

there is a series of lesser ones—"turn-tunnels" they are called—into which the train plunges out of sight, and from which, after describing a complete circle, it emerges into the daylight for a few moments previous to making a second and a third dive. During each of these gyrations we have risen 120 feet or so, and when the performance is over—all the more mysterious that it has been done in the dark—we find that we have not advanced more than a few yards, though running at full speed for a considerable length of time, only we are some three hundred feet higher than a little church which was fifty feet above us when we started from Airolo. In precisely the same way we were let down to Goschenen at the further end of the tunnel, whence, after a most careful examination of the 'rolling stock,' made by the officials, we rushed down the valley of the Reuss to Altdorf and Fluelen, and round the base of the Rigi to Goldau, and through the scene of the terrible landslip of 1806, when masses of conglomerate rock, a thousand feet broad and a hundred feet thick, losing their hold of the Rossberg, came crashing down from a height of three thousand feet and buried villages and all their inhabitants out of sight in a moment of time. Soon we reached Lucerne again, where we celebrated the completion of our Italian tour in a becoming manner.

The most recent statistics to hand, and which are possibly subject to correction, give the Protestant congregations in Milan as ten in number, namely,—Waldensian, two; Free Italian, two; Methodist, three; Baptist, one; Church of England, one, and Reformed Evangelical (French), one. The only English services are in the Episcopalian Church, via Morigi. If there are any English-speaking resident Presbyterians in Milan, the number of such is so very small that the idea of forming a congregation has never been mooted. C.

When Livingstone visited England after his great exploring tour, he was much praised for his sacrifices. It was true he laboured much; but what did he reply to this praise? "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a privilege. I have never made a sacrifice."

Missionary Cabinet.

SAUL, WHO IS ALSO CALLED PAUL.

FEW missionaries have been more fortunate in their biographers than St. Paul. Luke, in the Acts of the Apostles, gives a graphic outline of his history. Paul's own published speeches and letters are better than most autobiographies. His disciple Clement, and others of the Fathers have thrown additional light on his personal and domestic annals. Smith, Fairbairn, Schaaf, Drs. W. M. and D. H. Taylor, and many other modern lexicographers expand upon him. Besides these, we have the splendid works of Conybeare and Howson, Lewin, and Farrar, not to speak of Baur and a number of other German writers.

St. Paul was born in Tarsus, a city of Cilicia, probably about the year 2 B.C. He was still a young man at the time of Stephen's martyrdom, Acts 7:58. Modern Tarsus is a filthy town of 30,000 inhabitants, but then it was "no mean city." It was a famous seat of learning, ranking next to Athens and Alexandria, and one of the busiest ports on the Mediterranean. To its schools, young men came from distant parts of the world to complete their education. We know little about Saul's parents except that they were Jews, of the tribe of Benjamin, that they were Pharisees, and that his father was a Roman citizen. He had, at least, one sister, Acts 23:16, and a number of "kinsmen," Rom. 16:7, 11, 21. He was duly initiated into the Jewish church, Phil. 3:5, and received the rudiments of instruction in his native city. His earlier religious knowledge would be obtained from hearing the Law read in the family and expounded in the Synagogue. He grew up to be an out-and-out conservative Pharisee. Being a lad of promising parts, his parents determined to give him a liberal education, and when he attained the age of thirteen and had become "a Child of the Law," he was sent to Jerusalem to complete his studies. There was at that time a famous Rabbi in Jerusalem, Gamaliel by name. To his school he went to study law and theology, and he probably completed his whole curriculum of fifteen years in it. No doubt he was a diligent student and there developed in him then that independ-