

come to be realized that all our compatriots have claims upon us, and that we should no more withhold a helping hand from the French than from the English, Scotch, or Irish.

The increased liberality of the Church in ten years indicates what we may expect in the next ten. But progress in this age usually becomes more rapid as the years advance. The stride next decade will be longer and swifter than last. Hundreds will become thousands; thousands will mount to hundreds of thousands and to millions. It will bring rich blessing upon our Church if every one of her members can be brought to consecrate something worthy of the object to the diffusion of the Gospel at home and abroad. Where we have hitherto failed is not perhaps in the amount of individual gifts, but in the number of contributors. Very many thousands belonging to our congregations have yet to learn the very rudiments of liberality. It is this that weakens our Church in her noblest enterprises; it is this that leads to deficits in the treasury and crippling efforts at untimely and ungenerous retrenchment. Can we not in the coming years diffuse the blessed privilege and grace of giving so that all may participate in it? Every worshipper must be reached, so that this act of worship may not be neglected any more than praise or prayer, or hearing the Gospel. The widow's mite is very precious; the Church will welcome it as the MASTER welcomed it long ago; but the tens and hundreds and thousands of dollars are also welcome, and are expected from those who happily are not widows, and are not poor. It is to the number of contributors, not to the amounts contributed, that we wish to direct special attention. It is in the line of greatly increasing the number of contributors that we hope the Church will now move with earnestness and effect. The Lord has need of the thousand dollars from the rich man; but he has no less need of the one dollar each from one thousand poor men. It is most profitable to the piety, stability and prosperity of the Church that the base of our contributions should be widened three fold. Those who may be unwilling to give for Home Missions may give for Foreign Missions. Those who have no interest in the colleges may be willing to help the heathen. If a man once

learns to give for any worthy object he will soon learn to give for all.

It is no more wise or just for members and adherents of the Church to be ignored and neglected in the matter of giving than in the observance of any other ordinance of religion. You must no more do their *paying* for your neighbours than you would their *praying*. Do not help any one to "rob God." The work of teaching all their duty in this respect and leading them to do it, will, as a matter of course, fall chiefly upon our ministers. But they have seen such striking progress in the past that they may well be encouraged to try this much-needed reform.

Missionary Cabinet.

JOHN WICLIFFE.

OUR sketches have been illustrative of the spread of Christianity in different countries; but in the lapse of time the fine gold became dim. When Rome attained the highest point of her supremacy, true religion had almost disappeared from the earth. The hierarchy had become rich, sensual, and overbearing. Rite and ceremony had taken the place of worship. The Bible was a sealed book. Prayers were offered to dead saints. Homage was paid to pictures and images. Auricular confession became compulsory. The monastic system produced swarms of idle friars. Scholasticism took the place of orthodoxy. Works of supererogation, priestly absolution, and transubstantiation were insisted upon as authoritative dogmas. The inquisition was instituted for the extermination of heretics.

JOHN WICLIFFE was born in the Manorhouse of Wicliffe, Yorkshire, in the year 1324. His ancestors had lived there from the time of the Conquest. Little is known of his boyhood, excepting that he was remarkable for quick perception and a retentive memory. At the age of sixteen he was sent to Oxford, where there were then not fewer than 30,000 students. One of the professors of Merton College was Bradwardine, the first mathematician and astronomer of his day. Having been drawn to the study of the Bible, he embraced the doctrine of free grace and became as famous a theologian as he was a philosopher. From him young Wicliffe received the first germs of that faith for which he became conspic-