

in the language were from his pen. The first lines will recall some of the hymns to mind. Only a few can be given here: "Begone, unbelief, my Saviour is near." "Come, my soul, thy suit prepare." "Day of judgment, day of wonders." "For mercies countless as the sands." "Glorious things of Thee are spoken." "Hark, my soul! it is the Lord." "How sweet the name of Jesus sounds." "Jesus, where'er Thy people meet." "May the grace of Christ our Saviour." "Now, gracious Lord, Thine arm reveal." "Oh! for a closer walk with God." "One there is above all others." "There is a fountain filled with blood." "What various hindrances we meet." "Why should I fear the darkest hour?" Newton was the writer of over three hundred hymns, and may justly be placed in the front rank with the greatest singers of the church.

John Newton may fairly be called a great churchman. Sir James Stephen ranks him with the four evangelists of the Evangelical school: John Newton, Thomas Scott, Joseph Milner, and Henry Venn. The church of Christ furnishes no richer example of the marvellous power of divine grace. John Newton, the slave dealer, the blasphemer, through the regenerating influence of God's Holy Spirit, became the great evangelist and teacher, and one of the sweetest singers of the songs of Zion.

W. J. ARMITAGE.

St. Thomas' Rectory,
St. Catharines.

THE GREATNESS OF THE H BREWS.

"WHEN we try to say in what way the Hebrews were a 'great' people, we must use the term in an entirely different sense from that in which we employ it of the kindred nations. They were great simply in this—that they were the people through whom the true religion was revealed to men, and in whose lives and teachings it was illustrated for the saving and guiding of our race. Compared with the Phœnicians, their near neighbors, they were circumscribed and provincial. Of the business, and politics, and natural features and products of the great, far-stretching outside world, they, for many ages, learned almost entirely at second hand from the travelling merchants that passed along their borders. Of mechanical or constructive skill they had but little. Stately buildings were rare among them, and these were erected of materials drawn from Phœnician territory and under the superintendence of Phœnician architects. In

their most prosperous times they were poor as compared with the 'traffickers who were among the honorable of the earth,' and their meagre occasional foreign trade was done in Phœnician bottoms. A Tyrian chronicler, in referring to Israel and Judah, would think them worthy of mention only because they furnished slaves for their galleys and foreign plantations, and 'little dues of wheat and wine and oil' for their tables (Ezra iii. 7). But their very poverty and simplicity were the conditions of their elevation above, and deliverance from, the moral and religious conceptions and practices of the Canaanites. The introduction of foreign art (Isaiah ii. 16), as well as of foreign luxury, were symptoms and forerunners of decline in that which alone could make them strong and enduring."—*History, Prophecy, and the Monuments,* by J. F. McCurdy, Ph.D., LL.D.

FOR PARISH AND HOME.

IT IS GIVEN UNTO YOU.

To you it is given,
Though furies of sin
May rage round your heart's door,
Nay, e'en enter in.

Though Satan assail you
Wherever you go,
And bitter temptations
Your soul fill with woe,

To you it is given
God's myst'ries to know;
To you it is given
To drink of life's flow.

Even here you may have it—
The foretaste of heaven.
For Jesus hath said it,
To you it is given.

THOMAS C. GERRARD.

IMPORTANCE OF MISSIONS.

Is not the way in which we estimate the relative importance of things curiously interesting?

The nose of one horse gets some inches before the nose of another horse on Epsom Downs, and forthwith the fact is telegraphed over England, and even over the civilized world. Excitement reigns in the Punjab, and in Canada, not to speak of the ferment among all ranks in this country as to the great result. But the course—the onward progress and success of missions—what does society in general think about these?

I repeat, it is curiously interesting, the way in which we estimate the relative importance of things.—*English Exchange.*

WORK AND WAGE.

"What shall we have, therefore?"—Matt xix. 27.

"Whatsoever is right, that shall ye receive."—Matt. xx. 7.

Give me my work; I deem it best to do
The task allotted in great wisdom's page;
If but the work assigned I can achieve,
I ask no other wage.

I ask no wage; for thus to do Thy will
Doth bring my soul exceeding great reward;
For, if the work be pleasing in Thy sight,
'Tis all I ask, O Lord.

I ask no wage. The creatures of Thy hand
Toil on their tireless way from age to age,
And flood and flower and sea and star work on,
Nor ever ask a wage.

I ask no wage; for hireling is the heart
That looketh ever to the wages won;
Nay! in my Father's fields I fain would be
No hireling, but a son.

I ask no wage; since none rewardeth Thee,
Who doest good without or thanks or fee;
How can I ask for wage when my one hope
Is to grow like to Thee?

I ask no wage; yet, since love ruleth all,
The world, our life, and unknown spheres above,
Grant me Thy Spirit, that my soul may seek
No wages but Thy love.

—From the Bishop of Ripon's New Year's
Address to his Clergy.

THE PREACHING OF THE PRAYER BOOK.

WHAT a wonderful book it has been and is in its power to turn away the sweep of tempests or pacify their fury when they burst! It must needs be that offences come, and it were idle to hope for millennial peace till the fullness of the time. The earth must be full of the knowledge of the Lord, as the waters cover the sea, before the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatted together; and a little child shall lead them. What varieties of churchmanship Isaiah saw symbolized in the animal kingdom! What a blessed forecast was given him of the serene evening of the world when Ephraim shall cease to envy Judah and Judah to vex Ephraim! The little book of the "Dearly beloved brethren" will have much to do with the advent of that little child that shall lead the lion and the lamb, lead Peter and Paul and Barnabas, Arius and Athanasius, Anselm and Abelard, Aquinas and Scotus, the patriarchs of East and West, the Tiber and the Thames; for have we not seen and do we not abidingly feel the strange might of its voice invoking upon our turbulent hearts "the peace of God which passeth all understanding"? It neutralizes that cen-