

isted in the Jewish economy were at once special and peculiar, there could never be the like foundation for them in the Christian economy, and as the Gospel is to be preached to "every creature," tithes on the mere ground of equity, if nothing more, could never be universal.

In the ordinary avocations of life, be it farmer, mechanic, or merchant, these classes devote most of their private confabs or public conferences in discussing and devising how best, by plying their own powers, alike in aim and effort they may push their business and thereby increase their income, but in clerical confabs and conferences how often it is notably the reverse, seeing that both purposes and proceedings are generally how best, by paid agents, printed appeals and *ex cathedra* utterances and enactments, to bring greater pressure to bear upon the people rather than upon themselves, one printed appeal winding up with, "We want your money, not your opinions." Might it not be worth the experiment for them to devote at least a "tith" of the time devoted in discussing systematic and effective giving in regard to others, in discussing the best modes of systematic and effective working in regard to themselves, not that the people do too much, but—The general trend of the Church is retrograde, seeking, by enactments and endowments to attain to greater Popish power and priestly independence, thereby the better to "lord it over God's heritage." But with an *in perbetuo* defender of priestly infallibility and a clerical whip to bring people to time, the motto seems thus, "Let us go on to perfection."

HOME MISSION FUND.

MR. EDITOR,—Will you permit me to remind congregations that the Home Mission Committee meets in Toronto on the last Tuesday of March, and that all contributions for Home Missions and Augmentation should be in the hands of Dr. Reid not later than the 15th day of March.

So far the contributions sent to the treasurer are not sufficient to meet the loans effected last October (and which are now coming due) to pay the claims of missions and augmented congregations due 30th September last; not to speak of the claims for the present half year, which will alone amount to \$35,000. Unless, therefore, a very large sum comes in before the above date (March 15), the Committee, in view of the large deficit, will be compelled to retrench in its grants for 1889 and 1890.

Ordained ministers and probationers desiring appointments in the North-West and British Columbia, or any other special fields, should send in their names at an early date to the Convener.

The trustees of the Nisbet Memorial School at Prince Albert have asked the Home Mission Committee to select a minister, who shall assist in teaching in the school, and also do mission work upon the Sabbath. Applications for this position will also be received. Fuller particulars regarding the duties required may be learned from Rev. Dr. Jardine, Prince Albert, N.-W. T.

WILLIAM COCHRANE, *Convener H. M. C.*
Brantford, Feb. 25, 1889.

AN ITALIAN PRESBYTERIAN CIRCULAR.

The following is addressed by the Presbytery of Italy to the British and American Protestants on the Continent of Europe. The information it communicates will be found helpful to tourists in Europe:

DEAR BRETHREN,—The number of English-speaking Protestants on the Continent is large and steadily increasing, and the supply of religious ordinances on their behalf has become a matter of very serious importance. Very many of those who come abroad have been accustomed to worship in simple, non-liturgical forms, and it is to them especially that this letter is addressed.

A list of Presbyterian Churches on the Continent, in which worship is conducted in English, is given. We regret that their number is so small, but there is good reason to hope that it will soon be increased. One of the great American Churches is prepared heartily to co-operate with the British Churches in this important work. It recommends to members, when residing at any of the stations mentioned, to attend the religious services there maintained, and it contemplates the setting up of new stations where they may be required. Other Churches, we trust, will follow this good example.

Among those who have worshipped with us on the Continent are included not a few esteemed brethren who are not Presbyterians, but connected with various other Evangelical Churches. These brethren, whether British or American, are always most welcome, with whatever form of Evangelical Protestantism they may be connected. They have often greatly encouraged us in our work.

We deeply sympathize with those—and their number is not small—who come abroad for the restoration of shattered health, as well as with those who are called to watch over sick relatives and friends. The pastors of our various churches will ever esteem it a sacred duty to minister to the afflicted, as far as in them lies. They trust that they may, if possible, be communicated with before the arrival of invalids at any of the stations, or, at all events, as soon as possible after their arrival.

We trust we do not require to plead with those who are blessed with health that they be regular in the use of the means of grace. In addition to private devotions, attendance on public ordinances is on every account desirable. When we neglect the ordinances of religion, spiritual life is

sure to be low and feeble. It is well known that the Lord's Day is little regarded in Roman Catholic countries, and that temptations to neglect it continually present themselves. We earnestly desire that all Protestants be strengthened against such temptations, and may observe the Day of Rest as sacredly as they would have done at home.

There are other evils specially prevalent on the Continent, as, for example, the terrible vice of gambling, which we hope will not only be resolutely shunned, but discountenanced to the utmost.

We would have all to remember that the character and conduct of English-speaking Protestants cannot fail to exert on the Continent a powerful influence for good or evil. The Reformed Churches of the Continent are striving to maintain and extend the truth, fighting a very hard battle against Popery on the one hand, and infidelity on the other. Most earnestly do we trust that English-speaking Protestants will heartily sympathize with these brethren in their faithful labours, and that the example always given will be a help, and not a hindrance, to the spread of the pure Gospel of Christ among continental nations. In name of the Presbytery of Italy.

J. MURRAY MITCHELL, *Nice.*
JAMES GORDON GRAY, *Rome.*

STATIONS.	PLACES OF WORSHIP.	SEASONS.	HOURS OF SERVICE.	MINISTERS.
Aix Les Bains	Chapel of the Asile Evangelique	May and June: Aug. 15 to Oct. 15	11 a.m.	Temporary appointment
Blair	French Protestant Church	November to April	11 a.m., 3 p.m.	Rev. P. W. Minto
Canne	Route de Frejus	November to April	11 a.m., 3 p.m.	Rev. J. Henderson
Constantinople	Church of the Dutch Embassy	All the year	11 a.m.	Rev. J. Henderson
Dresden (C)	11 Lungarno Guicciardini	15th Sept. to July	11 a.m., 4 p.m.	Rev. J. R. McDougall
Florence	4 Via Peccheria	Two summer months	11 a.m.	Temporary appointment
Genoa	Florence Bethel	All the year	11 a.m.	Rev. D. Miller, M.A.
Gibraltar	St. Andrew's Church	All the year	11 a.m.	Rev. T. Murray, M.A.
Homburg (C)	Sacristy of the Schloss	15th June to 15th Sept.	11 a.m., 4 p.m.	Temporary appointment
Interlaken	Trinity Church	All the year	10.30 a.m., 4 p.m.	Rev. A. F. Biscarlet
Lausanne	3 Via degli Elisi	All the year	11 a.m.	Rev. J. MacFarlane
Leghorn	Bethel Chapel	All the year	11 a.m.	Rev. J. MacFarlane
Lisbon	Rua Direita das Lanellas Verdas	All the year	11.30 a.m., 6.30 p.m.	Rev. A. D. Patterson, M.A.
Lucerne	Maria Hilf Chapel	July to second Sabbath of Sept.	11 a.m., 6 p.m.	Temporary appointment
Malta	Strada Merzoni	All the year	11 a.m., 6 p.m.	Rev. George Wileley, M.A.
Menton	Military Chapel, S. Margherita	All the year	8.45 a.m., 6 p.m.	and Assistant
Montreux	Hall, Les Grottes	November to April	11 a.m.	Temporary appointment
Naples	Near Railway Station	October to June 15	11 a.m., 4 p.m.	Rev. T. J. Irving, M.A.
Nice	2 Cappella Vecchia	All the year	11 a.m., 3 p.m.	Rev. J. M. Mitchell, L.L.D.
Paris (C)	14 Rue S. Etienne	November to April	10.30 a.m., 3 p.m.	Rev. F. Beaton, M.A.
Patras	12 Rue de Freybourg	All the year	11 a.m., 3 p.m.	Rev. G. Gray, D.D.
Pontresina	Avenue du Grand Hotel	July to first Sabbath of Sept.	11 a.m., 3 p.m.	Rev. J. G. Gray, D.D.
Rome	Parish Church	Oct. 15 to June 15	11 a.m., 3 p.m.	Rev. A. Robertson
San Remo (C)	7 Via Venti	Winter months	11 a.m., 3 p.m.	Rev. J. G. Gray, D.D.
St. Moritz Bad.	French Church	July to first Sabbath of Sept.	3.30 p.m.	Rev. F. Gordon, M.A.
Vienna		Sept. to June		

Those marked (C) are connected with the Established Church of Scotland. The one marked (P) is connected with the United Presbyterian Church, besides Algers in Africa. The rest are connected with the Free Church of Scotland.

THE CATHOLICITY OF SCRIPTURE.

The Divine Commission is to "Go into all the world and preach the Gospel to every creature." The Gospel is God's message of mercy to the race, and calls upon men everywhere to repent. Its blessed design is to turn everyone of us from his iniquities. And since this scheme of grace has a universal design, the Scriptures that proclaim it are suited by their author, not for one age, or race, or nation; but for every age, and for all the nations of the earth. As freighted with the bread and water of life, Christianity is designed for all the world. Its invitations, its promises, the Saviour whom it reveals are suited alike to all the sons and daughters of Adam's race. Hence, all its ordinances are simple, and as designed for the world, they are suited to the young, the aged, the strong and the infirm. It ordains nothing which may not be observed anywhere and at any time. Even baptism, which some in our day have made so cumbrous an ordinance, could in New Testament times be observed anywhere without previous notice or preparation; in the open city by thousands, by the traveller as he journeyed in the wilderness, in a private house, or even at midnight in prison, either in the frigid or torrid zone. In short, its injunctions, its rites, its institutions and doctrines are fitted to men in every clime, condition and character.

The teachings of the Scriptures are adapted to man in all the variety of his life and experience, even as God has adapted the elements of nature to the same end. As the sun in the heavens is designed for all the earth, and builds up all that is distinctive in each thing that grows; as the same solar beam is as suited to the oak as to the little moss, and paints the red of the rose, the white of the lily, the green of the grass; as all that wonderful prodigality of nature is dependent upon and derived from the same opulent source, so the Sun of Righteousness has arisen as the light of the world; the healing in his wings is to heal all manner of sickness, and all manner of disease among the people. Wherever souls are

thirsty the living water is satisfying, while the true bread from heaven will relieve the hunger of each one that comes to feed upon it, be he black or white, civilized or savage, the man in purple or Lazarus lying at his gate—let all come and take the water of life freely.

Christ as a Prince and Saviour is for sinful man. "If I be lifted up I will draw all men to Me." God so loved the world that he gave His only begotten Son, that whosoever believeth on Him—small or great, philosopher or peasant—may not perish, but have everlasting life. The men from the Eastern or Western hemisphere, the little village maiden, or the intellectual giants of the Christian Church, a Newton or a poor slave mother, can all alike rest on Him who is the Man Christ Jesus, and yet God over all blessed forever.

Originally addressed to the most exclusive, narrow and bigoted of people, these writings have nevertheless a marvellous adaptation to all peoples. The message of the Lord is cosmopolitan, for it must go to the ends of the earth. It has come forth from its eastern home to make disciples of all nations, and its inheritance in the future is a regenerated world, for all the earth must see the Salvation of our God. Other so-called religious books have no such characteristics. The Hindoo scriptures are a mere literary curiosity to the learned world to-day; the Koran is only an apocryphal book of the Bible; Confucius is wholly Chinese; Zoroaster never made a convert outside of Persia; Socrates belongs to Greece. Every other so-called revelation, or religious book, is local and adapted to one people and one age of intellectual development—one type of character and style of thought. Not one of them all has the elements of catholicity shedding its leaves for the healing of the nations. The Bible alone is the book of humanity, the religion of the world, for "The grace of God that bringeth Salvation hath appeared to all men." Every other prophet is powerless outside of his own country, but these writings from the far east, portions of which may have crossed the world-dividing waters of the flood, are still the subject of the most learned study, and the source of the elevation and spirituality of the Church; teaching the child his first ideas of God, and furnishing the pillow of infinite love on which the head of the dying saint lies, and grows confident of final triumph through his risen Redeemer. Man needs a religion, for he is a religious being, and has worshipped in every age; but the religions of Persia, Egypt, China, Greece, India or Rome, can be the religion of only one people, and even that for a time of transition. But the Christian Scriptures touch the universal heart, and set before man in the person of Jesus Christ, the only object worthy of man's love and obedience.

"His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen, and Amen." *Psa. lxxii. 17-19.*

The circumstance of the first publication of the Gospel was a prophecy of its universal design, Proclaimed in the streets of Jerusalem, when there were present, in addition to the ordinary inhabitants, Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia in Pontus and Asia, Phrygia and Pamphylia, in Egypt,

strangers of Rome, Jews and proselytes, Cretes and Arabians, etc., as motley a crowd as ever convened; and yet the saving truths of grace proclaimed that day were suited alike for all. They each heard in their own tongue the wonderful works of God. The Apostle bore it forth as a message to man wherever he was to be found. The sooth-sayers and magicians of Ephesus; the profligates of Corinth, the humble women met for prayer by the river side; the proud philosophers of Athens; Dionysius, the learned judge, and Onesimus, the slave; the jailor in Philippi, and Cornelius the centurion, all rejoiced in the universal design of the Gospel, and each one felt its grace as much as if it had belonged to himself.

And so it is still in our own day proving itself to be the power of God to salvation to every one that believeth, whether among the savages of the seas, or where modern enlightenment reaps her richest harvest. The cultured Englishman and the ignorant Hottentot; the philosophers of Germany, and the degraded classes of China; Europe's mightiest men of letters and Africa's most sunken tribes; the prime minister of England, and the wandering Arab are blessed by the leaves that fall from this tree of life. The varied forms and many tones of the Bible suit it to all. Some are inspired by its poetry, others are fed by its arguments and feast on its doctrines. Many love narrative and read with delight its biographical sketches and historical statements; others are nerved by its moral maxims, and instructed by the wisdom of its proverbs. Some admire its sweet home scenes, and patriarchal life, while others are drawn by the personal historical Christ—the perfect man revealed in the Gospels. A Bible all history, or all poetry, or all doctrine, or all proverbs or moral maxims, might have suited the wants of the few, and overlooked the necessities of the many. So the Author of the Bible has made it a harp of many strings, a quiver of many shafts, a book of many words, a testimony of many witnesses, a feast of many fat things that each one might have his portion. Its contents are of such a nature that both the poetic, and most prosaic are inspired by its revelations of grace and truth.

(To be concluded.)

THE Free St George's congregation, Edinburgh, have resolved to apply to the Assembly for leave to appoint a colleague and successor to Dr. Whyte. It has been arranged that he is to give up the Manse to his colleague; that each minister receive half the Sustentation Fund Dividend, including the surplus; and that Dr. Whyte receive a supplement of \$3,500, and his colleague \$2,500.