

and he was sure Cleronomos did not expect impossibilities. So he was spending his strength on getting himself and hands ready to receive his master in a fitting manner. In fact he was so occupied in keeping watch for the first sign of the coming that he could not attend to ordinary business. But that was a matter of no great importance, as Cleronomos would soon come, and when he took things into his own hand they would immediately be reduced to order." In a word he hoped and cared for nothing except the coming of his Lord which he was expecting every hour.

Thus Phoboumenos and all his hands were kept in a constant flutter of excitement by idle talk, and could neither work nor sleep, partly from fear and partly for very joy at the thought of their master's return and the pleasure that both he and they would experience when they met.

With Gregoron it was quite different. Every morning he went quietly about his work, bestowing the greatest care on every detail, and at night he slept securely. He found many difficulties and had very often to go to Paracletes downcast and ashamed at the failure of his best attempts. There he always received comfort and encouragement, and as the money was always well expended, he got all he needed. When he heard the rumour concerning his master's return he merely said: "I do not expect him now, there must be some mistake. From what Paracletes tells me, affairs are not yet sufficiently settled to admit of his leaving Spain. Still, if he should come, he will find me ready, doing his will to the best of my ability. I am not afraid." So he went about his work calmly and gave no heed to the noisy clamour of Phoboumenos and his servants. Nor would he join in any preparations of welcome, knowing that his master would be better pleased to find him and his hands busy at work without fuss or display of joy. So, when the rumour of the coming passed by and the excitement among Phoboumenos and his servants died down, he kept on labouring faithfully and patiently, awaiting his master's time and feeling quite sure that in due time he would return to fulfil his promises.

After a time a report was generally circulated that a messenger from Spain, Thanatos by name, had arrived and was on his way to the estate. This turned out to be true and caused no little sensation. Thanatos went straight to the house of Gregoron. He found him at work and told him that Cleronomos required him in Spain, and that his master wished him to leave another in charge and go to him immediately. Gregoron with a smile received the message, and said: "I am glad to go to be with my lord, it is far better than to remain here." He then cheerily packed his trunk, and as everything was in perfect order, he calmly called his overseer, Pistos, and told him to take his place and manage the affairs of his master as best he could. He further charged him always to consult with Paracletes, as he had done, and assured him of a suitable reward. So before night he was off on his way to his master with a glad heart, seeing that he was now relieved of the difficult work which he had so long endeavoured anxiously, laboriously, honestly and lovingly to perform.

Thanatos next went to Phoboumenos' abode. There he found everyone in great excitement and alarm. There was much disappointment that instead of their master only a messenger had come, and that all their preparation and expectancy had been in vain. When told that he must leave for Spain that night, Phoboumenos replied: "Why, Cleronomos promised to come himself, and I have been so engaged in looking for him every day that things are not in shape to leave now. What about my marriage and the inheritance that was promised? This is a terrible disappointment. Can you not allow me a day or so? or may not Cleronomos himself be here yet before the sun sets?" "Why no," replied Thanatos, "you are to go to him. It will be some time before he is ready to return. But that will make no difference. When he comes he will bring you back with him and fulfil every promise. And although you have done far wrong in not attending to your work, owing to your unfounded excitement, and have mistaken fussy display and profession of attachment for the obedience of love, still our master is good; he will forgive and reward you as you deserve." Then with a sad heart did Phoboumenos resign his charge to another and reluctantly set sail to meet his master.

When Thanatos came to Ocneros, he came upon him as a thief, suddenly and unexpectedly, and found

the poor wretch full of remorse after a drunken debauch. He told him that by his master's command he had come to take from him the charge which Cleronomos had committed to his care and which he had so wickedly abused, and to cast him into prison until his master should return. At first Ocneros was prostrated with terror, then with oaths and cursings he resisted and struggled; but it was all in vain. The officers of justice dragged him away and shut him up in the dungeon.

Some time passed before affairs in Spain were satisfactorily arranged. At last the hour for the return came, and Cleronomos, with a noble retinue of servants, and accompanied by Gregoron and Phoboumenos in great honour, arrived in South America and went to the estate. There they were joyfully welcomed by Pistos and the other faithful servants who were waiting for their lord. But the unfaithful were dumbfounded when he appeared. Having enquired as to the conduct of his servants during his absence the master fulfilled his promises and executed his threatenings. Gregoron obtained his master's eldest daughter in marriage and a fine inheritance as the reward of his faithful watchful care. Phoboumenos was also married and got an estate, but as he had for a time neglected his duty, and only when aroused by fear of his master's coming, had thought of his work, his reward was far short of the rest. Others were rewarded as they deserved. As for Ocneros, he received no reward, but the terrible punishment due to a wicked and slothful servant who did not watch was meted out to him.

Cleronomos (Heb. 1. 2, is the Heir of all things. Gregoron (1 Thess. v. 6, the wakeful, loving servant, who does his Lord's will, waiting God's time for the promise. Phoboumenos (1 John iii. 10, the servant roused by fear to prepare for the coming, whose love is not shown in patient obedience, and who spends his time in preparing for what does not happen. Pistos (Matt. xxiv. 45, 46, the faithful servant whom his lord finds at the post of duty. Ocneros (Matt. xxv. 26, the slothful and wicked servant, who fulfils the lusts of the flesh, and because his Lord delays His coming neglects his duty. Paracletes (John vi. 7, the Comforter who furnishes the servants for their work, Thanatos is Death. Watch means to be wakeful at the post of duty, never to be on the look out for a person or an event. Wait is to bide God's good time, satisfied till it comes, without excitement or anxiety. L.

REVIVAL.

MR. EDITOR,—The careful study of this subject devolves upon all who occupy responsible positions in the Church of Christ, chiefly for two reasons.

First. Because of the prominent place revivals have ever had in the Church's history, and the important part they have ever taken in the providence of God in the Church's life and progress, and the consequent manifest duty of every faithful servant of Christ earnestly and candidly to seek to know and heed His will upon the subject. And

Secondly. This is the more evident at the present hour that others are pushing forward in the matter, and in many places our young people are being brought under influences which are disturbing and dangerous to individuals and sometimes to congregations. The last two years have seen a great advance in opinion and practical measures in this line, and we should at least prepare ourselves to take an intelligent and wise attitude toward this movement. Largely for the want of this we are allowing much of our work to be marred, much to be done by others, or not to be done at all, that ought to have been done by ourselves. It is certainly so in Western Ontario. The "Brethren" are at work. "Hallelujah Bands" abound. The Salvation Army are abroad. The Episcopalians, Baptists and Methodists have all appointed evangelists, or taken measures to direct and profit by their labours. In so far as these are fruitful in good we should rejoice and do rejoice. But if there is great and good work lying waiting or rapidly passing away from the hands of the Presbyterians by reason of mingled apathy and prejudice, we cannot but lament.

The matter is worthy of careful study, and as a help I would like to recommend a book recently published by Funk & Wagnalls, of New York, viz., Harvey's "Manual of Revivals." The name may not commend the book to some; but an examination of it will show that it contains a great deal of valuable research, experience and counsel, such as should prove of great

practical service to those who are anxious to do as much good as possible in the ministry of the Gospel, and who are not so set in their town ways as to be willing to learn from the experience of others. They will find the writer to be a man of much breadth of view, ready to recognize what is good in others who may differ from himself and to take upon its merits whatever seems to have received the divine approval, from whatever source it come. The following, occurring early in the book, is significant:

Many there are who imagine that a revival is not to be deliberately sought and worked for; but that it is to be waited for, as it must come as the season of spring or a shower of summer comes, without man's bidding and in spite of his opposition. Nor is it to be doubted that not a few revivals have thus commenced. The churches and communities which they blessed abundantly had made no preparation for them, were not expecting them. They could only confess that they were in desperate need of them, while they were totally unworthy to receive anything from the Lord except His judgments. But the blessed Redeemer comes to His people at different seasons, from opposite quarters, and while they are looking for Him as well as while they are asleep, or awake only to the service of the world or Satan. Fully persuaded, therefore, that very many revivals have been preceded by fitting preparation, we think it prudent to examine its kinds and degrees."

Thereupon he proceeds to discuss a variety of relative topics, not the least important of which are the prayer meeting, the choice and treatment of texts, methods of dealing with the anxious, the training of young converts, etc. One reads with eager interest how some churches have been enabled—without the aid of outside help—to realize prolonged seasons of awakening, refreshment and ingathering, as when the Adrian Street Presbyterian Church, New York, under the pastorate of Dr. Newell, had a revival of twelve years' duration, during seven of which there was an average of eighty-five hopeful conversions, and in an eighth, 220 professions of faith in Christ. Who will say that the methods by which this was realized are not worthy of careful consideration? Surely they would commend themselves to those who object to travelling evangelists. A large part of the book is occupied with outlines and discourses, interspersed with biographical sketches and incidents in the career of the most effective Gospel preachers of modern times. It is a book that should prove exceedingly valuable and useful. Most heartily do I commend it to my brethren in the ministry. WALTER M. ROGER.

London, October, 1885.

FIELDS IN THE NORTH-WEST.

MR. EDITOR,—At the meeting of the Synod's Home Mission Committee, Presbyteries reported the following congregations as requiring immediately to be supplied, and the Convener was instructed to write to THE CANADA PRESBYTERIAN on this matter:

1. *Port Arthur.*—The lake port of the North-West. A town of 5,000 inhabitants. The congregation has a brick church and a frame manse; is self-sustaining and offers a salary of \$1,000.

2. *Carberry.*—A town on the railway, 100 miles west of Winnipeg; two stations, eighty families and 120 communicants. Congregation self-sustaining. Salary \$1,000.

3. *Minnedosa.*—A town on the railway crossing of the Little Saskatchewan; three stations, seventy-five families, 100 communicants, three churches and a manse. Congregation augmented. Salary \$900 and a manse.

4. *Morden.*—One of the best congregations in the Rock Lake Presbytery. Town on C. P. R. South-Western Railway, three churches and a manse, sixty-one families, fifty-seven communicants. Augmented, but will soon be self-sustaining. Salary \$900 and a manse.

5. *Emerson.*—A town on the C. P. R.; two stations, thirty families, thirty-six communicants, one church. Congregation suffered through the depression, but is recovering and has cleared off all floating debts, owing \$600. Augmented. Salary \$950 without manse.

6. *Lintrathen.*—A country congregation in South-Western Manitoba; three stations, about forty families and fifty communicants. The district is one of the best in the country. Congregation promises soon to be self-sustaining.

7. *Carleton Place.*—About 140 miles south-west of