

**A new** An aged minister was lying ill. To a spelling friend, who visited him, he said, "I have found a new way of spelling disappointments. Substitute the letter H for D." "His appointments!" There is not a doubt of it. To the one who trustfully follows Him all that comes is "His appointment." "The Lord is my Shepherd." "He leadeth me." "In all thy ways acknowledge Him and He shall direct thy steps." "The very hairs of your head are all numbered." "All things work together for good to them that love Him."

"His appointments." True, some things that cross our pathway are the results of our own negligence or sin, but are not the very laws of nature and of God, that visit penalty for sin, His appointment, and a blessed appointment too, else men might run to all lengths in evil.

"Disappointments." The hopes blighted. The plans thwarted. The aims frustrated. What bitterness they sometimes give. Change the spelling and the bitter becomes sweet, the dark becomes light, for "His appointments," planned and executed in infinite love, are all for good. O for His teaching to spell rightly.

**Phillips Brooks** In the days when creeds are on Creeds, sometimes laughed at as "behind the times" by men who call themselves "advanced thinkers," it may not be amiss to listen to that strong earnest thinker, Phillips Brooks. He says:—"The man whose creed is the smallest, the most crude and colourless and flimsy, is called 'advanced,' while he whose beliefs are richest and most full of hope and liberty is called 'slow,' 'behind the times,' and other tardy names. The man who believes nothing with any energy, who masks the doctrines of our Lord's Gospel under negations, who evaporates them into a thin mist of speculation, who emasculates them of their energy by subtracting their vital forces, who has a cynical sneer for every effort of a stalwart faith—such a man is called an 'advanced thinker.' The cheerless iconoclasm which is forever unbuilding and breaking down the strong barriers erected in a former time parades before the world as 'free thought.' It is no advance, but inertia; no free thought, but dullard slavery, which leads a man into a state like that. Exactness, earnestness and precise fidelity to the truth of things are better than a limp negation, and make a man a true, free and advanced thinker."

**Methodist** The Methodist Church in Canada Missions. Numbers 252,000 communicants. They expended last year for foreign missions, in Japan \$21,278, and in China \$5,770, in all \$27,048. For work among the Indians of the North-West they expended \$48,000, among the Chinese in British Columbia \$5,000, and in French work, chiefly in connection with their French school at Cote St. Antoine, Montreal, \$8,676.

They have labored twenty years in Japan, and have nearly 2,000 communicants, 1,700 average attendance at public services and 1,450 children in Sunday schools. A memorial has already come from the Japan Conference asking for complete autonomy. It is stated that the whole tendency of the churches in Japan is towards absolute self-government. The question is a very delicate one with all churches when that stage in their mission fields is reached. It is difficult to adjust absolute self-government and any measure of financial dependence upon the home church.

**Death of** Twenty years ago, at the World's Dr. Schaff. Evangelical Alliance in New York in 1873, one pleasant ruddy face, with a halo of grey hairs keeping kindly guard over a slightly bald head, was conspicuous on the platform, and student eyes looked reverently, on at the mention of the name of Dr Phillip Schaff, who had been one of the chief promoters of that great gathering, and who has been for the last half century among the leaders of Theological scholarship and thought in America.

He was born at Coire, Switzerland, in 1819, and after a thorough early education, lectured, in 1842-3, in the University of Berlin, on Biblical Exegesis and Church History. Shortly afterward, he was called, at the early age of twenty five, to the Theological seminary at Mercersburg, Penn., U. S., where he taught and wrote for nearly twenty years. In 1863 he removed to New York. He taught Church History for a time both at Andover and Hartford. For many years he has been a professor in Union Seminary, New York, occupying different chairs, and latterly, that of Church History.

He is most widely known however as a writer. His Church History, Creeds of Christendom, Commentaries, &c., will long preserve his name. Perhaps the most important of all the works in which he has had a chief or prominent place, has been the revision of the Scriptures. To him is due in considerable measure, the share that the American Churches had in that work. He was President of the American Committee on Revision and head of the New Testament Department of the work.

He belonged to the liberal school of thought, and, while not in the most advanced wing, sympathized with his co-worker in Union Seminary, Dr. Briggs; and at the General Assembly in Washington, though growing frail, he might be seen at times on the platform with him, perhaps at once to hear more distinctly the proceedings, and to show his sympathy with his fellow professor and with what he conceived to be the cause of liberty.

His last public effort was to speak at the Parliament of Religions at Chicago in September. Returning home he began his lectures to his class, but was soon stricken with paralysis and in a few days passed to his rest.