

in consideration of his distinguished services in the missionary cause.

The Turkish Redifs and Circassians sacked twelve hundred houses in Melnk district, in Macedonia, on the 20th instant, and massacred the inhabitants without distinction of age or sex.

Of all the kinds of tyranny, that of mob law is the most objectionable, as being the most galling. A county named Breathill, in Kentucky, is at present enjoying the blessings of that development of liberalism. At the last election great bitterness was manifested between two candidates for the county judgeship, J. W. Burnet and Edw. Strong. *Capt. Bill Strong*, a noted desperado, assisted by the freeman negroes, championed Ned Strong, while Burnet also had special supporters. Other families, known as the Allens and the Littles, became involved. On the 25th John Aikman, leading a dozen horsemen, dashed into the town of Lexington, and furiously attacked Strong's clan. Two men were shot, one of them fatally. Next day the opposing forces again met and a number of shots were exchanged, and Judge Burnet was shot through the heart. A posse of Allen's men attempted a rescue of Little, who had been taken to goal. A brother of the prisoner, begged them to desist, when he was shot dead. A guard was detailed to dig the grave of Judge Burnet by the side of his sweetheart, who died one year ago. The ladies and citizens who came to attend the funeral beat a hasty retreat. Lawlessness and disorder are rife. The Governor has been asked for troops. Communication with Jackson is almost entirely cut off. At last accounts the factions still hold the town, slaying each other as opportunity offers. The firing is principally maintained by sharpshooters from behind barricades and entrenchments. Several persons have been killed in revenge for the death of Tom Lytle, who was shot while addressing a mob at the gaol door. Several non-combating citizens have been hit by bullets, and some killed. The disturbance is not likely to abate without more bloodshed and violence. Nothing whatever has been done in regard to sending the military to the scene.

An offensive and defensive alliance is to be proposed between Turkey and Greece, provided that Greece can be prevailed upon to accept the cession of territory proposed by Turkey. Moukhtar Pasha, before taking command of the troops in Epines and Thessaly, is to proceed to Athens in reference to the subject.

The Marquis of Salisbury has informed Schouvaloff that Great Britain will not permit the slightest infringement of the Berlin Treaty, that she will not suffer any further prolongation of the time of the Russian evacuation of Bulgaria, nor any intermediary interference in the Afghan affair. The Marquis is also reported to have informed the Russian statesman that he was exceedingly surprised that so astute and clever a man should have blundered so much in his estimate of Great Britain's intentions. His mission in England created some uneasiness because the object of it as well as the success it was meeting were kept a profound secret at first.

Safvet Pasha has received information from Prince Lobanoff that the Russians have evacuated Bulgaria and Roumelia, in accordance with the Treaty of Berlin, but that she will continue to hold Adrianople and Thrace for the present, or at least until Turkey accept a definitive treaty.

THE SECOND SUNDAY IN ADVENT.

THE note sounded by the Church on this Sunday is "Heaven and earth shall pass away but my words shall not pass away," in connection with, "The kingdom of God is nigh at hand." The word of Christ to which we are now called upon to pay especial attention is that which tells of signs in the sun, and in the moon, and in the stars, with distress of nations when the powers of the Heavens shall be shaken on the approach of the Son of Man in a cloud with power and great glory. The kingdom of God as the ministration of grace and mercy is already in our midst, so that the signs of its spring tide beauty and strength are everywhere visible to the eye that will look for them. Viewed as the manifestation of glory and triumph, the kingdom of God may be considered nigh at hand to all, for all must soon pass out of one into the other. Although the Lord doubtless meant, in reference to the kingdom of glory that the direct preparation for it was then beginning, and should not cease until the consummation of all things should be realized.

And what though the second Advent which is to usher in the glory of Messiah's Kingdom, is to be accompanied with signs and attributes of terror, "Men's hearts failing them for fear!" There is One who has arisen to reign over the Gentiles and in whom the Gentiles are permitted to trust. The patience and comfort both of the personal Word and of the written word, give the church assurance and confidence to look up and lift up her head, knowing that her redemption draweth nigh; in agreement with the message to the church in Philadelphia, "Because you have kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the earth"

That Messiah is the central figure under both the Mosaic and the Christian dispensation is clearly laid down. If the prophets uttered their mystic oracles, they all pointed to Him who was the root of Jesse; all their inspiration was directed to the gradual unfolding of the glory of His kingdom. And in the Christian economy, all the provisions made in connection with the redemption of the human race look onward to the time when the Tree of Life will give its fulness of fruit, and the kingdom of God be known in the completeness of its development, whereby his servants shall serve Him whose temple is all space; they shall dwell in the immediate presence of the King Eternal, Immortal, Invisible, and shall become changed into the image and likeness of Him Who has been their redemption.

WRITTEN OR UNWRITTEN SERMONS.

THE subject of preaching sermons from a manuscript or otherwise has often been discussed. Both practices doubtless have both their advantages and their disadvantages. At the recent diocesan conference held in Exeter, the majority of the speakers expressed their dislike to preaching from a written sermon, and a suggestion was humorously offered that the Bishops should make inquiry for all old sermons and burn them. James the First spoke of the practice of preaching from a manuscript as a "slothful practice;" and he directed the clergy to learn their sermons by heart and preach them from memory. After the Restoration, in order to prevent treason from being uttered in the pulpit, the clergyman had to give the manuscript of his sermon, as soon as he came down from the pulpit, to an officer of the crown for an examination; and from this circumstance it is understood that the adoption of the

present practice became so general. No one can conceive John Wesley, George Whitfield or Rowland Hill ascending the pulpit or the hillside with a carefully prepared manuscript. It is indeed said of Wesley that he seldom knew, when he ascended the pulpit, what text he should take.

It would doubtless be little for the benefit of the Church if either the written or the *extempore* method of preaching were made compulsory. Some of the most effective preachers the world has ever seen were wholly unable to preach without a manuscript. Dr. Chalmers was one of these. He once endeavoured to preach extempore, but his mind became so concentrated upon the treatment of his first head that he forgot all the others. Canon Melville is regarded by some as the greatest preacher in the Church since Jeremy Taylor; but he was equally unable to preach on the spur of the moment, and devoted the whole week to his two Sunday discourses. Dean Swift required three weeks for the composition of a sermon. Canon Dale could never preach extempore. Robert Hall always prepared with the greatest care his magnificent Johnsonian periods. Bishop Wilberforce employed both methods with nearly equal success, but his written sermons were the best. Dr. A. McCaul used a manuscript in the morning and preached extempore at night. Dean Archibald Boyd did the same, but his extempore sermons were best. The late Dean of Ripon, "the great and good Dr. McNeile," as he said he was, never used a note in the pulpit. The notorious Spurgeon says he "would rather be hanged than write a sermon." Many extempore sermons are very shallow and frothy; they are often three or four times as long as a sermon ought to be, and, if *really extempore*, are pretty sure to contain a great deal of repetition and nonsense. The late "Satan" Montgomery never used a note, and used to ask his brother clergymen in the vestry what he should preach about. His sermons, at least those we heard him preach, were, if possible, a little worse than his poetry. The greatest extempore preacher of the day is probably Dr. William Connor Magee, Bishop of Peterborough. Since the late Lord Derby and Bishop Wilberforce he is said to be the most eloquent debater in the House of Lords, with a pathos far exceeding that of John Bright. The Rev. Dr. Dale, of Birmingham, writes his sermon and commits it to memory, according to James the First's recipe. Dr. Talmage, of Brooklyn, does the same. To many this would be more difficult than extempore preaching.

A recent lecturer on preaching has the following: "Two such different methods must belong in general to two different kinds of men; some men are made for manuscripts, and some for extempore speaking; to exclude either class from the ministry or to compel either class to adopt the method of the other, would rob the pulpit of some of its best men. The real question about a sermon is not whether it is extemporaneous when you deliver it; but whether it was ever extemporaneous—whether there ever was a time when the discourse sprang fresh from your heart and mind."

A GREAT PREACHER.

THERE has lately passed away a man whom Dean Stanley declared to be "one of the first preachers of the day." Before his health robbed him of his vigour the Rev. Dr. Evans by his forcible original style of oratory, attracted to the Church of St. Mary le Strand in London, a congregation such as would be seen in no other church in the metropolis—a congregation of lear-