

flock or herd, but the confession of the heart. The acceptable prayer is given. To all who would return, this prayer points out the way; only now we bear first upon our lips the talismanic word—Jesus. Notice the different steps:—(1) acknowledgment of iniquity, with earnest desire for its removal; (2) renewal through grace; (3) pledges of confession of this divine work with the lips; (4) utter refusal to rely on other helpers, or upon our own devices or good works; (5) perfect faith in the God whose pleasure it is to have mercy.

THE ANSWER.—The fulness and richness of this answer pass our highest conception. Eternity alone can reveal to the forgiven soul its glories. The prophet was obliged, because of the poverty of language, to bring to his aid the most appropriate imagery of which he had any knowledge; and the better we are acquainted with the objects of his comparison the more wonderful are the revelations of God's goodness. The word "heal" has in itself a life-time of blessing—wounds and disease, with their attendant suffering wholly alleviated. Ask the soul racked with the anguish of remorse the meaning of the word. Mental suffering far exceeds that of the body. But God's blessings do not stop with ease of body and soul. He uses the word which has compressed into it the sum of earthly and heavenly joy: "I will love"—"freely," abundantly, royally.

WISDOM AND FRUIT.—The seer personifies all Israel under the name of Ephraim, Joseph's second son, because that was the most influential tribe. He pictures him reasoning with himself and choosing the better portion. Reason is a God-given faculty, and, in deciding the great question of life and destiny, it is called into noblest activity. The truth is too often ignored by would-be sceptics. To accept the provisions of the gospel by faith is one of the most absolute dictates of an enlightened reason. Who is wise and prudent will walk in the ways of the Lord; but transgressors shall fall.

JUNE 17.—The Captivity of Israel.

HOME READINGS.

Monday.	The captivity of Israel. 2 Kings xvii. 6-18.
Tuesday.	The cause of captivity. Isa. i. 8-20.
Wednesday.	The warning of captivity. Isa. xxxiii. 1-17.
Thursday.	The sorrows of captivity. Lam. i. 1-34.
Friday.	The song in captivity. Ps. cxviii. 1-9.
Saturday.	The return from captivity. Ps. cxvii. 1-6.
Sunday.	The captivity of Israel. vii. 1-28.

GOLDEN TEXT.

Because they obeyed not the voice of the Lord their God, 2 Kings xviii. 12.

GENERAL STATEMENT.

Zachariah, son of Jeroboam II., reigned six months, and was slain by a conspiracy led by Shallum, who usurped the throne. Thus the line of Jehu ceased after four generations. The remaining history of Israel is an intermingling of anarchy and short reigns of usurpers, until their final overthrow by Shalmaneser, king of Assyria. This ignominious end is vindicated as the direct result of persistent transgression despite frequent remonstrances and warnings.

TOPICS WITH NOTES.

THE "LOST TRIBES."—When Tiglath-Pileser carried captive the tribes on the east side of Jordan, (2 Kings xv. 29; 1 Chron. v. 26,) the western tribes might have read their

doom. For a time, gold kept their enemies at bay. When Shalmaneser came against Hoshea, that monarch bought a peace by humbling himself as a tributary, and sending large gifts each year to Assyria. After a time the gifts ceased, and Shalmaneser, upon investigation, found that Hoshea had made a league against him with the king of Egypt. The enraged monarch besieged Samaria, after taking captive its king. Most of the remaining people had fled hither, and for three years, owing to its fine natural fortifications, the city held out. The sacking of the city was horrible. Those that were spared were removed to distant lands, and have ever since been considered lost.

THE REVIEW.—The inspired writer takes a bird's-eye view of the nation whose history is thus summarily terminated. Let the student write an enumeration of particulars, from the Exodus to the Captivity, under the following heads:—

- (1) The Special Blessings of God.
- (2) The Solemn Warnings.
- (3) The Willful Sins.

THE NATION'S LESSON.—Nations are called into judgment in this world. King and counselors, constitution and executive, must bear the weight of responsibility. If iniquity is legalized the entire people must suffer. That pitiful remnant of Israel wending their way into foreign lands, were not the greatest sinners of that nation, nor was Hoshea, languishing in an Assyrian dungeon, the most criminal of her kings. But the fullness of time had come, and the falling fabric must bury some in the ruins. All nations of the past are vocal with the same truths, and our nation, founded and reared upon the Christian religion, may well take warning. Catholic, Rationalist, Buddhist, have taken up their abode with us, and when the Sabbath and the Bible are removed as national bulwarks, and high places are set up to other gods, our nation, weighed in the balance will have been found wanting, and the God of nations will give our heritage to another.

THE INDIVIDUAL LESSON.—The history of a nation is epitomized in the life of an individual; and, since the latter is of greater duration, it is of more lasting value. Nations are temporal, souls eternal. How has your heart listened, reader, to the calls of the Spirit of God? "He will not always chide, neither will he hold his anger forever."

OUT OF THE MOUTH OF BABES.—A three-year-old little girl at Rochester, N.Y., was taught to close her evening prayer, during the temporary absence of her father, with "and please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added, "And you'd better keep an eye on mamma, too!"

DIED.

At Thorold, Ont., on the 12th of April, JANET WANN, relict of the late JOHN ROBERTSON, of Kingston, in the 80th year of her age.

Mrs. Robertson was born in 1797, at Leuchars, Fifehire, Scotland. At an early age she removed to St. Andrews. About fifteen she was made the subject of Divine grace, and united with the Independents, but soon after joined the Scotch Baptists, being baptized by the late Mr. Patton. In the year 1821 she was married, and came with

her husband to Canada, and settled almost immediately in Kingston. Mr. Robertson was a man of rare piety and spirituality of mind. His walk and conversation indeed commended the religion he professed; and although for many years there was no Baptist Church in Kingston, his house was known to almost every Baptist minister who passed through the place. When the late Dr. Caldwell first came to Canada he was for a time stationed in Kingston, and frequently held services in their house. Mr. Robertson died in 1835, beloved and respected by all who knew him. It was from this time that Mrs. Robertson's greatest trials were experienced; and, had it not been for her unwavering faith in Divine providence, she might often have given way to despondency, but she looked to Him who is faithful even in her darkest hours. In the church being formed at Kingston, she was one of its constituent members. As she had for years been afflicted with deafness, she was deprived to a great extent of the privileges of the sanctuary, so that she had to feed on the spiritual truth stored up in her memory in earlier years. She would take great delight while conversing with her friends in referring to the many rich promises in God's word which she had proved in her own experience. Kind, but not obtrusive in her manner, her noisier virtues always commended her to those with whom she associated; so that her path might well be said to be "like that of the just, shining more and more unto the perfect day." About twelve years ago she was laid aside by a stroke of paralysis, which left one side of her body entirely helpless. Having remarkably active and industrious habits, this was a great trial to her; but she bowed without a murmur to the will of her Heavenly Father, and through these long years maintained a cheerful, contented disposition, and, until within a few weeks of her death, was able to read and converse more or less every day. In 1869 she removed to Toronto, where her son, Mr. W. J. Robertson, was then stationed, and in 1874 removed with him to Thorold, upon his appointment as manager of the Bank of Commerce there. About four months ago symptoms of heart disease began to appear, which caused great suffering, and her earthly tabernacle gave signs of approaching dissolution. Her conversation, which was always of a spiritual nature, became more and more heavenly, and she looked forward with a patient desire to be at rest with her Saviour. During the last few weeks of her illness, her sufferings became so great as to prevent any regular conversation, but she would frequently give utterance to passages of Scripture containing rich promises, long since treasured up in her memory; one of the last being: "Be thou faithful unto death, and I will give thee a crown of life." Many old hymns, which appear to be omitted from our modern collections, but particularly adapted to her circumstances, were great favourites with her; among others that by Toplady:

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage,
And long to fly away;"

and the following lines in the same hymn, which suited the frame of mind she delighted to be in:

"Sweet to lie passive in His hand
And know no will but His."

Up to the last she was conscious, and knew her family, to whom she was greatly attached. On Thursday, 12th of April, towards noon, a change for the worse was observed, and, in the presence of her family, she passed calmly away, leaving a blank in the home which can never be filled. Her remains were removed to Kingston, and interred on the 17th of April in the family lot at Catarqui Cemetery, attended by a number of old friends, in whose memory her example has left an impression which can never be effaced.—*Com.*