

in the Tabernacle Congregational Church, in that city, has accepted the pastorate of the church and separated himself from his Quaker society in Pelham. He gives as a reason for this, Divine guidance; that the "hand of the Lord has been heavy upon him," indicating that he should remain with the church in St. Catharines, and he resigns his right of membership in the Society of Friends, "not because he loves them less, but that he loves the Lord more." A deputation of Friends waited upon him, but failed to shake his determination, and "inasmuch," say the Friends, "as he has departed from both faith and practice of Friends on some points, his resignation has been accepted." "Friend Wetherald," adds the "Journal," "is a man of considerable ability, and since his advent to St. Catharines has laboured very acceptably with his new charge, but domestic affliction at his home in Pelham has interfered with his constant supervision of the work of the church."

NOVA SCOTIA.—The "Mmas Basin Association" of Congregational Churches was organized at Economy, N.S., on Wednesday, 9th ult. It incorporates the churches at Economy, Cornwallis, Noel, Selmah, Moose Brook, Maitland, and South Maitland. A party of twenty-two from Cornwallis crossed the basin in a small yacht engaged for the purpose, and four came from Noel. The attendance at the meetings was excellent throughout, and the advantages of the Association were so evident that they were heartily embraced by the representatives present. The devotional meetings were marked by the Holy Spirit's presence. Besides the organization of the Association, an address was given by Rev. E. Barker on "Baptism," a sermon preached by Rev. J. W. Cox from Zech. x. 6, followed by the observance of the Lord's Supper and the reception of three new members to the Economy church. The ordinance of baptism was applied to one by immersion, to two adults by sprinkling, and to the child of Rev. J. W. Cox. The Association is to meet semi-annually, in June and October. The next meeting is appointed for Cornwallis. Rev. E. Rose was chosen chairman for the year, and Rev. E. Barker, secretary; who, with the other pastors, and one church-member in each pastor's field, make up the executive committee for interim business. The interest of this first meeting of the Association was very much enhanced by the hospitality of the young church at Economy, and by the progressive spirit manifested in both the religious and the material work of the church, the beautiful parsonage being beyond praise. E. B.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 11, } **THE FALL AND THE PROMISE.** { Gen. iii. 1-15.

GOLDEN TEXT.—"By one man sin entered into the world, and death by sin."—Rom. v. 12.

ROME STUDIES.

- M. Gen. iii. 1-15. . . . Fall and Promise.
- T. Gen. iii. 16-24. . . . Banishment from Eden.
- W. Luke ii. 8-20. . . . Promised Saviour.
- Th. Ps. li. 1-19. . . . Pardon and Purification Sought.
- F. Rome v. 1-21. . . . Death by Adam, Life by Christ.
- S. Matt. iv. 1-11. . . . Jesus Tempted and Triumphant.
- Sab. Gal. ii. 10-13. . . . Redeemed from the Curse.

HELPS TO STUDY.

God having, as we found in our last lesson, created Adam (earth) and placed him in the garden of Eden, made a covenant of life with him in the following terms: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Eve (living) was then created and brought to Adam as a companion or "help meet"—that is, meet or proper help—for him.

Our first parents do not appear to have continued very long in their holy and happy state; the sad record of our present lesson follows closely. We find in it the following topics, (1) *Temptation*, (2) *Sin*, (3) *Shame*, (4) *Trial and Conviction*, (5) *Promise of Salvation*.

I. TEMPTATION.—Vers. 1-5. The fall of man from a state of holiness and happiness into a state of sin and misery is neither a myth nor an allegory; its consequences are all too evident within us and around us.

The Serpent. That was all that Eve saw, but Satan

was there—"that old serpent called the devil and Satan, which deceiveth the whole world" (Rev. xii. 9). In this passage "the serpent" evidently means the serpent that appeared to Eve in Eden, for that is the oldest serpent of which we have any particular account; and his appearance there was the beginning of his characteristic work of deceiving the "whole world." See also John viii. 44. It was only from without that he could tempt Eve, as she was holy in heart; he meets with no such obstacle now in deceiving fallen humanity.

Ye, hath God said, ye shall not eat of every tree in the garden? This question expresses surprise at such a restriction, the object being to make Eve discontented. Such insinuating questions form part of Satan's tactics still; but instead of a serpent, he now employs men and women to propose them.

And the woman said. In Eve's version of the terms of the covenant of life there are certain variations from the original which seem to indicate that the tempter's question was already producing its intended effect. She leaves out the words "every" and "freely," and she introduces "neither shall ye touch it," thus giving the covenant an aspect of severity.

Ye shall not surely die. First a confusing question, then a bold denial. Satan is still busy at this sort of work. How is it that this old lie is so favourably received in the present day among people who affect to despise old things?

II. SIN.—Ver. 6. Humanity, placed upon its trial in the persons of Adam and Eve, had the best possible chance of winning eternal life by works. These two alone came into the world at maturity; all others came as children. We were favourably represented in Eden, and all we can say is "we with our fathers have sinned."

Seeing that sin means a breach of the moral law, wherein did Eve's sin consist? In acting contrary to a particular injunction given by God, no matter how indifferent in itself the act might be, she broke the first commandment. When she listened complacently to the blasphemous words of God's open enemy, she no longer loved the Lord with all her heart and with all her soul. When she coveted the forbidden fruit she broke the tenth commandment. When she stretched forth her hand and took what did not belong to her she broke the eighth.

And when the woman saw. Human reason is not at all to be despised, but even at its best it has its limits. God knows best. But the adversary prevailed. He got these hitherto innocent beings to accept bondage under the name of liberty; and their descendants, listening to the same specious plea, rivet their fetters and multiply their chains.

III. SHAME.—Vers. 7, 8. "God made man upright but they have sought out many inventions" (Eccles. vii. 29).

And the eyes of them both were opened. They had now acquired the coveted knowledge but the acquisition was a terrible loss. A feeling, not hitherto experienced by them, because incompatible with perfect innocence, now took possession of them. Shame follows sin, and that closely in the case of inexperienced sinners; in every case it will catch up sometime.

IV. TRIAL AND CONVICTION.—Vers. 9-14. In their state of holiness our first parents loved God, and revered Him, and feared Him—that is feared to offend Him—but now they were afraid of Him; and this improper feeling still continues in the heart of man except where it is removed by that "perfect love which casteth out fear."

Where art thou? God evidently asks Adam this question in order to get him to realize his position, not locally, but morally and spiritually. God also puts that question to each one of us now individually. All who have not yet found life and salvation through Jesus Christ, "the second Adam," are where the first Adam was when the question was put to him—in a state of spiritual death, and therefore exposed to death eternal.

V. PROMISE OF SALVATION.—Ver. 15. In this verse we have the first intimation of a deliverer from the state of sin and misery into which man had just fallen. The first clause may be taken as referring at least in its most literal sense to the now well known antipathy towards serpents that man as a rule almost instinctively feels—I will put enmity between thee and the woman, and between thy seed and her seed; but in the second clause there is no mention made of the seed of the serpent; the reference is evidently to the serpent himself that is to Satan—it (the seed of the woman) shall bruise thy head and thou shalt bruise his heel. "It is to be observed" says a writer on this passage, "that in this clause, while one party is the seed of the woman, the other is not the seed of the serpent, but the serpent itself. The great adversary will do much injury to men, but in the end will himself be totally overcome. He will bruise the heel of his opponent but in return his own head will be trodden under foot. But who is meant by the seed of the woman? Undoubtedly, in the first instance, the human family, the term *seed* being itself indefinite. But as Satan is a spiritual foe the opposing party must be modified so as to denote the spiritual seed, the succession of the pious in all time. This spiritual posterity culminated in the person of Christ who gave Satan his death-blow on the cross."

THE BOARD FENCE.

"Shoo, shoo, get home you plaguy critters!" cried Mr. Babcock, waving his arms, as he chased a dozen sheep and lambs through a gap in the fence.

It was a wooden fence, and when he had succeeded in driving the animals to the other side of it, he lifted it from its reclining position and propped it up with stakes. This was an operation he had found himself obliged to repeat many

times in the course of the season, and not only of that season, but of several previous seasons.

Yet Mr. Babcock was neither slack nor thriftless; in fact, he rather prided himself on the ordinary appearance of his farm, and not without reason. How then shall we account for his negligence in this particular instance?

The truth was that this fence formed the boundary line between his estate and that of Mr. Small; and three generations of men who owned these estates had been unable to decide to whom it belonged to rebuild and keep it in repair. If the owners had chanced to be men of peaceful dispositions, they would have compromised the matter, and avoided a quarrel; but if, on the contrary, they belonged to that much larger class who would sooner sacrifice their own comfort and convenience than their so-called rights, this fence would have been a source of unending bickerings and strife.

And of this class were the present owners. Again and again had they consulted their respective lawyers on the subject, and dragged from their hiding-places musty old deeds and records, but always with the same result.

"I say it belongs to you to keep it in repair; that's as plain as a pike-staff," Mr. Babcock would say.

"And I say it belongs to you—any fool might see that," Mr. Small would reply; and then high words would follow, and they would part in anger, more determined and obstinate than ever. The lawyer's fees and the loss by damages from each other's cattle had already amounted to a sum sufficient to have built a fence around their entire estates, but what was that compared to the satisfaction of having their own way?

At last, one day, Miss Letitia Gill, a woman much respected in the village, and of some weight as a land-owner and taxpayer, went for Mr. Babcock to come and see her on business; a summons which he made haste to obey, as how could it be otherwise where a lady was concerned?

Miss Letitia sat at her window sewing a seam, but she dropped her work and took off her spectacles when Mr. Babcock made his appearance.

"So you got my message; thank you for coming, I'm sure. Sit down, do. I suppose my man Isaac told you I wanted to con-ilt you on business—a matter of equity, I may say. It can't be expected that we women folks should be the best judges about such things, you know; there's Isaac, to be sure, but then he lives on the place; maybe he wouldn't be exactly impartial in his judgment about our affairs."

"Jes' so," said Mr. Babcock. "Well, the state of the case is this: When Isaac came up from the long meadow to dinner—they're mowing the meadow to-day, and an uncommonly good yield there is—when he came up to limer, he found that stray cows had broken into the vegetable garden."

"He did, hey?" "You can fancy the riot made. I declare Isaac was almost ready to use profane language. I am not sure that he didn't; and, after all, I couldn't feel to reproach him very severely, for the pains he has taken with that garden is something amazing; working in it, Mr. Babcock, early and late, weeding, and digging, and watering, and now to see it all torn and trampled so that you wouldn't know which was beets and which was cucumbers. It's enough to raise anybody's temper."

"It is so," said Mr. Babcock. "And that isn't all, for by the looks of things they must have been rampaging in the orchard and clover field before they got into the garden. Just you come and see;" and putting on her sun-bonnet, Miss Letitia shewed Mr. Babcock over the damaged precincts.

"You don't happen to know whose animals did the mischief?" said Mr. Babcock.

"Well, I didn't observe them in particular myself, but Isaac said there was one with a peculiar white mark, something like a cross on its haunch."

"Why, that's Small's old brindle," cried Mr. Babcock. "I know the mark as well as I know the nose on my face. She had balls on her horns, didn't she?"

"Yes, so Isaac said."

"And a kind of hump on her back?"

"A perfect dromedary," said Miss Letitia. "I noticed that myself."

"They were Small's cows, no doubt of it at all," said Mr. Babcock, rubbing his hands. "No sheep with them, hey?"

"Well, now I think of it, there were sheep—they ran away as soon as they saw Isaac. Yes, certainly, there were sheep," said Miss Letitia.

"I knew it—they always go with the cows; and what of me—?"

"It's to fix damages," said Miss Letitia. "As I said before, women folks are no judges about such matters."

Mr. Babcock meditated a moment, and then said, "Well, I wouldn't take a cent less than seventy-five dollars, if I were you—not a cent."

"Seventy-five dollars! Isn't that a good deal, Mr. Babcock? You know I don't wish to be hard on the poor man; all I want is a fair compensation for the mischief done."

"Seventy-five dollars is fair, ma'am—in fact, I might say it's low. I wouldn't have had a herd of cattle and sheep trampling through my premises in that way for a hundred."

"There's one thing I forgot to state; the orchard gate was open, or they couldn't have got in; that may make a difference."

"Not a bit—not a bit. You'd a right to have your gate open, but Small's cows had no right to run loose. I hope Isaac drove them to the pound, didn't he?"

"I heard him say he'd shut 'em up somewhere, and didn't mean to let 'em out till the owner calls for 'em. But, Mr.