

already given, the following, which I think ought to satisfy him—I only give a few of the words in the passages, let him read them all. Deut. vii. 6 to 9: "But because the Lord God loved you and because *he would keep the oath* he had sworn unto your fathers." Deut. ix. 5, 6: "And that he may *perform* the word which the Lord swore unto thy fathers." Psalm cv. 6 to 10: "He hath remembered *his covenant* forever, the word he commanded to a *thousand generations*." Also read Heb. vi. 13, to the end of the chapter.

I am well aware that when Moses spake all the words of the curses and blessings which were to be delivered at the Mountains of Ebal and Gerizim, conditions were attached to the Israelites being put into immediate possession of the blessings. But these conditions did not in any way vitiate the promises made to the patriarchs. The curses, as you will find, were but temporary though severe; the blessings afterwards, when obedient, were to be permanent. Read the whole passages in Deut. xxvii. to xxix. inclusive, also the blessings to come upon them after the curses had spent their forces upon them in Deut. xxx. also xxxii. 43. Compare with the curses Solomon's prayer at the dedication of the temple, 2 Chron. vi. from the 13th verse, and God's answer and acceptance of its terms, by fire consuming the sacrifice, by His glory filling the house and by His audible voice, chapter vii. 1, 2, 3, 12 to 14.

If "Enquirer" demands still further proof that God's oath to "Abraham's lineal, natural descendants" was to be permanent, and that the blessings promised to them should never be taken from them and given to any nation because of their obedience, let him read farther, Deut. iv. 25 to 31, where all the backslidings and idolatries of the nation as well as all the evils to come upon them on account of their sins, are clearly foretold, coupled however, with this distinct promise, "But if from thence (the land of their captivity or wanderings) thou shalt seek the Lord thy God, *thou shalt find Him*, if thou seek Him with all thy heart and with all thy soul." "When thou art in tribulation *and all these things are come upon thee even in the latter days* (or Christian dispensation), if thou turn to the Lord thy God and shalt be obedient unto His voice (for the Lord thy God is a merciful God) *He will not forsake thee, nor destroy thee, nor forget the covenant of thy fathers which He swore unto them.*" I would further submit for "Enquirer's" consideration these questions. Is it natural to suppose that God would pass by His own children whom he foreknew? "Thus saith the Lord, Israel is my son even my first born," Exod. iv. 22. "Is Ephraim *my dear son*? Is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore, my bowels are troubled for him; *I will surely have mercy on him* saith the Lord," Hosea xi. 1. "When Israel was a child I loved him, and called *my son* out of Egypt." Is it natural, I ask, to suppose that God would pass by His own children whom he foreknew (and to whom he gave so many promises, which have not yet in their plenitude been fulfilled) because they became heathen in their practices, and send and convert another people every whit as wicked as they were and to whom He made no promises? Were the seed of Israel the less heirs of the promises because they were wayward children? "Enquirer's" mercy and compassion must be of a very different kind from God's. Did Christ himself not say, "I am not come, but to the lost sheep of the House of Israel?" He came unto His own (Judah) but His own received Him not. Did He not command His apostles not to go in the way of the Gentiles, "and into the cities of the Samaritans enter ye not," but go rather to the lost sheep of the House of Israel. Did Christ's atonement not satisfy for the sins of all His own people Israel who should accept Him, and did it not take effect upon over 3,000 Israelites of the dispersion who were in Jerusalem at the Pentecost from all parts where the tribes were then in their migrations located, and did not the good news reach even to those of Dan, Asher and others who were already at that time located in the Islands of Britain, (see the authorities already named) and take root even in the first century (Eusebius says St. Paul preached the gospel in Britain) where it has remained ever since. And because Israel was cast out of Palestine, and lost to the world as *Israel* for so many centuries, was he therefore lost sight of by God? Was ever such pleading heard of or read, as that in the Book of Hosea, where anger and pity, judgment and mercy, hatred of sin and love of the sinner, is wonderfully displayed, yet after all the judgments are pronounced, the closing

words of the prophet are "O Israel return unto the Lord thy God for thou hast fallen by thy iniquity * * * I will heal thy backslidings, I will love them freely, for mine anger is turned away from him;" and then follows an exact description of our nation, "I will be as the dew unto Israel, he shall grow as the lily"—Beautiful and productive, fifty bulbs have been frequently produced from one root—"And cast forth his roots like Lebanon." He shall take possession and keep it, and none shall be able to pull him up. "His branches shall spread," or his children shall be so numerous that they will emigrate and form colonies all over the earth. Joseph was to be a fruitful bough whose branches should shoot over the wall, Ephraim was to become a multitude of nations. "And his beauty shall be as the olive tree," which is always green. Paul speaking of Israel, Rom. xi. 11 to 25, speaks of him as the good olive tree, and the Gentile believers as the grafts. Let "Enquirer" answer this question, whether is the tree itself (which has the root, stem and branches) or the graftings (which by nature are wild, and as such useless) the greatest? And coupled with this question add this other, what proportion do the Christian converts of all other nations put together bear to the Anglo-Saxons who have sent and taken them the gospel? And if he can produce evidence to show that they bear any other proportion to that race than the graftings do to a tree, I shall be very glad to hear it.

"They that dwell under his shadow." Israel was to rule over all nations, we have colonies of all nations dwelling under our shadow. "Shall return," their drooping spirits shall return and they shall be refreshed and comforted (Matt. Henry). "They shall revive as the corn," and both the corn and the lily must abide under the ground, buried out of sight, lost for a season, and when they do spring up they resemble very much the common grass among which they grow, and many for a time do not know the difference, compare Ezekiel's vision of the dry bones, xxxvii., and God says of Israel, "I will cause the remembrance of them to cease from among men, Deut. xxxii. 26. Also, I will sow them among the nations, and sowing suggests reaping in vastly greater abundance than was sowed. Balaam says, "They shall not be reckoned among the nations, and we being Israel have not been acknowledged as such by the nations, though the time is at hand.

"Enquirer" closes by asking some silly questions, viz.: In making out the *lost ten tribes*—

1st. Why is not Levi included. I reply, because being with Judah he never was lost—unfortunately for himself—but formed part of the House of Judah, else how could the temple service have been conducted, and to-day the Jews include Judah and Levi only.

2nd. Why is Benjamin included and not Judah? Because Benjamin was one of the ten tribes of the "House of Israel" at the disruption of the kingdom, but loaned back to the House of Judah to be a light before God in Jerusalem for David His servant's sake, 1 Kings xi. 13, 32 to 36; 2 Chron. xi. 1, 13. Consequently Rehoboam's kingdom comprised Judah, Levi, and Benjamin. But Benjamin was not always to remain there, Jer. vi. 1. Christ's Apostles, we have reason to believe, were principally of that tribe, and most of the early Christians in Palestine are believed also to have been Benjaminites, and we know that when Jerusalem was besieged the Christians following Christ's command fled out of the midst, "when the evil appeared out of the north and great destruction."

3rd. Were not the promises made to Judah? Certainly, but for many centuries they were promises of woe and judgment. They were to be a hissing and a reproach among all nations, they were to be few and bereft of children, even the show of their countenances should be a witness against them. All these promises have been fulfilled to the letter, and are now being fulfilled in Bulgaria, Roumania, Persia, Russia and elsewhere.

4th. Do we know anything more about Judah and Levi as *tribes* than about the others? A frivolous question indeed, which the merest child in our Sabbath or day schools (aside from the identity question) could answer, and this question with the three preceding, convinces me that "Enquirer" in stating that he looked into the subject, must have done so with his eyes shut, for these evidences given would have stared him in the face in nearly every page of identity literature, and apparently "no accumulation of evidence" will convince *him* who will not be convinced, let the evidences be never so many or never so strong.

ALWAYS READY.

ERRATA IN NO. II.—The following errors occurred in preparation of manuscript: 1st column, 17th line from bottom, read *Joseph* instead of *Jacob*. 2nd column, 32nd line from bottom, read *come up* to their. 1st column last line from bottom, read this had *not* been fulfilled. 1st column, page 612, third line from top, read and will *set* my. 2nd column page 612, last line of all, read that the *world* may.

THE SUPPLY OF CANDIDATES FOR THE MINISTRY.

MR. EDITOR,—I have read with great interest your judicious article on "the supply of candidates for the ministry," and agree with it heartily as far as it goes; but there are elements and hindrances at work preventing the youth of our Church from giving themselves to the ministry of the Word, which have not been touched or even hinted at in your remarks, but which have long been a burden and a grief to me as a Christian parent, counteracting and undermining all my efforts to influence my children towards Christ and spiritual life in Him, and as a consequence leading them to turn away from His easy yoke, whether as private believers or public teachers, with an impatience and dislike that has filled my heart with inexpressible sadness. You will ask, in what do these elements and hindrances consist, where are they to be found? and I answer without hesitation, within the Church itself, by reason of "the world in the Church," to be found connected with every congregation in this large city. "The world in the church?" you ask, the two things are incompatible. True, in one sense, but not in another, for it is a melancholy fact that the Church has dropped the love of Christ as an object of attraction to the young of the flock, and has called to its aid elements of a purely worldly nature the natural and inevitable result being deadness and indifference to purely spiritual services, like the Wednesday evening prayer meeting, but fostering an eager rush, an overflowing attendance, on the Thursday or Friday "performances" called "church social," "young people's social," "temperance social," etc., etc. My children know they need not ask me to allow them to go to the "Academy of Music," or the "Theatre Royal," but it does not so much matter, say they, seeing we get first class operatic music—amateur, certainly, but good of its kind. All the new songs as they come out, no matter how worldly or amatory, and the readings from Dickens and kindred authors, are "just splendid;" and you know that it is not at all necessary that the readers or singers, or performers be what are called "religious people;" and then it costs nothing, the Church provides it all *gratis*; so "never mind father and mother's old-fashioned ideas; they can keep to the prayer meeting, we will go in for the social!" and they do. There are ten or twelve Presbyterian congregations in Montreal; how many students for the ministry are studying theology from out of these congregations? I believe Dr. McVicar would reply *not one*. I may be wrong, but as far as I know there is not one young man in the Montreal College belonging to Montreal, and the reason, as I have above indicated, is not far to seek. As we sow we reap. The Church throughout the congregations in this city has been sowing to the flesh, and she need not lament when the crop agrees thereto. Now look for a moment at that (I will allow) unique congregation presided over by Charles Spurgeon. I pass over hundreds of orphans and widows whom they support and educate, the small army of evangelists and colporteurs sent by them broadcast over the counties of England, but look at the pastor's college, wholly the out-come of that one congregation. Is there any scarcity of supply as regards candidates for the ministry? Not at all, not at all. Mr. Spurgeon has to weed out from amongst those pressing forward to enter the high and truly blessed office, those he thinks best qualified. Would to God Dr. McVicar had the chance or opportunity of doing so, his muster-roll would exhibit a different showing; as it is, "all are fish for his creel." But in all the wonderful activity and aggressive energy of that remarkable congregation, I find no mention of such entertainments, for they are nothing else, as prevail throughout the winter and spring in Montreal. Gatherings they have in abundance for both old and young, joyous gatherings, where song and praise alternate with prayer and thanksgiving, but *one* presides over them whose name they expect one day to bear on their foreheads, as they believe theirs are now on His heart, and so they crave no mere worldly admixture to their gladness, "For the joy of the Lord is their strength." As bearing upon my own lads, I have brought this matter before the church I attend, at its week-day prayer meeting, but it seemed to fall flat; now I take the liberty of asking for it a wider as well as a prayerful hearing from the readers of "THE PRESBYTERIAN." A FATHER.

Montreal, 28th July, 1879.

MR. EDITOR,—I read with pleasure your article of