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WHAT KILLED THE REV. MR. LAMB.

BY HIS CLERK OF SESSION.

The Rev. Mr. Lamb died of "nagging." He was a gentleman, one of the kind that is called "lovable"—the children loved him, and were glad when they saw him. He was generally esteemed a Christian. He was a reading man, and thoughtful, and had it not been for this over-enthusiasm he might have become a popular preacher. He was popular in one sense, everybody loved him, and had confidence in his piety; he nearly always had good congregations, but the crowds didn't come. He had only one big rival in the church during the whole of his pastorate of twelve years. Yet, come to think of it now, the church was a great deal stronger when he left than when he came, and there had been a great number of deaths and removals, and ours is not a very growing town.

But some of us were very zealous for the Lord, our hearts were warmed with a sense of our responsibility, and we were anxious to get up a revival once a year, or once in two years at any rate. A number of us went to Mr. Lamb, and proposed to send for Mr. Tommas, who a year before had got up a revival in the town, and had saved many precious souls. We could see that our pastor did not relish the plan.

Mr. Tommas came, and the house was packed night after night. Mr. Lamb led in prayer, gave out a few hymns, and read announcements—in most other regards he was almost ignored. In twenty sessions to our church, the Methodists got more than we did, and the Baptists about half as many. A few Episcopians became candidates for confirmation. Most of those who joined our church were the children of our leading families, children who had been taught the Catechism, and had been talked with and preached to by Mr. Lamb.

After this Mr. Lamb's preaching seemed to lack effectiveness; he confined himself within too narrow limits. One of the sister congregations had got a new preacher—an eloquent man, with broad views, nothing heretical about him, and nothing particularly orthodox, but he had power which Mr. Lamb lacked, of preaching on current topics. For example, in the great railroad disaster which occurred about the time one of the citizens of our town had been killed, Mr. Short seized the opportunity, and preached "The Railroad, the Death-road." Mr. Lamb was asked to announce this, and he did it, as usual, by the weekly papers; our congregation was very small that night. Mr. Short's church was "packed."

We had an elder come shortly before this, who had been the ruling spirit in Mr. Lamb's church, a country church near our town. He was an earnest man of large means, and immediately began preaching as we ought to have.

He went to Mr. Lamb's house that night. He came to the office the next morning, and spoke in the highest terms of Mr. Short's discourse; gave me a rambling "analysis," as he called it, of the sermon, and said, "That's the kind of preaching we ought to have."

Tuesday morning another elder came to me and proposed, at the suggestion of Bro. Davidson, that we have an informal meeting of the elders, without inviting Mr. Lamb, "to talk over matters." I agreed to it, and accordingly, that night, we resolved to have a plain talk with the pastor. Mr. Davidson volunteered to do the talking. I had my doubts about the propriety of the thing, but didn't think much about it. Mr. Davidson went—I give it as I got it from him—he told Mr. Lamb that the church was in a deplorable condition spiritually—that something had to be done—that we must have larger congregations—we were not as they once were—the world was moving on—in the glare of the nineteenth century, the church must be abreast of the times.

"And what did Mr. Lamb say?" "Why, sir, he got up and walked up and down the floor, and he grew pale, and his hands trembled, and his lips quivered as though they had given together; then he sat down, and buried his face in his hands, and sobbing convulsively, cried, 'Oh! Christ deliver me from this temptation! I don't know what he meant by temptation. I hadn't expected him. I had gone with the love of God, and of the church, and of these dear, precious young people's souls on my heart.'"

That conversation seemed to have no effect on Mr. Lamb's preaching; the next Sunday he preached on the "Balm in Gilead," and in the evening on "Crying in the Cross of Christ." But there was only four of us out. Mr. Short preached on "Slanger's ox-goad." His house was packed.

One day in session meeting Mr. Davidson moved to introduce a modified liturgy. "I do this," said he, "to relieve the monotony of our services." Mr. Lamb uttered his protest. But we didn't want to hurt Mr. Davidson's feelings, so we voted for it, and it was carried. A number of the older members were indignant, but the session would not stultify itself, and so we had a liturgy.

Mr. Lamb one day—twice in June—asked the session to grant him a few weeks' vacation—he said he was afraid he wasn't quite well; that he didn't sleep so well as he used to; that he didn't feel strong, but that was owing to the fact that he had the weight of a long pastorate on him. We told him to go and stay a long time—till he was well and strong again.

When he was well out of bed, Mr. Davidson said that his last pastor at the "chapel" had never asked for a vacation, and said he, "We can't afford to pay him full salary while he is gone." I was mad. I said, "We can afford it—it's not our money, and he shall have it, every cent, and he shall be paid for the session, and the people and raised him a hundred dollars as a present. I wrote him a note with a check, saying, 'Take the children too; if that's not enough ask for more.' I got an answer of thanks, and I thought I saw a place where a drop of water had fallen and been wiped off.

He came back to us, but he was still pale. His wife told me confidentially that his nervous system was all broken up; that he was not like his old self.

One Sabbath morning—the congregation was a large one—he tendered his resignation. The physician had said that he must stop all work for a long time. He told us of his love for us, and how he had tried to preach a pure gospel, how he remembered every token of love and appreciation. When the benediction was pronounced, Mr. Davidson arose and said that he hoped the congregation would remain a few moments. The pastor and his family went out. Then Mr. D., after a short speech, full of mingled words, offered a preamble and resolutions, setting forth "our confidence in and love for our dear pastor, who," etc., "and that his resignation be accepted." All the women and some of the men wept.

I was used again. I got up and said "Bro. Davidson, you are not the man to offer those resolutions. This session has nudged our pastor to his death and you have held the van. He is not able to work; he has made himself poor

for our sakes; he has off real himself a sacrifice for us; this church must support him till he lives or dies. I must have been eloquent; my audience cried out with one voice, "Yes, yes," and some were heard on all sides.

This marble shaft that glitters in the sunshine, in the graveyard on the hill, is a testimony to his people's love for their pastor who dared to do his duty. Mr. Davidson gave more towards this over-enthusiasm than he was worth; his epitaph: "A dead pastor—lugged to death for Christ's sake."—The Interior.

THE FIRST CHAPTER OF GENESIS.

THE NEW VERSION.

The following is the first chapter of Genesis according to the Revised Version. The notation of the verses follows that of the authorized version for the sake of comparison, though the new version will be printed in paragraphs with the verse numbers in the margin:

1. In the beginning God created the heaven and the earth.

2. And the earth was waste and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said: Let there be light: and there was light.

4. And God saw the light that it was good: and God divided the light from the darkness.

5. And God called the light day, and the darkness he called night. And there was evening, and there was morning, one day.

6. And God said, Let there be firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

8. And God called the firmament heaven; and there was evening and there was morning, a second day.

9. And God said: let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so.

10. And God called the dry land earth; and the gathering together of the waters called he seas, and he said that it was good.

11. And God said: Let the earth put forth grass, herb yielding seed and fruit tree, bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so.

12. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof after its kind: and God saw that it was good.

13. And there was evening and there was morning, a third day.

14. And God said: Let there be light in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17. And God set them in the firmament of the heaven to give light upon the earth.

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. And there was evening and there was morning, a fourth day.

20. And God said: Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven.

21. And God created the great sea monsters and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind: and God saw that it was good.

22. And God blessed them saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said: Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so.

25. And God made the beast of the earth after its kind, and the cattle after their kind, and every creeping thing that creepeth upon the ground after its kind: and God saw that it was good.

26. And God said: Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him: male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29. And God said: Behold I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

TREATMENT OF ENEMIES.

BY GAINSBORO.

In the last five verses of the 12th chapter of Romans directions are given as to the Christian's treatment of enemies. Of the several things brought out directly or by implication in these verses, we note that there is great temptation to have enemies; that there is great temptation and danger that he will yield to sinful "human nature" and render evil, cursing for cursing; that duty requires the manifestation of a spirit completely the opposite—one that shall bless and curse not, and give meat and drink to a hungry, thirsty foe; and finally, that the sin verities, we note that there is great temptation and danger that he will yield to sinful "human nature" and render evil, cursing for cursing; that duty requires the manifestation of a spirit completely the opposite—one that shall bless and curse not, and give meat and drink to a hungry, thirsty foe; and finally, that the sin verities, we note that there is great temptation and danger that he will yield to sinful "human nature" and render evil, cursing for cursing; that duty requires the manifestation of a spirit completely the opposite—one that shall bless and curse not, and give meat and drink to a hungry, thirsty foe; 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