

## MISSIONARY HYMN.

Hills of the North, rejoice,  
River and mountain spring.  
Hark to the advent voice.  
Valley and lowland, sing:  
Though absent long, your Lord is nigh;  
He judgment brings and victory.

Isles of the Southern seas,  
Deep in your coral caves  
Pent be each warring breeze,  
Lull'd be your restless waves:  
He comes to reign with boundless sway,  
And make your wastes his great highway.

Lands of the East, awake,  
Soon shall your sons be free;  
The sleep of ages break,  
And rise to liberty.  
On your far hills, long cold and gray,  
Has dawn'd the everlasting day.

Shores of the utmost West,  
Ye that have waited long,  
Unvisited, unblest,  
Break forth to swelling song:  
High raise the note, that Jesus died,  
Yet lives and reigns, the Crucified.

Shout while ye journey home,  
Songs be in every mouth;  
Lo, from the North we come,  
From East, and West, and South.  
City of God, the bond are free;  
We come to live and reign in thee."

## THE PREACHER'S PERSONALITY.

The first lecture was introductory, and we give but a very condensed report. He announced briefly the pleasure he felt at coming before the students of the Seminary, and, at the same time, his deep sense of responsibility in presenting anything upon the theme of the minister's work: his lectures would be drawn largely from his own experience. The speaker then gave his definition of preaching to be the "imparting of truth to men." "All preaching, all true preaching," he said, "embodies, first, truth, and second, personality." The distinguishing characteristic of preachers was in the second—i.e., personality. The truth remains the same. Every true preacher proclaims the same truth. His personality must contribute in a very large extent to the influence of his truth.

What was written in a book might be truth, but it was not preaching. It must be the truth through the personality of the preacher. Therefore, there were two elements—first, the truth; second, personality; and the development of these thoughts constituted the fabric of the lecture. In respect to the first thought, *the truth*. The distinctive characteristics of preaching the truth might be presented in two words—viz., the message and the witness. Truth was a message. It was not an opinion; but a message from God, needful to the cleansing and saving of men. Then also truth was a witness. The preacher testified of his own experience of the truth. Under this head it was remarked, in reference to the education of preachers and the choice of subjects of preaching, that the grand words in the message of redemption should be chosen, as distinctive from petty subjects. How many ministers seem to have thus selected some of the smallest angles and corners of the truth. See how much they make of them, instead of the grand characteristics of the message. This thought was illustrated by subjects taken from Barrow, Robertson, and other eminent divines. Under this grand sub-division of the topic were given many other suggestive thoughts. As to *personality*. It was not merely truth which flows from the preacher's lips that was requisite; but truth which flowed through the whole manhood. Then followed many thoughts illustrative of the fact that this personality required in the education of the minister not merely the acquisition of knowledge. There must be the other elements in the composition. The preacher should bring his own personal qualities, enlightened and quickened by the truth, to bear upon his congregation. How different this from merely seeking to please, and expressing himself to gratify his hearers' peculiarities. Studying biographies of great preachers, like Norman McLeod, was valuable, providing it aimed to catch the spirit of the man, not to imitate his methods. This study must be directed to acquiring the inspiration; the methods would only fetter and bind.

Speaking of the "tendencies of the age" in preaching, he mentioned as common the tendency to *criticism* and *mechanism*. He urged upon the young men: "Be yourselves, by all means. It is easy to be a John the Baptist so far as the camel's hair and the wilderness are concerned; quite another thing to be a John the Baptist *in intent*." "The idea that we have a message to convey," said the speaker, "must be kept continually before our minds; and we are to remember that we are the messengers to convey this truth to those who know it not."

THERE are now 960 Missionaries and ordained native Pastors in India, exclusive of Burmah and Ceylon. The additions to the Churches the past four years have been at the rate of 4,000 a year. There are now 116 lady missionaries connected with women's societies.

MOZAMBIQUE is the wretched capital of the decaying and diminishing Portuguese possessions in East Africa. It was once a considerable place, and has still some strong fortifications, but it is sinking rapidly to poverty and decay. Of the 6,000 inhabitants of the island only 400 are free! Slavery, vice, smuggling and Popery prevail, and no effort whatever is made for the conversion of the natives. The climate is deadly to Europeans.

## WORDS OF THE WISE.

"HE who speaks much of his sorrows to men, easily comes to speak of them too little to God."—*Tholuck*.

LORD CASTLEREAGH and Sir Thomas Romilly were the leaders of the bar in their day. They both died suicides. Wilberforce accounts for their aberration of intellect on the ground that they were unintermittent in their work, and they never rested on Sunday. "Poor fellow!" said Wilberforce, in regard to Castlereagh. "Poor fellow! it was non-observance of the Sabbath."

SWEET to think that the eye of the Lord is upon us, to deliver our soul from death. It seems to me, as a nurse keeps her eye upon her child, lest it should destroy itself, or as a keeper keeps his eye upon his poor lunatic, "the Lord is thy keeper." Then unbelief jumps up, and says, "How do you know all this is for you?" Then, I do not know what to say, but, "My Master told me so."

AMIDST the roaring of the sea,  
My soul still hangs her hopes on Thee;  
Thy constant love, Thy faithful care,  
Is all that saves me from despair.  
Though tempest-tossed and half a wreck,  
My Saviour through the floods I seek;  
Let neither winds nor stormy main  
Force back my shattered barque again.—*Cowper*.

IF you only consent to take Christ for your surety, his divine righteousness is all imputed to you; his sufferings, his obedience are both yours. Tell me, anxious soul, what are you seeking? "I am seeking to make myself appear better in the sight of God." Well, then, do you think you will ever make yourself appear as lovely and glorious as Jesus Christ in the eyes of God? No; I have no hope of that." Ah! then, look here. Christ himself is offered you for a covering; put on the Lord Jesus Christ, and his glory shall be seen upon thee. Oh? that God would open some heart to believe the word concerning Jesus. Oh! to see dust and ashes clothed in the brightness and beauty of Christ! Oh! to see a weary sinner perfect in beauty, through Christ's comeliness! This is the loveliest sight in all the world. "His glory shall be seen upon thee."—*McCheyne*.

"STATUARY CHRISTIANS."—It is said that when Oliver Cromwell visited Yorkminster Cathedral in England, he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there?" On being informed, he instantly replied, "Take them down, and let them go about doing good." They were taken down and melted and put into his treasury. There are many persons who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners may go unsaved and believers may go uncomfortable, unhelped, for all the effort they will make to lift a hand to save them. They need melting down and to be sent about doing good. Statuary Christians, however burished and elegant they may be, are of little real service in the kingdom of Jesus.

DRESS IN CHURCH.—The Evangelist enters an earnest and needed protest against the too prevalent ostentation of dress at our church services: "Nowhere, we are ashamed to say, is the bad taste of ostentation in dress more conspicuous than here. It seems as if, with many, Sunday is the grand occasion for display, and the church the place for self-exhibition. In no other country have we seen so much show and tinsel in the churches as in some of our own cities. In Europe—not only in England, but on the continent—such display is rigidly forbidden, not by law, but by the recognized canons of good taste. Nothing is considered more vulgar, a more certain mark of low breeding, than this kind of ostentation in a place of worship. It is only the 'new rich,' what we should call the 'shoddy,' that try to exhibit themselves in the house of God. But as that class is larger in this country than anywhere else, we have more of these wretched exhibitions."

"IN grace a Christian stands. His sins are freely pardoned, and he is reconciled to God in Christ Jesus. By faith a Christian lives and walks, and as he does so he follows after holiness. From Christ by faith he obtains strength and wisdom to resist temptation and to cease from sin. His proper consciousness is, 'I am the Lord's.' His proper course is walking in the Spirit. If he sins, he contradicts and dishonours his calling as well as his profession. If he clings to God in all things and is separate from sinners, he does what is expected of him; he acts 'as becometh saints.' In this right course, if he has many adversaries, he has also many helpers. Divine promises enable him to purge himself from all filthiness of the flesh and spirit, and to be perfecting holiness in the fear of God. Divine chastisements tend to wean him from frivolous delights, and to make him more fully a partaker of a Divine holiness. And since the Spirit has come, there is 'sanctification of the Spirit' accompanying the 'belief of the truth.'—*Donald Fraser* (On Holiness).

"PRAYER must be confidential, for it is the utterance of one who has been brought nigh to God, and taught to feel at home with Him even in his holy habitation; yea, brought to dwell with Him there. It is the blood sprinkled upon the mercy-seat, and round the walls of the sanctuary, that gives him this blessed feeling of security and confidence; and so long as that blood is there, he sees that there is no room for distrust and unbelief. That blood which was sufficient to secure his entrance, is enough to keep him there in safety and in joy; nay to fill his soul with the most entire and undoubting confidence. His utterances are the confidential utterances of a child. His whole intercourse with God is that of one who has learnt to convey everything straight to God, to consult with God about everything, to tell his whole mind and to pour out his whole heart before Him, and not only as one who can trust everything to his paternal love, but as one who feels that the things he prays for are more God's con-

cern than his own."—*Dr. H. Bonar, in the Christian Treasury*.

"IN Him (Christ) is life, and this is true in respect of reputation as well as in every respect besides. Give it time, and the world's glory—all of it—shall pass away like a dream; but no lapse of time shall efface the remembrance of a single deed of love done for Christ or for his people. It may be overlooked here, but it shall be honourably mentioned yonder. At this moment, the names whom God has immortalized by placing them in his history are all living, while the world's most honoured names are either dead or dying fast. Men still love Abraham and David, John and Peter, Mary and Lazarus, and they still honour Augustine and Luther, Tindal and Knox; but who pretends to care for Alexander or for Cæsar, for Charlemagne or for Peter the Great? Nay, more, the men and women who have loved God and have lived for his glory, are not only still honoured, but their influence is still alive; and there has not been a saint, however lowly, whose loving life of faith has not left behind it some results which continue to represent him when he himself has gone. We may not be able to connect it with his name, but God can do it."—*Anon*.

"THE Lord's goodness to each of his children individually, by events of daily Providence, and especially by each individual's experiences of answered prayer—these are a special means of spiritual strength and encouragement, as they are remembered and turned into occasions of thanksgiving. Some of the principal 'evidences' of the reality of God's existence and presence are those which are afforded by these experiences of his grace manifested to his children, one by one, in their individual capacity. And every child of God can thus realize that, quite compatibly with the Divine government of the universe by general and unchanging laws, He still works miracles of goodness in answer to prayer and faith. Neither his presence nor his inspiration ceased with Bible ages; they have continued to be manifested to his children ever since, and down to this hour. Thus are given precious evidences that in the service and seeking of God his children follow no cunningly-devised fable, but solid realities, more enduring and substantial than even the visible things of scientific truth and of transitory worldly life."—*Anon*.

REFUSING CHRIST.—A refusal of Christ is a much easier, and yet a much more terrible thing than most men suppose. A neglect to hear Him is a refusal of Him. Christ calls us every day and every moment; and when He calls, we either accept or reject Him. There is no possible way of escape. There is no neutral ground. Our lives are a continual acceptance or rejection of Him. When Christ calls us to be His disciples, we reach a wonderful crisis in our lives; eternal life or eternal death is suspended on our decision. The question is continually before us, and an answer must be had. It is imperative. A neglect or a failure to decide in the affirmative necessitates a decision in the negative. When our fellow men present questions of importance, we give them a respectful hearing. Shall we be less respectful to God? What astonishing and daring presumption! Men would not brook many refusals. Christ has borne with us times without number, but He will not always bear thus. There is a point of forbearance beyond which even God cannot go; and when we consider how often we have already refused Him, we do not know how soon that point may be reached. "See that ye refuse not Him that speaketh." (Heb. xii. 12.)—*Advocate*.

"THE events of the present day remarkably correspond to those events which the Scriptures denote as preceding our Lord's coming. The predictions of those events or characters of the times are exceedingly multiplied. The varied revolutions that have taken place in the last half century; the concern of Christians for the Jews; the decay of the Turkish empire; the wasting of Popery; the time of peace in the midst of many causes of trouble; the spirit of infidelity and lawlessness, of boasting and murmuring, and the speaking evil of dignities; the casting of God out of everything; the contempt of authorities; the extensive preaching of the Gospel through all nations; the effusion of knowledge of all kinds over the world at large; and the scorn of the promise of our Lord's coming—these and many other things which might be mentioned are connected directly in the Scriptures with the coming of our Redeemer, and they are so manifestly and increasingly the character and events of the times in which we live as to give great weight to that warning, 'When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.' They may well quicken our hopes of our Redeemer's speedy coming, and lead us to 'Watch and pray always, that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man.'—*Rev. E. Bickersteth, "Chief Concerns."*

THE great and wise Coleridge, who had been an infidel, then a Unitarian, and lastly a Christian, wrote thus on his sick-bed after an illness of four years and face to face with death: "With all the experience threescore years can give I solemnly declare to you that health is a great blessing, competence obtained by honorable industry is a great blessing, and a great blessing it is to have kind, faithful and loving friends, but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian." And he adds: "In the midst of great sickness and pain I solemnly declare to you, on the brink of the grave, that God is most faithful to perform all that He has promised; that in all my pains and trials He has preserved that peace which passeth all understanding and the inward assurance of a reconciled God." This and much more is the every day experience of thousands of Christians. Now Coleridge is a typical man—the most acutely learned and widely read in all German and Atheistic philosophy, the finest Platonist, the highest poet of his day—beyond even Wordsworth or Byron—the profoundest theologian, the highest appreciator of Shakespeare—to whose intellect his is the nearest approach—the founder of the best school of Christian thought, that of Arnold and Maurice—and he, who himself had been a doubter, tells you why a Christian is happy. We from our own experience, tell you precisely the same.