

(literally) musical vibrations'—translated, "to rejoice." The translators didn't dare to translate the words as they are in Hebrew! God who knows that light and sound are akin inspired the ancient prophets to use the Hebrew word for light, which was also the Hebrew word for sound. "The heavens declare—sound forth—the glory of God." "Day uttereth speech to day; and night converseth with night." Why, that is light talking. Of course it is; light does talk. God is in the midst of a great orchestra. People say the Bible is not a scientific Book! Why, every time a scientific discovery is made the Bible is found to be fully abreast of science.

#### GOD'S ETERNAL BOOK.

And now to conclude. In the 5th chapter of Revelation we read: "I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. . . . And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look therein." Mr friends, that is the Book these people toss to and fro; that is the Book with which they play battledore and shuttlecock—God's eternal Book, on which there is not a man worthy to look. Why, it is a mercy that God has concealed the glory of this Book; for otherwise it would have dazzled us like intense light at noonday, and we could not have taken it in our hands. Who was found worthy to open the Book? There was a Lamb, as it had been slain, but now living; and He took the Book. He was at once a Lion—the Lion of the tribe of Juda—and a Lamb. Why this composite character? The lion is the king of beasts and represents majesty; the lamb was for sacrifice and represents atonement. We have here the King and Priest. And why was the King and Priest found worthy to open the Book? Because two thoughts run through the Bible—a Kingdom linked to Adam, lost in sin, to be restored in Christ; and a Priesthood, which necessitates a priest and a victim. And the One who takes that Book and unlooses its seals must be the King and Priest. But notice: He hath made us kings and priests unto God, having redeemed us with his blood. It is when we touch the seals with the blood that they dissolve, and the marvels of this marvellous Book come to be known unto us. If you will let the "higher critics" alone, and give yourselves up to look into the mysteries of that Book, reading it through the Kingship and Priesthood of Christ, and through your own prospective priesthood and kingship with Him, your love and adoring homage and reverence will grow with every hour.

#### EXPOSING A SLANDER.

The following example of how an ex-premier can slander missionaries is equally instructive as is the complete vindication by which it is succeeded. Says Sir George Dibbs:—"Levuka was to be the capital of Fiji. Some missionaries, knowing this, bought up all the land beforehand, in expectation of a handsome profit. When the Imperial Government wanted it for the city they would not sell except at an exorbitant figure. Then that cove—what was his name?—oh! yes, Sir Arthur Gordon—proclaimed the capital at Suva, and euchred them. Levuka would have been the better place. But the Imperial authorities could not stand this sort of thing. Now the missionaries are sorry that they were so infernally greedy."

To this Rev. Frederick Langham replies:—"1. That when the land referred to was bought, it was not known that Levuka was to be the capital. 2. That all the land in Levuka was not bought. 3. That no missionary bought any portion of the land. 4. That the land now owned by the Wesleyan Missionary Society came into its possession after the Imperial Government had refused to annex Fiji. 5. That no application was made to purchase land from the Wesleyan Mission by the Fiji Government till twelve or eighteen months after Suva had been gazetted the capital of Fiji, and that the Wesleyan Mission did not 'refuse to sell except at an exorbitant figure.' Therefore, Sir A. Gordon did not 'euchre them,' i.e., the missionaries. 6. Sir A. Gordon, in reply to a similar report to that now circulated by Sir G. Dibbs, wrote to the Wesleyan Mission Office, Sydney, on 13th August, 1880, as follows.—'There are many reasons, I think, against Levuka being the capital of Fiji, but most certainly our removal to Suva will not be

due to a refusal by the mission of sites for Government buildings.' From the above I think it must be clear that the missionaries were not 'infernally greedy,' as Sir George says they were; and, therefore, that they cannot now be sorry that they were so."

#### SERVICE FOR ALL.

Church services have been described as a one man business; but, in reality, this is not the case. In the service of praise, at least, all who desire can take part. If there be a congregation where the minister does everything, even to "lighting up" and ringing the bell, that congregation is badly constituted for the good of the minister and of the people. If any minister or adherent is simply receptive, he misconceives the end of church attendance. We live under a law that cannot be broken with impunity. God has imposed the law in question, viz., that we get in order to give out. Good received is not for the sole benefit of any individual. If any one keep everything to himself, he will soon become poor, stunted and miserable. Individuals have different gifts, but each is expected to use the talent or talents entrusted to him for the general good. A few Church workers are salaried, but the majority work gratuitously. In the latter class may be ranked Sabbath-school teachers, collectors, district visitors, members of choirs, members of philanthropic societies, bazaar promoters; as also those who have the care of the temporalities and the spiritual work of the Church. Work of this sort takes time and energy and calls for self-denial, and those who do so work are worthy of all encouragement and recognition from the congregation. These duties are often irksome, and those who do them feel discouraged sometimes. But all such work done from right motives has its reward. If it is a law that we must give as well as get, there is a sure blessedness attached to the giving. Such work adds to our knowledge of the condition, the hopes, the fears and difficulties of our fellows. It sets us on our guard in respect to our daily conduct. When baffled and unsuccessful, it throws us back on the strength of God. It creates a sympathy with other like workers. It gives a direct interest in the progress of Christ's kingdom. Such work shall not lose its reward, but be duly appraised in due time.

#### ALL WANTED OFFICE.

BY REV. C. H. WETHERBE.

Rev. A. J. Diaz, the Cuban apostle, tells the following suggestive story: "My people are of a peculiarly jealous nature. If one of them is selected to perform a duty they think that he is in better favor than the rest and are accordingly much hurt. This was the difficulty which confronted me when I found it necessary for me to select the seven deacons to aid in carrying on the church. I studied the problem over for some time and at last hit upon a plan which I thought would work satisfactorily. One Thursday evening, at the close of the services, I announced that the next Sunday we would select the deacons and that the sermon would be on the duties of the deacons. That Sunday every member was present and the church was crowded. I told them that it was the duty of the deacons when they were notified of a case of smallpox to go immediately and attend to it; the same if it were a case of cholera, or in any epidemic, they must be the first to be present and offer aid and the last to come away, that they were to have their Testaments with them always and were to make a conversion whenever the opportunity presented itself. After presenting the case in as serious a light as possible, I requested those who felt courageous enough to assume the responsibilities of the position to stand up. I knew it would be useless to attempt to make any selections, so I said to them, Go ahead; you are all deacons.' Now they all carry their New Testaments around with them and telling, whenever they have a chance, of the religion of Christ. Thus you see we have a whole congregation of workers." What a good thing it would be if all the Christian churches in this country were composed of members who wanted office so badly that they would work like those Cuban Christians. But many more want to be deacons just for the official prominence and glory, having but little regard for the work which the office demands. Let us fill our office with energetic work.