, so that he could marry his own sister, it would be no advantage. He must be born of the Spirit. The life must be, not a new life of the old order, but a new order of life. And then he makes the application even more direct than before: Ye must be born again. You, rabbi, doctor of divinity, orthodox believer, teacher of the church, you need, not a new doctrine, but a new and divine life. You cannot explain its coming; you can only measure it by its effects. As the south wind comes from afar, and the snow-clad Lebanon dissolves into showers that water the valley, and the apricot, the grape, the peach spring up in the wind-kissed valley, so is very life born of the Spirit; mysterious in its origin, beautiful in its flower and fruit. Nicodemus is sobered by the spiritual dogmatism of the Master. His tone changes. How can these things be? he asks; and Christ, probing still deeper, turns the question upon him. You, a master in Israel, he says, who have been for years teaching a doctrine of new birth, and do not know even so much about it as this? You, who can look out into life and see the changes wrought in character by the Spirit of God, and the narrowness, sordidness and malignity of Jews who count themselves children of God because they are children of Abraham, do you not know, at least cannot you believe when I call your attention to the facts, that the proud Pharisee needs a change in character and life as much as the publican? If not, if you cannot see that which is witnessed to you every day by the selfish lives of orthodox Pharisees, what use in my attempting to explain to you the secret of the mysterious spiritual phenomena? You could not understand; you would not believe. Then follows what Luther beautifully called the "little Gospel." God loved the world as it lay in darkness and in guilt; so loved it as to suffer for it; and out of his suffering love there sprang a gift so large and free that whoever will receive it may have God's love working in him, and in that love be born again and come into a like love and life.

Rationalism still comes to Christianity asking for some new truth, and comparing it with other philosophies and declaring that its teaching may all be found elsewhere; or asking, sometimes seriously, sometimes sarcastically, what new disclosure it has to make. And Christianity's answer is always the same: the world needs new power, not new ideas; to be born again, not to be taught again. And we, its adherents, claim for Christianity that it is unique, not in its theories, but in its vitality; not in saying that God is a Father, but in developing in man a filial spirit toward God; not in enunciating as a dogma the brotherhood of man, but in binding men together in friendly and fraternal relationship.

The need of a new and divine life is universal. It was not merely the Greek in the first century, it is not merely the African and the Chinese in the nineteenth, that need to be transformed. No intellectual development, no social refinement, no culture, no moral obedience to laws of conduct, can take the place of spiritual life. It is the absolute necessity of humanity, without which no man can ever see, much less enter, the kingdom of God. No finger-drilling will enable a girl to see the kingdom of music; no Greek grammatical grind will enable a college student to see the kingdom of literature. The artistic sense, the literary sense, must be born before art or literature are even so much as seen. So no drill in creed or ritual will ever open the windows of the kingdom of God and let the soul look in. The sense of spiritual realities must be born within the soul. A new life must be begun.

And this life must be born from above. The impulse to it, the power of it, must be conferred. It can no more be evolved out of the intellectual or social life than they can be evolved out of a purely physical life. The dust of the earth prays to become a rose. Its aspirations cannot answer themselves. The rose puts forth its rootlets and takes up the inorganic juices, and transforms them into woody fiber and living sap, and confers on them the mystery of life, and transforms them from soil into the bloom and the fragrance of the flower in the sunlight of the upper world. The cherry longs to fly from its perch. The robin plucks it, converts it into living tissue, and makes it over from the cherry into robin; and so, born again, it flies into the sunshine and flings a song into the air. Life is never spontaneous. It is always a new creation; and a creation requires a creator.

If it is true that we must, it is also true that we may, be born again. We may become new creatures. We may bury the past in the depths of the sea; it may become as foreign to us as though it were a pre-existent state. The moral and spiritual nature may be re-formed. The very substratum of character may be changed. No man need despair. No man has a right to say, in exculpation of himself, It is my nature; I was born so. He can acquire a new nature; he can be born again; born from above; born out of the dead past; born into a new and divine future. The Gospel is God's answer to Tennyson's prayer:

> Oh! for a man to arise in me,
> That the man that I am may cease to be!

The secret and origin of this new and divine life is the love of God; a love absolute, uncaused, universal; a love not limited to any race, as to the Jews—to any creed, as to the Roman Catholics—to any number, as to the elect. He loves the world; and by his love is imparting life to the world. In his great love wherewith he loved us even when we were dead in trespasses and sins, he hath made us alive together with Christ. Any teaching of redemption which leaves the impression in the mind that Christ died because God so hated the world, or was so angry with the world, is an anti-gospel teaching. The root and origin and secret of the gospel is the love of God, as the end of the gospel is godlikeness in character.

And this love is a love that cost God something. It was a love of self-sacrifice. God so loved the world that he gave his only-begotten son. There is an affinity of meaning in that little word "so." The Church has not yet learned its significance. The sacrifice of a son is the supreme manifestation of love. God's love is a suffering love. This is really only saying that it is love. In the catalogue of divine attributes given in theological text-books one often finds the benevolence of God, but not often his love. But love is more than benevolence; it is personal, and it is self-sacrificing. The love of God is the secret and source of divine life; his is a love that suffers long and is kind; the suffering of his love is the instrument by which God imparts his life to others.

And, finally, this life is a present possession. He that believeth in him hath eternal life. He is already possessed of a new life—life with, in, by God; life of the Spirit. Before he had physical life, intellectual life, social life, art life; but he has not spiritual life until he has laid hold on the love of God, is born again, becomes a son of God, has in him the spirit of Christ.

* International Sunday School Lesson for July 26, 1891: John iii., 1-17.

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