The Jews in Palestine.

Mr. William Knighton writes to the remes:—"During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are fleeking back to the land of their forefathers in great numbers fom all the covinfathers in great numbers form all the countries in Europe. In Jorusalem and its neighborhood particularly every plot of ground for sale is engerly bought up by them. The Jews are a wealthy race. The Turks, who nominally govern their promised lead, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianchip of the great Powers der the guardianship of the great Powers of Europe? Would not many wealthy Obristians be ready to assist them in this matter if the leaders of the Jewish community undertook it with some degree of vigor? A Republic or a sacerdotal Gov-ernment might thus be established in Jernsalem, nominally under the Turks still, but really under the great Christian powers of Europe—a Government which might be of incalculable benefit to Palestine, in which scarcely a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources."

The Discipline of Little.

We are always misunderstanding the We are always minunderstanding the Lord's dealings, perhaps most in the very things that are best for us. We can understand that our life is a training and a preparation; but we, like foolish children, are too apt to think that the training should always how that it is training. We should always know that it is training. We an understand for example, that large possession should be a discipline; we can ace how good people might be who are rich; we know that the handling of much may develop power, self-restraint, the sense of obligation to care for others. A man may grow large and strong in the main may grow large and strong in the maing of many things as a steward of the Lord. But do we always see that the handling of ever so little, is also a discipline? that our straightened life is not merely a discipline of pain, but also one of power?—not merely of power to forego, but also of power to use?

The large displays of power attract our wonder and admiration; the vision is not wholly useless, else it would not be in the world. Yet the finer and less obtrusive masteries and achievements must be more useful, if we understand them; for the world and life are full of them. The struggles of a tiny plant to reach the light may be as full of epic solemnity as the movements of a Corliss engine. The unseen blush of a flower may have all the signific eance of a horizon glad with the smile of morning. That we can see only the larger, is not to our honor. We ought to have an ear for all music, and an eye for all beauty. But when the music is in our own life, and the beauty that of our own moving, it is a misfortune that we should be crushed in humiliation, when we ought to be full of satisfaction, that the sense of weakness should take hold of us in the moment of power.

Living a narrow and straitened life calls for more energy than is ordinarily put into large living. In large living there is room for waste; in narrow living there must be careful husbandry. The really admirable-sining is to get much from a little—to make a small income yield us the best results of a large one. In the strait place we are called to the most strangers evertion, and the strangers work strenuous exertion, and the strenuous work tells in the production of power. We know that careless ease says, "Little lives are nothing;" very likely it is so dreadfully mistaken that the seemingly large lives are really ineignificant. If the end is dis-cipline, if we live to grow, that life is rich-est which uses all the delicate muscles, all the reserves of force, all the latent capabil-

Using things is our chief earthly disci-pline. We only faintly perceive this se-cret of a material life; but when we have perceived it, we turn our mighty desire to the heavens and ask for much, that we may grow by using. It is our greatest mistake. Not because we could not handle much, that may he but it is not our concern—but because the handling of little is the better discipline. A mother who has reared a family in virtue, and unto honor, with a lit-tle, has achieved more in her selfhood than she could have done, had the same task come to her with affluence. Her work has been wider, deeper, harder, and because it has called for the last ounce of her power, it has been better for her.

" From comparative affluence to pover ty." So many have to look back upon that descent. It is hard to unlearn habits of profusion, hard to learn new habits of husprofusion, hard to learn new hants of nus-bandry. And yet it is a valuable disci-pline—perhaps just the most valuable. We are not born to swallow just so many sweet cups, and rejoice in just so many glad sunny days. We are at school here; and our business is to grow. The tasks saem hand, but they are wholesome. Too. seem hard, but they are wholesome. Los-ing things is not only a lesson in endurance; it sets us a harder task—the making of what we have go as far as possible. We shall enjoy it if we can see this matter as God sees it, and rejoice to know that our little conquests over want and difficulty are really large victories; and at the last we shall be glad that we were promoted to a higher class when we thought we were sent out of school altogether.—N. Y. Methodist.

Ir seems to me I fall short in everything. I am continually making rules and plans, and yet I keep to none with any degree of exactness. Nevertheless I see it is wall to water them; for though I never some up to what I propose, yet I always gain something; every fresh effort seems to put me a little forward.

This surest mark of true niety is to fill up the dation of our, own station with the utmost fidelity. The soul deveted to God finite no typessive burden in the opening of the present moment, which shows the order of His providence, and brings with it, to the soul resigned, both light and power either to ask or suffer.

Bomething About Bervia.

The netional religion of Servia is that of the Greek Church, but it is independent of the Patriarchate of Constantinople. The bishops are chosen by the Synod, and consecrated by the Servian Metropolitan, the Metropolitan himself being chosen by the Synod. The country is divided into four dioceses those of Belgrade, Schabatz, Negotin, and Ousheotza. There are several monasteries, the most interesting of which are those of Studeniza, built by the first Servian king, Nemandia, about the end of the twelfth, and Manassia, built by Lazarus in the fourteenth century. The government pays the archbishop, the bishops, and the recthe archbishop, the bishops, and the rectors; the other priests are remmerated for their services by the people. There is a special Ministry of National Education, and a law passed in the reign of the late Prince Michael obliges the government to supply and pay a qualified master for an elementary national school, to every community which declares itself prepared to send thirty boys as scholars, and provides at the same time a building suitable for a school. The population is about 1.300,000. The soil is very fertile and productive, but the greater part is uncultivated. The peasants are averse to manual labor, and rather than work, they employ itinerant laborers, who flock yearly to Servia in large numbers from the adjacent previnces of Albania and Macedonia. The principal of the service of large numbers from the adjacent provinces of Albania and Macedonia. The principal grain is maize, but hemp, flax, tobaco and cotton are also produced in large quantities. One striking peculiarity of the vegetation is the similarity of the wild flowers and weeds to those of England. Daisies, violets, spurge, oxlips, primroses, paneles, meadow saffron, forget-me-nots, cuckoo-flowers, yellow broom, elematis, honeysuckle, and dog-roses are to be met with everywhere.—Cassell's Family Magasine. gazine.

The meetings of the Week of Prayer in Berlin was larger this year than ever, fill-ing daily some of the great halls and other places of public entertainment. The Empress of Germany attended, and several Court preachers, as well as the city pactors, conducted the services.

Proc. E. B. Taylor said in a recent lecture on the Philosophy of Language," at the London Institution, "Should the extraordinary increase of English-speaking people continue at existing ratio, there will, in twenty years, be 860,000,000 of them as against 80,000,000 of French or German.

THE South-western Conference of Congregational churches, composed mostly of colored members, has held its fourth annual meeting in New Orleans. Of the thirteen churches in the Conference, eleven report 581 members; Sabbath-school scholars, All but four of the churches are free from debt.

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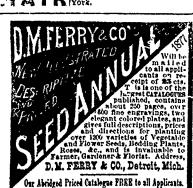
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Biforts will be made during the coming year to make the PRESETTERIAN increasingly attrective and useful to the large constituency it aims to represent. To this end the Editorial staff will be strengthened; a larger variety of Missionary In tolligence will be furnished by Dr Frasor, For-mosa; Rev. J. Fraser Campbell, and Rev. James Douglas India; and special papers are expected from the following gentlemen:—

Rev. Dr. Waters, St. John, N.B Rev. Prof. Bryos, M.A., Winnipog, Ma.
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Rev Alexander M'Kay, D.D. The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next; General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion daly examined.

We invite the cordisi co-operation of ministers. olders, and people generally to aid in extending the circulation of the Preservanian. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000; If each of our present subscribers will only send DEANOTHER NAME We shall at once reach 12,000; and then to get the remainder will be a compara-tively easy matter. Friends, help us in this par-

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Ministers and superintendents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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OPINIONS.

minion, Postal Laws, etc., etc

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