

void of offence, and that you are thus able to meet him frankly and fearlessly. He may say that he is only a minute late. Well, with 500 persons that amounts to 8 hours and 20 minutes, and with 1,000 persons to 16 hours and 40 minutes! Your example will have very much to do with this matter. Example descends. Peasants imitate princes and nobles, but the reverse is not true. So people imitate their minister in regard to punctuality, yes, and with respect to weightier matters such as spirituality of mind, missionary zeal, liberality, fidelity to all the appointments of the General Assembly and the schemes of the Church. If the minister is grasping and constantly looking after himself, it is not difficult for him to teach his people to do the same. If he only thinks and speaks a little once a year about missions and the general work of the church he will find it easy to have his people agree with him on these matters, and you can see the results at the end of each year in the Assembly's Statistical tables. But I am speaking now of punctuality. Keep all your pastoral and preaching appointments with the utmost fidelity. The Lord rewards, and his people usually reward, self-sacrifice and fidelity, but you know what he says of those who draw back. You have heard how good old Dr. Lyman Beecher drove for many miles through a terrible snow storm and preached to one man and that one man was converted and became a minister of Christ and did good service in the Church of God. Not long ago, I drove eight miles through a cold pelting rain to preach to about a dozen persons, I know not with what results; but I shall never forget that a frail and aged woman walked a considerable distance to form one of that little company. And when I returned again to the same place hundreds assembled to hear the word of life, so that many were unable to find even standing room in the church. Every appointment in the Lord's service is worth keeping, and keeping punctually.

7. *Management of peculiar people.*—I am afraid you will not regard this a trifle, or find it to be such, and yet it is as compared with your great work of saving souls and edifying the saints. Spurgeon thinks that some of the offspring of Achan must have escaped the awful destruction by which he was overtaken because his legitimate descendants—"troublers of Israel"—are still in the church. Probably none of you after a few years of ministerial experience will feel inclined to brand Mr. Spurgeon with heresy for the expression of this opinion. You may be able to concur with him.

How to manage them? That is the question, and I have not time to answer it, but they are a subject of study which is likely to be sufficiently kept before your minds. Letters respecting them often come to me from ministers, and even they themselves sometimes favour me in this respect, so that some day I may have sufficient data to warrant an entire discourse for their benefit. Yet, believe me, there is great danger in making much of them. That is what most of them desire above all things—to be kept before the minister, and before the church, and before the public in any form.

Monday Lectures.

I. On Monday, December 12th, Professor Campbell occupied the hour with a description of the Hittite inscriptions found at Hamath in Syria, and with the story of their decipherment by means of the Mexican hieroglyphics and the Cypriote and Corean alphabets. Illustrating the phonetic values of the Mexican characters, he shewed the similarity of many of them to the Hittite forms, and the correspondence of the phonetic values of the Mexican to those of the Cypriote and Corean. Of the five Hamathite inscriptions three are votive tablets to Syrian gods, of no great historical value, but belonging, like the other two, to the time when Pisisir was the head of the Hittite empire at Carchemish. The fourth inscription gives an account of the expedition of Khintul, king of Hamath, against a Hittite chief named Caba, who had invaded the territory of the king of Chalcis, an ally of Khintul. Caba was taken by Khintul and sacrificed to Baal. The fifth inscription was the alliance of Khintul with Rezin, king of Damascus, and Pekah of Israel, and is thus the most valuable of the Hamathite monuments.

Afterwards Prof. Campbell exhibited the missing link between the Hamathite and Aztec inscriptions in the Mound Builder tablet from Davenport, Java, which is written in cursive Hittite characters easily decipherable. Its language is that of the Aztec-Sonora family of Mexico, and it records the sacrifice of three persons, a man, a woman, and a child whose names are given to a god named Caal.

The route of the Hittites from the east was by the south of the Caspian, the Puri-jaub, Chinese Tartary, Southern Siberia, and thence by North-eastern Siberia on the one hand or by Corea and Japan on the other to America. They are the great link between the old world and the new.

II. On Monday, December 19th, Rev. J. Scrimger, M.A., spoke on "Pastoral Visiting."

For various reasons it is an exceedingly important part of every minister's work. It may be divided into four classes:—

I. The visiting of the sick, aged, and infirm. Such cases should be visited frequently. They are deprived of public religious ordinances, and from their circumstances, are peculiarly open to receive religious impressions. These visits should always be made devotional in their character.

II. The visiting of special cases, such as absentees from church, and those negligent of public worship, dilatory or inefficient workers, inconsistent professors, especially those who are in danger of giving scandal and so becoming subjects for discipline, and the young who are unduly delaying a Christian profession. In most of these cases a private interview is desirable, and