

PRESIDENT WOOLSEY.

On this private worth this is hardly the place, even were space left, to speak. His scrupulousness was so punctilious that he has been known to decline to use, in completing a personal payment, a small portion of a sum of money in his possession belonging to others, although able to replace the unauthorized loan within five minutes. On one occasion a foreign labourer, through ignorance of our language and travelling usages, found himself carried by the train beyond his point of transfer, and compelled to find quarters over Sunday, a stranger in a strange city. The man's evident distress moved the compassion of his fellow-travellers seated near him; but Dr. Woolsey, on alighting from the train, was observed to track him through the crowd, and give him the means of meeting his extra outlay. Over a temper naturally vehement President Woolsey had acquired a degree of mastery which to his intimates was often a marvel; and he exhibited sometimes a heroic silence which was more than "golden"—was saintly. His unselfishness was ideal. No man, it may be asserted fearlessly, was ever taken to task by him for slighting, either in reality or in appearance, his claims or merits.

In religion, as in everything else, he abhorred pretence and insincerity of every sort. To him Christianity was consummate rationality. Loyalty of heart was in unison with liberty of intellect. Though by constitution and training the whole set of his mind was towards conservatism, his truth-loving study of the Bible brought him to such views of its nature and of its relations to faith that he was bold where many Christians are timid, and discreetly reserved where the average dogmatist is downright. He held, for example, many of the numbers given in the Old Testament to be untrustworthy, the Book of Jonah to be an apologue, etc., years before the Biblical scholarship of his communion could look on such opinions with any allowance. Though a thorough Puritan he took little interest in ecclesiastical peculiarities or denominational proselytism. On being presented once before a mixed assembly as the representative of Congregationalism, he opened his remarks with a qualified disclaimer. But he had an intense love of all goodness, a keen and subtle sympathy with consecrated souls of all the ages. The thorough naturalness and simplicity of his piety made it especially effective with the more thoughtful young men. One who wandered far and long in scepticism, after regaining his spiritual equipoise, confessed that "there was one thing which, all through, he could never quite get away from, and that was President Woolsey's prayers." His lowly estimate of himself, combined with his lofty conception of Christian possibility and obligation, resulted at times in a self-depreciation which struck the easy-going Christian as almost morbid. On one of the annual days of prayer, his class was taken by surprise when he arose and, instead of uttering words of exhortation, simply asked their intercessions on his own behalf.—*Joseph Henry Thayer in October Atlantic.*

FAITH'S CHARGE AGAINST PHILOSOPHY.

I—says Faith to Philosophy—have nourished and brought you up, and you have rebelled against me! From the old traditions of the race you received those primal truths which you now claim as the birthright of human reason. Greece had them from the Orient, where they were cradled; Germany from the Gospel it has renounced. You have always been an ingrate, denying your very parentage. You have always been a rebel defiant of authority; you have always been a sceptic doubting the best accredited facts. Aiming after unity, you are facile to deny the obstinate facts; seeking for universality, you call partial knowledge universal. The real unity and universality are found only in God, whom you banish from your systems. Of all heresy and division you with depravity have been the fruitful parent; from the times of the Gnostics to the times of the Germans you have vexed the Church with irrelevant questions, which no man is able to answer. Strong only in undermining, you have never been able to make a system which could survive the "shock of time, the insults of the elements," the providence of God, and the might of His Church. Your towers have been as Babel on the plains of Shinar, and the act of building has been ever followed by the confusion of tongues. From pagan lands unilluminated, you came in the name of Aristotle, and brought subtle sophistries and in the name of Plato, ideal reveries, and substituted these for the simplicity of the Gospel. Into the depths of Materialism you have seduced the heaven-born soul; in the heights of idealism you have carried men, borne on visionary pinions, and in the depths you have found only a sepulchre, and from the heights discerned only an unfilled and trackless void. In the pride of reason you forget the reality of sin, you weave around man a labyrinthine web, and leave him there without a clue, to die without a hope. Nature you rob of its vital energy, instead of a kind providence you give us only an un pitying law; instead of a Redeemer an abstract system which has neither life nor love. Under your iron, icy reign, crushed are the heart's best affections, unsatisfied its deepest wants; gone, forever gone, its most needed consolations. All the glorious forms with which grace environed us, you have touched with your magic wand and they have shrivelled, like the leaf before the frost; you leave us only this poor shifting world.—you leave us in despair.—*Prof. J. B. Smith.*

HOW DR. GUTHRIE PREPARED FOR THE PULPIT.

I used the simplest, plainest terms, avoiding anything vulgar, but always, where possible, employing the Saxon tongue—the mother tongue of my hearers. I studied the style of the addresses which the ancient and inspired prophets delivered to the people of Israel, and saw how, differing from dry disquisitions or a naked statement of truths, they abounded in metaphors, figures and illustrations. I turned to the Gospels, and found out that He who knew what was in man, what could best illuminate a subject, win the attention and move the heart, used parable or illustrations, stories, comparisons drawn from the scene of nature and familiar life, to a large extent in His teachings, in regard to which a woman—type of the masses—said: "The parables of the Bible I like best are the 'likes'."

Taught by such models, and encouraged in my resolutions by such authorities, I resolved to follow, though it should be at a vast distance, these ancient masters of the art of preaching, being all the more ready to do so as it would

be in harmony with the natural tone and bias of my own mind. I was careful to observe by the faces of my hearers, and also by the account the more intelligent of my Sunday class gave of my discourses, the style and character of those parts which had made the deepest impression, that I might cultivate it.

After my discourse was written I spent hours in correcting it, latterly always for that purpose keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving point to dull ones, making clear any obscurity and narrative parts more graphic, throwing more pathos into appeals, and copying God in His work by adding the ornamental to the useful. The longer I have lived and composed I have acted more and more according to the saying of Sir Joshua Reynolds, in his lectures on "Painting," that God does not give excellence to men but as the reward of labour.

LIFE'S DITHYRAMB.

Harp of the soul, thy magic strings
I sweep with fingers tipped with fire;
Thrilling thy chords a music rings
Sweet as the voice of Eolian lyre—
Timbre of Orphean witchery,
Soul of seraphic symphony!

Time, it is but the pulse of life,
Life, it is but the soul of song;
Pain is the sad, discordant strife
Of jarring notes, of right and wrong:
Pleasure, a rhythmic rhapsody,
Love, an harmonious ecstasy.

Peace to thy passions, O my soul!
Listen to Nature's pulses beat:
Ripples of mystic music roll
Through ev'ry atom 'neath thy feet—
The voiceless music of the stars
Untimed by measured beats and bars.

Each star a note of purest tone
Breathes on the ether sea of space:
Throughout immensity, alone
It wanders on, nor leaves a trace—
But deathless as eternity
Its sad and soulless threnody.

How sweet the murmur of the rills
Up-springing in the human soul—
They sing of far-off hidden bills
Whence parting streams of music roll—
Ah, could the heart forget its sadness,
Then were all its music gladness!

The heart of man is but a lyre
And passion plays upon the strings;
Once touched and it can never tire—
The heart that feels, forever sings.
What varied voices have these rills,
Yet 'tis a single breath that thrills!

—*Ruyter S. Sherman, in The Week.*

DANGERS OF RIDICULE.

As a weapon of theological controversy, ridicule is not so common, yet it is evidently coming into wider use. The religious journalist is not unknown who puts on motley and flings about his merry jests at all who chance to differ with him; in the rough horse-play in which he delights, dragging sacred things promiscuously about. He keeps his readers so on the grin that when he essays, at rare intervals, a serious word, they think that it is the best joke of all and laugh the heartier at the wit which must be there though they cannot see it. The theological professor is not so isolated as he was who throws his classes into roars of laughter as he depicts the delicious absurdities of theories opposed to his own. In the alembic of his ridicule the substance of other men's systems dissolve and disappear at once to the credulous eyes of his students, and it is not till they stumble upon some man applying the same solvents to his system, or run upon some mighty jester who splits his sides over all theology that they see how dangerous the method is. There is certainly no harm in a good laugh, and truly it is not forbidden to a jester to speak the truth. Yet the laugh must have the right ring to it. Socrates laughed, and Voltaire laughed, as Thomas Erskine remarked; yet, as he said, what a difference in the laugh of the two! And the man who laughs all the time will not know what to do when the hour for weeping comes. The laughing philosopher is a very shallow philosopher or else a very shallow laugher. An awful gravity which comes from a man taking himself too seriously is a thing which irresistibly invites a tweaking of the nose; but a ridicule which beats and splashes on all sides and at all times, fixing its pasquinades nightly on the statues of our national heroes, smirking in the presence of names and thoughts that ought to be shrouded in sacred reverence, is one of the things that no right soul can abide.—*Christian Union.*

Notes on Art Needle Work.

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British and Foreign.

It is proposed to reconstruct Greyfriars Church, Aberdeen.

MR. WATT, minister of Fetteresso for forty-five years, has intimated his resignation of his charge.

DR. JOSEPH PARKER has been preaching to crowded congregations in the Isle of Wight.

DR. BOYD, of St. Andrew's, according to rumour, is to be the next Moderator of the General Assembly.

IT is expected that all the stipends in the Victorian Presbyterian Churches will henceforth reach \$1,500.

THE Rev. Wm. G. Macfee, after a ministry of four months, has resigned the pastorate of Wilton Church, Hawick.

PRINCIPAL CUNNINGHAM will introduce the question of the Sunday opening of museums at the Art Congress in Edinburgh.

THE late Miss Jane Winlaw, of Aberdeen, has bequeathed \$10,000 to the Jewish and Foreign Missions and \$37,500 to local charities.

A GRANITE fountain is to be unveiled on the 28th inst. at Alva as a memorial of Dr. John Eadie, who was a native of that Stirlingshire village.

EDINBURGH Free Church Presbytery recommends all the congregations within its bounds to contribute to the relief of the sufferers by the Penicuik disaster.

DR. KENNEDY MOORE has given notice in London Presbytery of a motion in favour of bringing the Church into closer relations with the Church of Scotland.

DR. SOMERVILLE is survived by three sons and two daughters. The eldest daughter is the wife of Rev. George Knight, of Bearsden; the younger is married to General Keer, Toronto.

AN auctioneer levying distraints for tithes in a Flintshire Parish was locked up in a room at a farm-house and on escaping through a window was pelted with addled eggs and stones.

THE Rev. Mark Guy Pearse lectured to an overflowing audience at Dundee. His visit to Scotland has attested the growing popularity in the north of the author of "Daniel Quorn."

MR. THOMAS GILRAY, of the University College, Dundee, has been selected from over forty British candidates to fill the Chair of English Language and Literature in Lunedin University.

MR. LUNDIE, M.A., is about to move in Liverpool Presbytery for the restoration of the Central Board in place of the District Boards which at present distribute the Home Mission Funds.

OVER 150 years have elapsed since the first patent for a type-writing machine was taken out in England by Henry Mills; and in 1841 a second and still unsuccessful attempt was made to introduce the machine.

THE foundation-stone of the old Barony Church was disinterred lately by the workmen digging out the lower part of the walls; the glass bottle in the cavity contains a copy of the Glasgow Courier of June 25, 1799.

THE Rev. Roderick Macgregor, who studied under Chalmers at Edinburgh, and was ordained at Canisby, Caithness, in 1851, has died in his seventy-first year; his eldest brother was at one time member for Glasgow.

THE Rev. John McNeill is to speak, along with Dr. MacLaren and Mr. Spurgeon, at a great convention in the Metropolitan Tabernacle on the 15th October, the object of which is to stir up the young men to missionary enthusiasm.

THE monument to King Alexander III. at Kinghorn is familiarly known in the locality as "Shaw's Monument," on account of the activity as treasurer of the fund for its erection of Rev. Charles Shaw, now pastor of St. Andrew's, Dundee.

DR. DONALD FRASER officiated at the marriage of the second daughter of Sir Donald Currie to Mr. Percy A. Molteno, a young barrister whose father was the first prime minister of the Cape Colony. The ceremony took place in the drawing-room of Garth, Aberfeldy.

A CONFERENCE of the non-conformist ministers of London has been held to consider the spiritual needs of the metropolis and to establish an organization which will economize their efforts by preventing the needless multiplication of chapels in one district, while others are neglected.

GENERAL MACLEAN, agent for the Indian Government on the Perso-Afghan frontier, during his recent sojourn in the island of Coll, attended the Gaelic services. He is a descendant of the ancient proprietors of the island and has been the guest of his aunt, Mrs. Campbell, Clabbach, who has passed her ninetieth year.

MR. G. W. ALEXANDER, M.A., of Earlston, who acted for some time as assistant in Ayrshire but who was compelled by a throat affection to give up pulpit work, has been appointed secretary and registrar of the college and the technical institute of Dundee. He is a native of Nova Scotia and about twenty-five years of age.

THE Rev. John Ross states that the opium pipe is as generally employed in China in transacting business as whiskey in Scotland; and to the same vicious and senseless custom which binds commercial travellers to give or take strong drink is to be traced the use of the opium pipe by the commercial agent in China.

MR. SHARPE, of Carstairs, went the other Sabbath evening to preach in a parish near his own; and his fame had brought together a large congregation. But the committee responsible for the arrangements had neglected to procure the consent of the parish minister; so the people had to disperse without hearing Mr. Sharpe.

LADY MARY DALRYMPLE, daughter of Lord Stair, who died lately in her thirty-seventh year, was a constant teacher in the Sabbath school connected with the parish church of Inch, along with other members of the family, and found her greatest happiness in visiting the poor-house and the homes of her humble neighbours.

MR. WHEATLEY, the discharged prisoners' friend, says that no man who wants to reform need miss his chance. He has placed thousands in a position to earn honest livings, and many of them have done well. There are over 200 employers of labour in England who will take men on his recommendation. His work is twelve years old.