

EYE TO EYE.

Such is the translation of the Hebrew ayin b'ayin in Isaiah lii. 8, as given both in the Authorized and Revised Versions. The English expression is always used by us in the sense of different persons having the same views on the same question. For example, when we say: "They do not see eye to eye on that matter," we mean simply that they have different opinions regarding it.

The original words above quoted, are translated "face to face," both in the Authorized and the Revised Versions, in Numbers xiv. 14, where it is said: "Thou, Lord, art seen face to face." The latter gives in the margin, "eye to eye." Of course, it would be ridiculous to give the expression here the sense in which, as I have already said, we always use it.

I shall not, however, in this article, discuss what ayin b'ayin properly means. Instead of that, I shall give simply two curious translations of it in other languages than the English. In Isaiah lii. 8, in Martin's Bible (French), we thus read: "They shall see with their two eyes how the Lord shall lead back Zion." In Luther's Bible (German), we thus read: "For one shall see it with eyes, when the Lord turns back Zion."

Woodbridge, Ont.

T. F.

REV. R. M. THORNTON, B.A.

In view of his approaching visit to this country, which, we understand, will take place early this month, the following notice of the career and work of the Rev. R.M. Thornton, B.A., since he left Canada, will be interesting to his old friends, and show that Canadians anywhere are able to give a good account of themselves. After four years' labour in Knox church, Montreal, during which time he had the pleasure of seeing a debt of \$10,000.00 provided for, he received and accepted a unanimous call to the Welpark Free Church, Glasgow, and entered on the charge in December, 1874, being introduced by his father-in-law, the Rev. Dr. Robert Buchanan, at that time one of the most prominent leaders in the Free Church of Scotland. His work in Glasgow was characterized by a forward movement among the young people, and halls for Sunday-school and Bible-class work were erected at a cost of £2,700. The Presbytery of Glasgow appointed him Convener of its Foreign Mission Committee, and it was he who originated the great annual missionary meetings, which were held in the largest hall in the city, proved remarkably successful, and afterwards became recognized institutions. In 1881 Mr. Thornton was one of two deputies appointed by the Free Church of Scotland to visit and report upon her mission stations in South Africa, and on his return was mainly instrumental in raising close upon £10,000 for new mission buildings in Cape Colony and Natal. After eight and a half years' labour in Glasgow, he accepted an invitation to the church at Camden-road, London, and began his labours in 1883. The debt of £2,000 has been paid off during his ministry. In the Presbyterian Church of England he has already rendered good service. The Presbytery of London (North) appointed him Convener of its Foreign Mission Committee and one of his early acts was to make arrangements for the visitation of every church in the Presbytery by Foreign Mission deputies. This was followed by the establishment of a great annual meeting for Presbyterian missions, held in May, when Exeter Hall is filled to its utmost capacity. The substantial advance in the missionary revenue from the London churches, has, in a great degree, been due to the work of this committee. He is also Convener of the North London Presbytery's Temperance Committee, and as such founded the "Ministers' and Office-bearers' Total Abstinence Society," which has recently led to the formation of a "Total Abstinence Society" for the whole Presbyterian Church of England.

BRANTFORD LADIES' COLLEGE.

The closing exercises of this oldest and most successful Presbyterian Ladies' College in the Dominion, were held in Knox church on the evening of June 27th and succeeding evenings. Special interest was given to the occasion by the meeting of the General Assembly in Brantford, by which commissioners had ample opportunity to visit and inspect the college, and become personally acquainted with its administration and working. On Thursday evening, with Dr. Cochrane, the Governor of the college in the chair, the usual elocutionary readings and concert were given in the lecture-room of the college, which was crowded to the door. All the exercises indicated a high degree of efficiency and success. The Baccalaureate sermon was preached by Rev. Dr. Cochrane from Ps. xlv. 13: "The king's daughter is all glorious within," and was listened to by a very large congregation. On Monday evening the annual concert was held in Wickliffe Hall, when a brilliant musical programme was successfully carried out by pupils of the college. The exercises of the closing evening were held in Zion church, when diplomas, medals and prizes were presented to successful pupils, and addresses given by several well-known gentlemen. The college has been largely attended during the year by daughters of our ministers and elders, among the graduates and honour students being daughters of the Rev. Dr. Fraser, Hamilton; Rev. A. Smith, Niagara-on-the-lake; Rev. Geo. Sutherland, Fingal; Rev. Ed. Cockburn, Paris; Rev. R. D. Fraser, Bowmanville; Rev. John Macnabb, Lucknow; Rev. Allan Findlay, Barrie, and others.

We are very sorry to record that the United States Government still stands aloof from the efforts to stop traffic in fire arms and liquor in the New Hebrides and the Pacific Islands generally. For many years the British Government has been ardently striving to induce other Governments to agree to the suppression of this deadly trade. Germany and France have agreed, the United States still holds aloof. The Government of the great Republic has had the courage to enter into a treaty with Russia for giving up alleged criminals but not to stop the trade in fire arms and rum among savages.

We observe with satisfaction that the Press as a whole, both secular and religious, comes to the conclusion to let the case of Rev. Prof. Campbell alone while it is in the hands of the Montreal Presbytery. No one need fear that this matter will not be dealt with by the Presbytery to which it is referred and to which it now belongs with the utmost fairness towards Prof. Campbell, and with a due sense of the service he has rendered to the Church, and at the same time with unswerving fidelity to the truth as it is and has been held by our Church. The Press in its place is highly useful, but it is not adapted to and cannot discharge the duties of a church court.

An attempt has been made in the Presbytery of New York by Prof. Brown to defeat if possible the action of the late General Assembly in the case of the Rev. Dr. Briggs, by the presentation to the Presbytery of a memorial to next year's Assembly, arraigning the action of the last one as unconstitutional, and of a motion to defer for the present, entering on the minutes of the Presbytery, the judgment of the last Assembly in Dr. Briggs' case. The latter action would appear to be contempt of court. In civil procedure very summary action would be taken in an inferior court should venture to trifle with the judgment of a superior court. Dr. S. D. Alexander, the Stated Clerk, has, however, reported to the Presbytery the action of the General Assembly and read it, which of necessity puts it in the minutes without a motion being made. At the next meeting to accomplish this purpose, the Professor will have to move to expunge it. It will be seen if he will take this course, and should he and the Presbytery agree to it, it will in time be seen what the Assembly will do.

Christian Endeavor.

HOW TO MEET TROUBLE.

REV. W. S. M'TAVISH, B.D., ST. GEORGE

JULY 9.—Acts 16: 23-25; 11 Cor. 7: 3-7.

If a Stoic were asked how he would meet trouble he would probably reply, "I would meet it with stolid indifference." If a libertine were asked the same question he would, perhaps, answer, "I would try to drown it in dissipation and forgetfulness." If Paul had been asked as to the best method of meeting trouble, he would, probably, have said, "I would meet it cheerfully and with implicit confidence in God." That such would have been his answer his conduct would lead us to conclude.

At the time to which the text in Acts refers he and his companion, Silas, were in trouble. For the highly commendable act of casting an evil spirit out of a damsel at Philippi he and Silas were arrested and scourged with the flagellum—a most excruciating torture. Then, while their wounds were still smarting and bleeding, they were cast into a foul, gloomy, damp, unwholesome prison, and there their feet were made fast in the stocks—"bitter, hard and cruel irons." One can scarcely conceive of a situation more annoying, more exasperating or more trying.

1. They met their trouble cheerfully. At the midnight hour—a strange hour for a prayer meeting—they caused the walls of that gloomy prison to resound with a song of thanksgiving. Nor was this a simulated cheerfulness. They were not like a boy who whistles in a graveyard to keep his courage up. Their songs were the true expression of the feelings of their hearts. They really felt that they had much to be thankful for. They rejoiced that they were counted worthy to suffer for his name (Acts 5:41; Matt. 5: 10-12). His was theirs, God was theirs, and Christ, according to His promise, was with them (Matt. 28:20).

"Loud they sang the Psalms of David, They the Christians and enslaved, Sang of Israel's victory; Sang of Zion bright and free. In that hour when night is calmest Sang they from the Hebrew Psalmist."

2. They met their trouble confidently. They hung the rope around the colling-pin and waited. As they were suffering according to the will of God, they committed the keeping of their souls to Him (1. Pet. 4:19). They knew that all things were working together for their good (Rom. 8:28). Though they could not, perhaps, understand the design of God in this matter, yet they knew that whatever the outward appearance might be, the design itself was gracious. They believed they were immortal till their work was done. They were satisfied that however furiously their persecutors might rage, however well devised might be the schemes their enemies had laid, however determinedly the masters of the Philippian damsel might plan their ruin, yet God was over all, and He could make even the wrath of man to praise Him. So their confidence converted the prison into a palace.

3. They met their trouble hopefully. "Their prison walls could not control the light, the freedom of the soul." They could not then foresee what the issue might be, yet they did know that whatever the result, it would be well with them. If life should be spared, they cherished the hope of yet serving God, and of bringing light and gladness into the regions of darkness and sorrow which surrounded them. If death were to be their lot, they were buoyed up with the hope of being soon with Jesus Christ in glory. And so, what may have seemed to others like a gate of death and mouth of hell was by them changed into a door of heaven and avenue of paradise.

The concert given last Tuesday evening under the auspices of the Toronto College of Music, at the head of which is Mr. Torrington, was largely attended. The interest was well sustained to its close. During an interval in the music, Wm. Mulock, Esq., M. P., made a brief address, commending the College and its work. He also distributed medals and diplomas to the successful competitors in the examinations held in the various departments of music taught in the College.

cottage 53, Melbourne Road, because the life was in her; she must needs give light to those around. She had so long forgotten self, that in her mind it had ceased to exist. And through the gate of suffering and self-obliteration she had passed to that land where only other souls are seen, and all the better seen and understood, because of the tears that had washed away the dust of earth from her eyes, and made them only the more tender the more loving when depths of sin and woe were revealed.

Auntie, for so we all called her, had a way of praying that drew the prodigal back to the father's house. He "came to himself," with a shame of self-recognition under the influence of those prayers, which seemed to press right upward to the throne. She had a certainty that none of those for whom the prayer of faith was offered, could be lost. "How could it be," she said, "if we believe His Word, who is faithful and true? He desireth not the death of a sinner." It was impossible to dim her faith; she would believe His Word before the most logical of creeds. She just laid hold of the Divine promises and carried them with her to the throne, saying, "He is faithful who promised." And the Lord hearkened and heard.

There was one man in our village for whom all hope seemed over. So often he had tried, so often failed. "The Lord has given him up," said an old neighbour to Auntie. "I have told him that I have no hope." "It is an awful thing to have the secret decrees of the Almighty revealed to thee, neighbour," she answered. "He has not declared them to me yet, and I am praying." So she still called the poor lad in; watched over him; cheered him.

"The Shepherd is out on the mountain seeking the lost one," she said, "and I would that He might find him in my house." And so it was, the night came when he turned to her and said, "Auntie, stop your prayers for me, I can get no rest night or day for the thought of them." And she answered, "Aye, lad, the Lord is very good, for I have asked that no resting place may be found for the sole of thy foot, until thou wilt find His peace." And one day there was rejoicing in the Kingdom of Heaven, and the angels struck their harps to a louder strain, for the lost was found.

There was a little dubious talk in the village, for the elder sons did not exactly like the arrangement of things, but Auntie and her lad did not hear the murmuring because of the harping of the angels, and she knew that the Father would speak to them by-and-by when the feast of welcome was fully prepared.

It was always thus. Melbourne Road was a sheltering place for lost lambs. It was there that poor Alice Shields fled from the wolves, torn and bleeding, forsaken and betrayed. People said that she should not be taken in; for had she not brought disgrace on the Squire's name, and made the fine young heir, who was sowing his wild oats, poor fellow, a renewed grief to them? But Auntie took her in, and went with her to the Saviour's feet, and knelt beside her, behind Him weeping. "He is so full of loving kindness," she said; "think on it, He receives two such sinners as we are, Alice, surely we will love Him much." Her smile was just touched with sadness when she heard that the young Squire was an honored guest in the homes of those who would fain have had her close her door on Alice. For, alas, he found so little to weep for, that he never knelt at those blessed feet, worn with earth's journey; weeping in contrite shame.

And so the years go on and Auntie is still with us, growing more Christlike every day. And we know that one day in a moment she shall be changed, and we will lose her, but she shall be satisfied when she awakes with His likeness. Now, Central India, Feb. 10.

Evil springs up, and flowers, and bears no seed, and feeds the green earth with its swift decay, leaving it richer for the growth of truth.—Lowell.