

ler sections. St. Paul's Epistles were divided into lessons or chapters, about 396. The Acts and the General Epistles, by Euthalius, a Bishop of Egypt (A. D., 458) who extended his division into verses. St. Jerome (A. D., 392-420) is said to have introduced stops. Our modern chapters are the innovation of Cardinal Hugo (A. D., 1240) and our verses were introduced by Robert Stephen in his Greek Testament in 1557. Some of these divisions are very unfortunate.

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### SPURGEON ON BEECHER.

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H. W. Beecher, recently treated his congregation to a statement of his religious belief. With the statement before us we find it hard to understand what he really does believe, but should hesitate to send an inquirer after the way of salvation to his study, or his summer retreat. In view of his professed opinions Mr. Beecher's declining influence can scarcely be regretted. An account of an interview had with him by a Baptist minister, formerly a student of Spurgeon, as given in the *Canadian Baptist*, is worth reading. The minister says: "After service I, with others, went up to shake hands with him, and introduced myself as a Baptist minister and one of Mr. Spurgeon's students. As soon as I mentioned Mr. Spurgeon's name, he said: 'O, yes! Well, I admire Mr. Spurgeon's spirit, but he is no theologian. He clings too much to the old theology; as, indeed, too many others do.' Remembering Mr. Spurgeon's words in reference to Mr. Beecher on the day I said good-bye, nine years

ago, and feeling that the opportunity was too good to be lost, I said: 'Would you like to know Mr. Spurgeon's opinion of you? He spoke of you the last time I saw him before returning to Canada.' 'Yes,' said he. In speaking of you he said: 'What a wonderful fellow Beecher is. He is a philosopher'; and then, with a most expressive shrug of the shoulders, he added; 'but as a theologian he is nowhere.' I may have been bold, but it was deserved."—*Scl.*

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### THE WORK OF THE LAITY.

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THE Laity have their part, and a most important part, in the constitution and work of the Church. The whole body of the Faithful vastly outnumbers the aggregate of the Clergy; and the official Priesthood have no *raison d'être* if there were no "Kingdom of priests" in which and for which they must exercise their functions. Thus every lay member of the Church has by Baptismal Birthright a personal, direct interest in the holy work of Salvation; first and chiefly "working out" his own, and next in working for that of others. By private Prayer; by participation in the worship of the sanctuary; by a frequent reception of The Blessed Sacrament; by precept and practice in the home, in business, in social relations, and in civil affairs; by love unfeigned; by alms-giving and works of mercy; by combination among themselves under their Pastors for Christian work; by hearty co-operation with the Clergy, and generous strengthening of their hands; and all in subordination to them as the spiritual authority ordained of God;