

almost immediately we find the literati and his beloved mathematics occupy but a secondary place, and the Gospel light beaming in him falls effectually upon his people, who note the change, heart speaks to heart. Imperfection in his sermons is his great trouble, although his constant themes now are full reconciliation with God, Christ Himself, and salvation as God's free gift. The result of his now fervent preaching, as might well be expected, was a spiritual harvest. Thus, working, preaching and writing—at this time for several publications—having his time fully occupied, yet withal a giant mind like his demanded a stimulus such as his Kilmany charge did not afford. He had been here like Moses, Israel's leader, as a shepherd in training under divine guidance for the task yet to be performed. The clay has been moulded and made meet for the work—his life work—and this marvellous actor in life's drama, now thoroughly prepared, goes forth before hundreds instead of tens, to call into play his curbed genius, to show its fine and brilliant flashes.

The favoured place to which he was thus called was the Tron Church of Glasgow, where he was welcomed by such a burst of enthusiasm as had not been given any one since the time of Knox. To him was due the thanks of his ministerial brethren for the cessation of the custom of having one of them present at the deliberations of the city council; also of another burden borne by them, that of being the administrators of charities; and yet another, the removal from the clergy of the secular influence which thronged them with position-seekers and their friends. Waging war, and successfully, too, with these evils, he yet found time to visit and preach to the ten thousand people in his parish, from which duties he derived much satisfaction, and he resolved to place a means of instruction within the reach of the illiterate and poverty-stricken people. It seemed a desperate determination; but our champion was equal to the occasion, and, inspired as he was with enthusiasm, he evoked that of his people, and soon Sabbath-schools were organized and systematized in the several districts of his parish. It was here he began the plan of practical poor-law reform, which he afterward carried out so successfully in St. John's, and which attracted much attention. With one-fifth of the money formerly distributed by the Poor Law Board, the whole neighbourhood was improved and elevated. The parish was divided into districts, and each of these placed in charge of an elder or deacon; and by personal visitation the really poor were ascertained, industry was encouraged, and sobriety flourished. Although thus engaged in improving every thing which claimed his attention, he was also fast winning a name which placed him in the front rank of pulpit orators. His "Astronomical Discourses," delivered about this time, show that the primroses of opportunity which sprang to life amid the quiet preparatory hours in his country charge were plucked, and are now held forth to his hearers. Some idea of the power of these famous discourses may be gathered from the fact that—preached as they were on week days—banks and counting-houses were closed, business of all kinds being suspended while these sermons were delivered, and that among his audience were all classes, distinguished peers as well as humble citizens being present. These Discourses, published at the same time as one of Scott's novels, were sought for as eagerly as the latest issue of the Waverley series.

The last four years of his stay in Glasgow were spent in St. John's Church, already referred to, built among the people reclaimed by his ministrations, and a larger church than the Tron. It offered attractions of usefulness, which his Tron charge did not. With every moment occupied—for years an unceasing strain on health and mind—necessity was pressing him to resign his arduous duties when he was elected to the Professorship of Moral Philosophy in the University of St. Andrew's. All the imaginings of his early years pictured himself in this position, the cherished desire around which so many recollections centred was granted, and with almost youthful ardour he turned toward his Alma Mater to resume his well-beloved and delightful work of teaching, and that of a kind so admirably suited to his tastes. His ideas on the subject before him lent a new light to that of any previous professor. His originality and earnest Christian principles soon won for him the full confidence of his students, over whom he exerted that

magnetic influence which a great mind invariably has over undisciplined and weaker ones. He had these young men at an important stage in their career: if stained at this period—the fountain head—the streams ever flowing from thence must have been impure. His work then, instead of decreasing, had increased many times in importance; and this was again magnified, when a few years afterward he was called to a theological chair in Edinburgh University, which he accepted. This change was owing in a great degree to the Moderate influence prevailing in St. Andrew's. After the healthful and quickening impulse of his Church in Glasgow, he found St. Andrew's as he had left it years before, possessed of a formal lifeless kind of worship, which had a depressing, if not deadening, influence on the worshippers, which his energetic and living spirit could not brook. In time he was led to the conclusion that if a heartfelt and powerful practical impression is made upon the hearers, it is of more value than "State connection; that the value of the Church of Scotland lay not in its being an Establishment, but in its being an efficient Church." The conflict was beginning; already the war notes were sounding. The Evangelicals might be few; but the fields were whitening to the harvest; the tidal wave rolling up for years was to turn. Perhaps in no position could such an influence be exerted as in the one he now filled. The influence of the Theological Professor on the future ministers, and therefore on the coming generation, was much greater than the Professor of Moral Philosophy could wield. With irresistible eloquence, this born teacher roused and moulded the hearts and minds in this direct channel to the ministry; and—compared with the Moderate teachers of the day—the similarity seeker may find an apt illustration in the Chalmers of that day, possessed of mental energy, active force, freshness, fire, enthusiasm and originality, and the Chalmers of to-day as a statue in the streets of Scotland's capital.

(To be concluded in next issue.)

AN UNPUBLISHED WORK.

MR. EDITOR,—My late brother, Mr. A. H. Patterson, had before his death compiled a hymn and tune book, arranged on the basis of the "Westminster Shorter Catechism," intended for the use of families and Sabbath schools. His design was to represent in appropriate hymns with suitable music the truths of God's Word as set forth in that admirable compendium of doctrine. By this means he hoped that both old and young might be led to more careful study of the book, and at the same time have its teaching more deeply impressed upon their hearts and memories. The plan of the work is first to give a question in the Catechism, or, where they are of less importance, two or three together, then to give a number of Scripture passages or proof texts, then three or four hymns on the subject with music appropriate to each. The work is thus a catechism, Scripture text book, hymn book and tune book all in one. Besides being an earnest Christian worker, he had a fine musical taste, and is the author of several tunes, which are frequently sung in some of our churches in Nova Scotia, and the present work contains others which have never yet been published. These I believe, are characterized by their adaptation to the sentiments of the hymns with which they are united, and in his selection of tunes from other sources I believe he will be found to have shown the same taste. I herewith send you some specimens of the book without the music, from which your readers will be able to form some idea of its contents, and I invite the attention particularly of Sabbath school workers to it, with the view of ascertaining what encouragement is likely to be given to the publication of it.

GEORGE PATTERSON.

New Glasgow, N. S., June 4, 1886.

THE ONLY RULE.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"Thy word is a lamp unto my feet, and a light unto my path."

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

6

ORTONVILLE, C. M.

God's law is perfect, and converts
The soul in sin that lies.
God's testimony is most sure,
And makes the simple wise.

The statutes of the Lord are right,
And do rejoice the heart:
The Lord's command is pure, and doth
Light to the eyes impart.

They more than gold, yea, much fine gold,
To be desired are:
Than honey, honey from the comb
That droppeth, sweeter far.

Moreover, they Thy servant warn
How he his life should frame:
A great reward provided is
For them that keep the same.

7

How precious is the book divine
By inspiration given!
Bright as a lamp its doctrines shine
To guide our souls to heaven.

O'er all the strait and narrow way
Its radiant beams are cast;
A light whose never weary ray
Grows brightest at the last.

This lamp, through all the tedious night
Of life, shall guide our way
Till we behold the clearer light
Of an eternal day.

"Seek ye out of the Book of the Lord."

8

WE WON'T GIVE UP THE BIBLE.

We won't give up the Bible,
God's holy Book of Truth,
The blessed staff of hoary age,
The guide of early youth.
The lamp that sheds a glorious light
O'er every dreary road,
The voice that speaks a Saviour's love
And calls us back to God.

We won't give up the Bible,
But spread it far and wide,
Until the saving voice be heard
Beyond the rolling tide,
Till all shall feel its blessed power;
While we with voice and heart,
Resolve that from God's sacred Word
We'll never, never part.

9

BARTINEUS, S. S. S.

Lord, though now Thou art in glory,
We have Thine example still,
I can read the sacred story
And obey Thy holy will.

Help me by that rule to measure
Every word and every thought,
Thinking it my greatest pleasure
There to learn what Thou hast taught.

FAITH AND DUTY.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

"These are written that ye may believe that Jesus is the Christ, and that believing ye might have life through His name."

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

"Blessed are they that hear the Word; and keep it."

10

MERTON, C. M.

O, how love I Thy law! it is
My study all the day:
It makes me wiser than my foes;
For it doth with me stay.

Upon Thy statutes my delight
Shall constantly be set,
And by Thy grace I never will
Thy holy law forget.

11

Word of the everlasting God,
Will of His glorious Son,
Without Thee how would earth be trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts;
And to its heavenly teaching turn
With simple child-like hearts.