

say, of His flesh [or humanity, equivalent in sacrifice to that very blood of atonement], which He hath consecrated for us [by His self-devotion to the Father's pleasure in the redemption of the world,] [as a way] through the veil," a direct and perfect means of access and acceptance. Christ is the way to God, and is to be contra-distinguished from the veil, never identified with it on any account. His humanity is not removed for our salvation; but the veil that concealed God from us, as sinners, is both rent and removed, and removed by means of Christ's flesh. The Deity is symbolized no longer as Isis, whose veil no man had lifted or dared remove. God is with us (not veiled) for God is incarnate; God is manifested (not curtained or concealed) in the flesh of His Son; and so the Saviour's humanity, offered for us to God, is not a rent veil but a perforating way, a way through the veil, a way that nothing could obstruct, a way into the very presence of the Majesty on high, a way for every living sinner. Let us then draw near, with a true heart, in full assurance of faith,

having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

There are other exegetical difficulties in the four verses, but none so great as in the twentieth. What is "the holiest" that we are invited to enter? What is "the house of God" and how is Christ "over" it? What is meant by "a true heart" and "full assurance of faith?" How is the heart "sprinkled from an evil conscience?" In what sense are "our bodies washed with pure water?" For the present we confine ourselves to the twentieth verse, and to the epexegetical clause. If we have really occupied this citadel of the four verses, we may be able to push our way over the whole "fort," and to "hold" it with reverential and grateful faith, knowing that the Master Himself is "coming," whose words we dare not augment or diminish, and the meaning of whose teaching (personally or by inspiration) we cannot too laboriously and lovingly seek. "He that heareth my word and believeth on Him that sent me hath everlasting life."

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BY W. H. WITHROW, M.A.

IN the year 1567, in the little port of Brouage, on the stormy Bay of Biscay, a child was born whose name was to be indissolubly linked with the heroic early history of Canada. Grown to man's estate, Champlain's adventurous spirit led him to the Spanish Main, whose principal islands and coastline he explored and mapped; and subsequently the rocky islands and rugged coast of Norembegat and the Gulf and River St.

Lawrence. Undeterred by the disastrous failure and sufferings of the colonies of St. Croix, Mont Desert, and Port Royal—Champlain, in his thirtieth year, with a handful of companions, sailed up the lonely St. Lawrence in a solitary ship to essay the founding of a New France on this virgin continent.

On the 3rd of July, 1608, he reached Quebec,† and beneath the tall

* *Pioneers of France in the New World.* By FRANCIS PARKMAN. Boston: Little, Brown and Co. 1874.

† The name given to what is now New England.

† The name Quebec, Champlain positively asserts, was the Indian designation of the narrows of the St. Lawrence at this point; the word signifying a strait.

Canada is the Indian word for a collection of huts, and enters into the composition of several native names.