

doubted, and his learning and attainments will secure a prominent position among our most distinguished men. Besides, he has a wonderful power of attraction. Why, the Galatians loved him with such intense devotion that, if it had been possible, they would have plucked out their own eyes and given them to him."

"If Paul is such a great man," said F., "it is a pity that he has not a juster appreciation of his abilities. He said himself, when at Corinth, that he came among them 'in weakness and in fear and in much trembling.'"

"Paul's peculiar talent," said G., "seems to consist in writing well. His letters are weighty and powerful, but"—here the speaker's manner was sarcastic, "his bodily presence is weak, and his speech contemptible."

This attack upon Paul irritated his friends, and angry words might have followed, had not H., a pale, sad looking man, commenced speaking.

"Brethren," said he, "if our Master had seen fit to afflict you with the terrible evils that have befallen me, you would have seen the need of a minister who can 'bind up the broken hearted.' Such a one is Barnabas, who is eminently a 'son of consolation.' Let him be our minister."

"Barnabas," said K., "is a lovely Christian, and well qualified to comfort the afflicted, but I doubt whether, in other respects, he is equal to any of the candidates already named."

"I came here as a listener," said L., "but you will allow me to make one remark. It seems to me that you expect every possible perfection to cluster around your chosen candidate. Can such a man be found?"

"I think I have such a one in view," said M. "It is not necessary for me to name him; enough for me to say he is the 'brother whose praise is in the Gospel throughout all the churches.'"

As they were about to discuss the merits of the nameless candidate, a gentle knock was heard, and to the surprise of all, Paul himself entered.

"My brethren," said Paul, "you know that for a time I had 'the care of all the churches,' and I find that our Master has not given to any one minister every diversity of spiritual gift, but has distributed his gifts as he saw necessary for 'the edifying of the body of Christ.'"

"You will not, therefore, find perfection, but having chosen a minister, receive him as from the Lord, and 'esteem him very highly in love for his work's sake.' Like Epaphras, 'labor fervently for him in your prayers, that he may stand perfect and complete in all the will of God.' Pursue this course, and you will no longer say, 'I am of Paul, and I of Apollos, and I of Cephas,' but, 'We are all of Christ.'"

The name of the successful candidate is not recorded, but the legend stated that

Paul's advice was followed, and the Church became eminently prosperous.

"And they continued steadfastly in the Apostle's doctrine and fellowship, and breaking of bread and in prayers." "The Lord added to the church daily such should be saved."—*Selected.*

ENTERING INTO JOY.—The day of account will be something more than a day of joy, for it will be a day of triumph, to those who have faithfully laboured. Amid discouragement and many reproaches have wrought; and sometimes they have been tempted to quit a service which seemed to bring them so little gain, and the present promise of so small reward. Still they have wrought humbly on in the faith of him who they have sought dutifully to serve, and the Lord appears their triumph will be complete. Archbishop Leighton employs the following beautiful language: "It is but a little while we can receive here, some drops of that enter into us; but there we shall enter into joy, as vessels put into a sea of happiness. Happy are they who having faithfully laboured for the ascended Master, and having abundantly trusted in his worthy name, shall last triumphantly enter into the joy of the Lord!"—*Boston Recorder.*

As a sample of the changes in the English exchange gives the following; "In the year 700 the Lord's Prayer commenced, 'Ure Fader thie are in heifnas;' in 800, 'Thee ure fadder the heofun;' in 1100 rendered, 'Fader thou art in heaven, bla;' in 1300, 'Ure Fader in heaven;' in 1500, 'Fader our in heaven;' and in 1537, 'father who art in heaven.'"

### Notices.

NEW SUBSCRIBERS.—We have to acknowledge, with thanks, the receipt of fifty new names to our Halifax subscription, secured through the exertions of the indefatigable pastor of St. Matthew's. We may say that a larger edition than usual has been printed this month, so that those whose names have not yet reached us, may be supplied from the beginning of the year. Remember the adage—"first come first served."

TO CORRESPONDENTS.—Articles intended for insertion in the *Record* should be in the hands of the Editor by the 20th of the month previous to publication, otherwise they will be necessarily held over till the succeeding issue. Items, or notices, however, will be received as late as the 1st of the month.

CREDIT.—Several articles in last number were accidentally left uncredited. "Pay Church Dues" was taken from a volume of American Tracts; "Notes of a Tour to the West," from the *Canada Freeman*; "Ode on 'Rest,'" from *Good Words*; and "To Collectors," from *U. P. Recorder*.