

tion of the people—separating as they did from their brethren who gave themselves to idolatry.

As we glance at the history of the persecutions, bitter, malignant, and unrelenting, which followed this people in almost every land and every age, we are struck with amazement that they exist at all. But this wonder increases when we see them closely allied with every tongue and every nation, driving in the marts of trade, and shaping the policy that rules, yet at the same time clinging to the characteristics that mark them as unerringly to-day as when they took possession of Palestine, thousands of years ago.

But half a century has elapsed since they began their emigration to America; now they are in every State and every city. For years they did not buy real estate, but kept all their wealth in money; but during the war they became purchasers of a large amount of realty, and in every city are now to be found some of the most solid business firms among the Jews. Their churches or synagogues, have rapidly multiplied—notably so in New York, which has the largest Jewish population of any American city. In that city, we believe, they have four thousand synagogues and temples, a Jewish hospital or orphan asylum, and a home for the indigent. A recent writer remarks that "there are more Jews in the city of New York than remain in the whole land of Palestine." The largest Jewish population in the world is in Russia, and the next in Austria. "According to the census, the Cis-Lethian provinces contain 821,200 Jews, and Trans-Lethian nearly 600,000." In 1875, according to the records of the Austrian army, there were enrolled in its list 16,617 Jews. In all Palestine, including Jerusalem, there are only about 25,000.

#### BELIEVING AND LIVING.

The telling sneer of the man of the world is directed against the want of consistency on the part of Christians. The question he asks is not so much, "Who will show us any good?" as "Who is any better than we?" He demands that the professor of religion show a better life, and prove by the way of his living that he is moved by something different from mankind in general. Unless he assumes that his own life is what it ought to be, the flimsiness of his assumption and the inconsistency of his reasoning are easy to show. But, at the same time, it is well that his question receive due consideration, his demand due recognition. It is well, we say; it is, indeed, essential to the efficient influence of our Christian profession, that we have constantly in mind the fact that we are in every particular of our lives to be different from the world. The Christian's watchword should be, "Christ in me;" his motto, "Whose I am and whom I serve." "We believe, and therefore speak," said Paul. What did he believe, and what did he speak? How can Christ be shown as living in us, save as we live like Christ? If we are the Lord's, are we not bound to do only that which will please Him? How do we serve Him, save as we do what He has commanded us? What is the object of our true faith, save what He has told us? What do we speak for Him but the truth He has taught us, and taught us to feel in our hearts? And how do we speak? Is any language so clear, or loud, or eloquent, as that of our daily endeavour to do what we call duties but should delight in as privileges?

Let our works be those of a heart given to God, of hands exercised because of a desire to honour God; and the gainsayer's questions, the unbeliever's sneers, will be silenced. To live as in view of the day of judgment, as knowing the fulfilment of God's promise of the light of His countenance, as trusting only to the blood of Christ, and yet as though, by our holy living alone, we were to win heaven, is to show our faith by our works, to "walk not after the flesh but after the Spirit."—*Herald and Presbyter.*

#### THE PSALMIST'S LOVE FOR THE BIBLE.

In the days of King David the Bible was a scanty book; yet he loved it well and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds; its glimpses of patriarchal piety, and dark disclosures of gigantic sins. Exodus, with

its glorious marching through the great wilderness; its thrilling memorials of Jehovah's outstretched arm, and the volumes of the written law. Leviticus, through whose flickering vista David's eye discerned the shadows of better things to come. Numbers, with its natural history of the heart of man. Deuteronomy, with its vindication of the Laws of God. Joshua and Judges, with their chapters of providence, and stirring incidents, and peaceful episodes. The memoirs of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told her grandson (David) such a tale of divine foreknowledge, and love, and care, all converging on himself, or rather on David's Son and David's Lord (Rev. xxii. 16) these were David's Bible; and brethren, whatever wealth you have, remember David desired his Bible beyond all his riches; so thankful was he for such a priceless treasure that he praised God for its righteous judgments seven times a day. But you have got an ampler Bible—a Bible with Psalms and Prophets in it—a Bible with Gospels and Epistles.

How often have you found yourself clasping it to your bosom as the man of your counsel? How often have your eyes glistened over a brightening page as one who had found great spoil?—*James Hamilton.*

#### NOT FAR.

Not far, not far from the kingdom,  
Yet in the shadow of sin,  
How many are coming and going,  
How few are entering in;

Not far from the golden gate-way,  
Where voices whisper and wait,  
Fearing to enter in boldly,  
So lingering still at the gate!

Catching the strain of the music  
Floating so sweetly along,  
Knowing the song they are singing  
Yet joining not in the song;

Seeing the warmth and the beauty,  
The infinite love and the light,  
Yet weary, and lonely, and waiting,  
Out in the desolate night!

Out in the dark and the danger,  
Out in the night and the cold,  
Though He is longing to lead them  
Tenderly into the fold.

Not far, not far from the kingdom,  
'Tis only a little space;  
But it may be at last and forever,  
Out of the resting place.

—*English Congregationalist.*

#### THE EPISTLES.

By oral preaching and teaching the apostles and evangelists gathered men to Jesus Christ and formed them into churches of the saints. The Epistles supplement the oral testimony, survey the condition of the churches, and, with a view to their education and guidance, descant upon Christian doctrine, discipline, and practice. For this reason it is that all persons of religious culture find so much spiritual food in the Epistles. They were composed for the express purpose of feeding the Church, and impressing sacred truth and duty on the followers of the Lamb.

They are twenty-one in number, and thus more numerous than either the historical or prophetic books. Of the twenty-one, thirteen are ascribed to St. Paul, one to St. James, two to St. Peter, three to St. John, one to St. Jude, and one (the Epistle to the Hebrews) is anonymous. This last is usually classed with the letters of St. Paul, and the Epistles are divided into Pauline and general; but inaccurately so, because the Epistles of James and (1st) Peter are not general, but have a specific direction, and the second and third Epistles of John are private letters.

In the English Bible, the Epistles of Paul are placed first, such being the order of the Vulgate, and familiar at the time when our translation was made. It is also the order of many Greek manuscripts, but not of the oldest, or of the greatest number; for they place what are called the General epistles after the Book of Acts, and before the letters of Paul.

A point of greater importance is the right ordering

of St. Paul's Epistles. We have them placed apparently with some reference to their size and importance and not at all in the order of time in which they were written. The great doctrinal Epistle to the Romans stands first. Then come the two ecclesiastical and admonitory letters to the Greeks, then six to churches in Asia Minor and Macedonia; and lastly, four letters to individuals. In this order we shall consider them, as we have already studied the books of the prophet, though we lose some advantage by not following the natural order of time. Any reader who prefers that order may begin with the First Epistle to the Thessalonians, and end with the Second Epistle to Timothy arranging the thirteen epistles of St. Paul in three classes as follows:

(1.) Those written before the Apostle's Roman imprisonment, six in number, namely, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, Romans.

(2.) Those written during the Roman imprisonment, of which there are four, namely, Ephesians, Colossians, Philemon, Philippians.

(3.) Those written after the Roman imprisonment, of which there are three, the last being produced during the second imprisonment, and quite at the close of the Apostle's life, namely, 1 Timothy, Titus, 2 Timothy.

There is no difficulty in understanding why so large a proportion of the canonical Epistles should have issued from the Apostle Paul. It was he who most abounded in missionary labours, and was the champion of Christianity, not in little Judea, but in the great world. Many churches he planted, others he visited and taught. Over all of them he kept a loving and watchful eye; and there came upon him, in his riper years, a care of all the churches. It appears, too, that he had a most extensive acquaintance with the Christian workers in the cities of Asia, Greece and Italy.

St. Paul was no neophyte, but an experienced Christian teacher, when he began to write the Epistles. He is believed to have been converted A.D. 37, and the earliest of his extant letters were not written till A.D. 53, when he had thought much and suffered much as a Christian, having preached the Word for sixteen eventful years. His whole ministry extended over about thirty years, and his epistles were all composed during the latter half of that ministry, or within the fourteen years preceding his martyrdom.

But, have we all his epistles? It has been strongly maintained we must have them all, on the ground that all the writings of an Apostle were entitled to the rank of Sacred Scriptures, and that no Scripture has been allowed to be lost. But this is a baseless assumption. All the words and works of our blessed Saviour are not found on record, and if sayings of the Son of God which might have been preserved have been allowed to be lost, why should it be supposed that all the written words of His Apostolic servants must have been saved from hazards of time as necessary to the completeness of Holy Scripture? Enough of St. Paul's correspondence with churches and with Christian brethren is preserved for the information and direction of the universal Church in all time coming. But in the First Epistle to the Corinthians there is an allusion to a previous letter sent to that church; and in the Epistle to the Colossians we read of one sent to Laodicea, which might also be read at Colosse. Possibly the latter of these may be the Epistle to the Ephesians, sent as a circular letter to the congregations in the province of Asia; but the former is surely a lost Epistle. What Calvin has said of it seems to us quite reasonable, "That epistle of which he speaks is not at this day extant, nor is there any doubt that many others have been lost; but it is enough that those remain to us which the Lord foresaw to suffice." If many of St. Paul's letters have been lost, we may infer that letters of the other Apostles are also lost. In course of their ministry they must have had occasion to write many Epistles besides those which kind Providence has preserved for our learning, and which the whole Church receives as canonical and inspired.—*Dr. Donald Fraser.*

PEACE is such a precious jewel that I would give anything for it but truth.—*Matthew Henry.*