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HOPE

Hope, the artist, doth forbid
To ebb the walls in any room;
If in picture be half hid
Sometimes by November gloom.
Loving eyes can find them there,
Winsome, bright, and very fair,
Shining through the darkened air.

Hope, the poet, writes good things,
Never found in duller prose,
Prophecies of good he brings,
Truly, for this we know,
How along the unseen way
Birds make music, flowers are gay,
And the man takes heart to pray.

Hope, the singer, lifts his voice
Over and above the din,
Then the saddened ones rejoice,
Taking strength and comfort in
Voices there were, and bitter tears,
Vain regrets and shunning fears,
But they pass white, hope appears.

Hope, the angel, gently guides
Through the dark, for he can see
Out to where the stormy tides
And he leaps and quickens to
And, behold! the Father's face,
Full of tender strength and grace,
Smiles all dangers from the place!

Should the lesser blessings go,
Ere and wealth, success or friends,
Is the silence that shall know
How good Hope can make amends
He will ever faithful be,
Cheer, helpful, strong and free,
Therefore, bind him unto thee.

—Mervana Furningham.

SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

LXXXIX.

CYPRUS is the largest island in that portion of the Mediterranean called the Levant. In old times it was called Cholim, and it gives its name to Cyprus, which is found in great abundance in the mountains of the island.

It was a plain, straight-forward, unadorned, and unpretentious island, but it turned out to be the best appointment he had ever received. He lived at Paphos, on the western end of the island, a place notorious for its wickedness. Now, the Governor was a thoughtful man, much interested in religious questions, and a clever Jewish sorcerer called Bar-Jesus, who took to himself the name Elymas, it is said, gained a great influence over him by professing to have a deep knowledge of spiritual mysteries, and, as the Governor was very generous, it paid the sorcerer well to have him for his patron.

One day three men arrived in Paphos. The leader, a noble-looking man, was a native of Cyprus, his companion belonged to Cilicia, whose mountains could be seen northwards across the sea, and the third was a young man from Jerusalem, cousin to the leader. These men had come from Antioch, a famous city on the mainland, where the followers of Jesus were first called Christians, and they had been sent out by the church there as its first missionaries. There was something very remarkable about this, for we might have thought that they could not well be spared from their work in that important field. Yet, when they were at the busiest, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them."

The Christians at Antioch must have felt it a great trial to lose Barnabas, their old and tried counsellor, the influential, liberal-minded, and large-hearted leader, though whom their church had been consolidated and harmonised with that at Jerusalem, and by the same call, Saul, the eager and untiring teacher, who opened up the Scriptures and made them full of light from beginning to end. Perhaps when they first heard the news they looked at each other and said: "How can we spare two such men?" But the wants of the world were very great and so. Millions of souls were perishing without having heard that Gospel which had brought them salvation, and they dared not resist the call of the Holy Ghost. So they gathered together and solemnly, prayerfully, and hopefully sent these missionaries away.

They went straight to Cyprus, Barnabas, the leader, taking John Mark, his cousin, with him. Up to this time Saul had not taken a very prominent place in Christian work. He had been regarded with suspicion by many Christians in Jerusalem, and it was through the influence of Barnabas that he had been brought to Antioch. But Barnabas had taken the leading

place in the great work of evangelizing the world. When they set out on this missionary journey they are spoken of as Barnabas and Saul, but when they came back their places are reversed, and we read of Paul and Barnabas.

It was at Paphos that Saul came first to the front. They had preached in the city, and rumours of their strange doctrines reached the ears of the pro-consul. He, always eager and interested in such things, sent a message, summoning them to appear before him that he might learn from their own lips what they taught. He was deeply interested in hearing that God had sent His own Son into the world to die for sinners, that He had raised Him from the dead, and that He had sent them to preach to all men, everywhere, the forgiveness of sins, in the name of Jesus. But the Jewish sorcerer, Elymas, was very ill pleased with the words of his countrymen. The only Jesus he cared for was himself, and fearing that his influence would be destroyed, and his living lost, he tried all he could to undermine the influence of the preachers, and to turn away the pro-consul from the faith.

The perversity of this wicked wire-puller, trying to make the Gospel of none effect for selfish ends, so roused the indignation of Saul, that, filled with the Holy Ghost, he fastened his eyes on him, and said: "O, full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand."

Thus the heart of the pro-consul was the more prepared to listen earnestly to the message which they brought. The God of the Gospel is the God of judgment. His grace brings salvation to all men; but they that reject it fall into the "blackness of darkness." The old, old story of Jesus and His love was very new to that Roman. It was no philosophy like the wisdom of Grecian philosophers. It was no word-oration like the mysteries of Oriental sorcerers. It was no elaborate ritual, like the ceremonies of dignitaries of the East. It was a plain, straight-forward, unadorned, and unpretentious message. The burden of their testimony was always this: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

His mind was enlightened, and his heart was opened to receive the message. Thus was he born again, and his father in the faith, the God-appointed apostle of the Gentiles, filled with joy and gratitude at this seal which had now been placed on his ministry, called himself henceforth not Saul but Paul, adopting that Gentile form of his own name which the Roman pro-consul bore. It was a new and glorious birthday to the converted deputy. He was born from above, born of the Spirit, born of the Word, born to life everlasting, as was Saul of Tarsus, and in token of their eternal union in Christ Jesus, father and son were henceforth known by the same name. Thus we see that "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation."

SELF-SUPPORT IN MISSIONS.

THE way to self-support in the missions of the London Society, in China, was found by letting the churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favourite with them. The missionary told them they could have him if they would pay the whole of his salary, whereas they were then paying only about one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm, and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the churches, and soon six others had become self-supporting on the same basis. This is now the rule in the mission, and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.—Baptist Missionary.

You wish to assist the Publishers in extending the circulation of THE REVIEW. Our Special Offer to new subscribers indicates one way of helping us.

PRINCIPAL MACVICAR.

PRESBYTERIAN COLLEGE, MONTREAL.

THE following biographical sketch with accompanying portrait of the learned Principal of Presbyterian College, Montreal, which we reproduce from a recent issue of the London Christian will lend additional interest to the very striking and able paper on "Romanism in Quebec" from the MacVicar's pen in another column. Many of our readers, we doubt not, will be pleased to preserve this excellent portrait of one of the



REV. DONALD MACVICAR, D.D., LL.D.

widely known and most highly respected in the Presbyterian community of Quebec.

It was not, however, until the year 1868 that his great life work was set on him in the shape of an appointment by the Assembly as Professor of Logic in the Presbyterian College, Montreal. It is characteristic of the man that he had not only accepted such an office, but at the time it was made there were no students, no money, no building, and a college only in the charter. The call was from the Master, and he accepted in faith, and in like spirit his work was begun and continued for four years he was the only profes-

sor on the west side of the St. Lawrence. The library contains some of the most valuable theological works on the American continent. Its dining hall, lecture rooms, dormitories for seventy students, besides the Principal's residence and convocation hall (the gift of Mr. David Morrice), make up one of the best appointed and most desirable of modern college residences. The staff now consists of four professors and four lecturers, besides a classical and mathematical tutor resident in the buildings. One hundred and thirty students have passed from its halls into the ranks of the ministry.

There is a unique feature of this college, due to the keen foresight and Christian prudence of its Principal. It is triglot in character, lectures being given in Gaelic and French as well as in English, furnishing preachers for the large districts in Canada peopled almost exclusively by Scotch Celts, many of whom understand no English, and missionaries for the propagation of the Gospel amongst the millions and a quarter of French speaking Roman Catholics of the Dominion. To Dr. MacVicar is due very much of the eminent success achieved by the French evangelisation scheme of the Canadian Presbyterian Church. He it was who, by overtaking to the Presbytery of Montreal and to the Assembly, originated the work of training French and English speaking missionaries and ministers, and organized the existing aggressive evangelistic work which has not only conserved the true faith in many a district against the encroachments of Rome, but every year brings many of its devotees, priests as well as people, out of its darkness into the marvellous light of God—a work that which none is more noble or necessary in the province of Quebec, of whom Provincial Parliament it has been said that its action forms the measure of Britain's apostasy to Rome.

During six years that his late church, Coté street, was without a pastor, he acted as moderator of session, very frequently occupying the pulpit and steadily conducting the Bible-class. He was successful in holding the congregation together through a most trying period in its history, while the present magnificent edifice in Coté street was being erected. This entitled him to a small amount of additional salary and toll. He has long been a leading member of the School Board of Montreal, and is now chairman of it.

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work is well known, being used in both the provinces of Ontario and Quebec. In 1876 he lectured to the Ladies' Educational Association of Montreal on Logic, and in 1878 on Ethics. During the session of 1877, he was lecturer on Logic in McGill University. The University of McGill conferred upon him the degree of LL.D. some time after Knox College conferred on him the degree of D.D. in 1870, and in 1881 he was chosen Moderator of the General Assembly of the Presbyterian Church in Canada, an office for which his business tact and courtesy eminently qualified him. He has rendered many public services to his country as a writer, lecturer, and preacher, and has opened more than forty new churches, which is an evidence of the growth of Presbyterianism in Canada.

By successive Assemblies Dr. MacVicar has been appointed a delegate of the Canadian Church to the meetings of the General Alliance of Presbyterian Churches holding the Reformed faith, more familiarly known as the Pan-Presbyterian Council, in each of which he has taken a leading part. Those who had the privilege of attending the immense meeting held in Exeter Hall on Thursday evening, July 5th last, will not readily forget his wise and earnest words on the subject of the relation of rich and poor. As a theologian, while progressive, liberal, and abreast of the thought of the age, Dr. MacVicar has a sacred regard to the old landmarks and the supreme authority of God's word. On temperance and social questions his views are also clearly defined. He has had repeated calls away from his present post. One of these was from the South Church, Brooklyn, U. S. A., at a salary three times his college stipend, but he declined it. In 1860 he married Eleanor Goulding, of York, Ontario. His eldest son has nearly completed his theological course, and is about to go to China as a missionary.

Mission Work.

OUR CENTRAL INDIA MISSION.

MARSHALL ADDRESS TO MISS SINCLAIR AND MISS SCOTT.

As mentioned in our issue of last week, the Rev. Mr. Marshall, of the Gospel Auxiliaries of the W. Y. M. S., was read and presented to Miss Sinclair and Miss Scott, at Kingston, Nov. 9, on the occasion of their designation for Zenana work in connection with our Central India Mission. In response to a request from several quarters for its publication, we now give the address in full.

DEAR SISTERS IN CHRIST JESUS.—Having looked into your faces, having talked with you, having held you both by the hand, and above all, having heard your vital, hopeful, encouraging words last Saturday, we, the Presbyterian women of Guelph, desire to send a few words of greeting ere you leave your homes and our homes for the homes of our sisters in India.

We have taken you both into our hearts and homes, and your names will now be to us as the names of our own children, for are you not so—the children of our Church—the Church, the body of Christ, and God, our common Father? Let us then remind you, beloved sisters, that as your words of hope, joy and courage rang upon our ears, they sent gladness into our hearts. Miss Scott, your words of earnest desire for more self-consecration for all who love the Lord, your willingness to go and do your Master's bidding, and, Miss Sinclair, your loving reasons for going on the same errand—will long be remembered by us. The memory of the delightful time we spent with you in the basement of Chalmers' church, Guelph, will be one of the brightest spots in the history of our Missionary Association. One and all felt it to be a blessed privilege to have you with us even for the short time you had to stay. It was very gladdening to hear you, Miss Sinclair, say that the joy experienced at the meeting with us made up somewhat for your not being able to spend your last Sunday at your home, and that you would have gone "five times the distance to attend such a meeting." Is it not ever thus? We get as much as we give—yes, infinitely more, when working for our Master. Oh, that the members of our churches at large would rise to a realization of this truth, and give more liberally to the Lord of what He has given them, and that our young men and women would realize, as you have done, that there is nothing so satisfactory to the human heart as spending the energies of mind and body in the service of Christ.

We send you forth reminding you of some of the promises of our Father, and that His promises are measured by His faithfulness; but our realization of these promises, by our faith. Remember the promise to Joshua, as he was going to lead the Israelites over

Jordan. "I will be with thee, I will not fail thee, nor forsake thee. Only be thou strong and very courageous. The Lord shall not any man be able to stand before thee all the days of thy life." Is it not so that God stands between His people and danger? Not only does He clear up the way, making crooked places straight and rough places smooth, but He actually goes in to the way before them. He will do so for you. "My God shall supply all your need." Oh, beloved sisters, live by the day, look not back, only to be filled with gratitude for all the way you have been led—neither forward, only to be filled with joy at the glorious prospect beyond. Live with the eye of faith fixed upon the living, loving Saviour, and He will cause you to rejoice in your work for Him, which will assuredly prosper. "He is faithful who has promised." There is something for us to do, and we are glad. It is denied to a multitude of the host to go to heathen lands, to teach and speak of the love of Jesus, but we have our work to do. We must hold up your hands and encourage your hearts by our prayers, by our increased liberality and by our more hearty co-operation in the work of our Society.

This has been a glorious year in the missionary world. There has been held in London the Grand Missionary Council. Canada has been specially favoured in sending men and women out to China, with Hudson Taylor—that man of faith and prayer. We have sent missionaries from our Church to China Proper for the first time this year. We have heard from returned missionaries, and listened to the words of burning zeal from yourselves and Mr. McGillivray on the way to the foreign field. All these are an inspiration and we thank God and take courage.

Finally remember the words of Jesus. "All power is given unto me in heaven and earth," and "Lo! I am with you always, even unto the end of the earth." The Bible is full of promises for your encouragement: "Behold, I am with thee and will keep thee." "My grace is sufficient for thee: My strength is made perfect in weakness." "Trust in the Lord with all thine heart and lean not to thine own understanding." "In all thy ways acknowledge Him and He shall direct thy path." "All things work together for good to them that love God." Listen to this last one: "I will be with thee, I will not fail thee, nor forsake thee."

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MISSION NOTES.

BISHOP Wm. TAYLOR leaves America in the first week of December to resume his work in Africa; he will be accompanied by a number of new missionaries.

LATVILLA, one of the chiefs of Annetym, and always a good friend to the missionaries and their work, died on July 30, aged 74 years. His death occurred on the same island. A hint is being raised to plant a church over Latvilla's grave.