

SUNDAY SCHOOL LESSON.

AUGUST 3, 1879.

THE MINISTRY OF RECONCILIATION.—
2 Corinthians, verses 10-21.

EXPOSITION.

Verse 10.—must all appear; the same Greek word is here used as is translated "made manifest" in the next verse. At the great day of account our history and character will be exposed to view without veil or chance of subterfuge. Concerning the general judgment, see Matt. xxv. 31-32; Rom. xiv. 10, 12. ii. 5-11. *The things done in his body, omit the supplied words "done" and "his;" read, "that each one may receive the things through the body, according to that he hath done."* *Verses 11, 12.—the terror of the Lord, the wholesome fear of Christ as the Judge of men, Job xxxi. 23; Heb. x. 31; Jude 23. We persuade men: of what? The answer is found in verse 9. Manifest unto God? we have no need to persuade men of our integrity, for He knows all things. The Apostle further hopes that his purity of character has become as evident to the Corinthians as to God. Verse 12, 13.—see by beside ourselves, insane, mad. Agrippa called him mad, Acts xxvi. 24. His extraordinary conversion, his visions of Christ, his trances, his utter self-forgetfulness in labour, probably furnished a pretext for this accusation. If madness were there, it was that of perfect consecration to God. Jesus Himself was subjected to the same accusation. Verse 14.—the love of Christ, Christ's love to us (not ours to Him), exhibited in his death for us. Ephes. iii. 19; Rom. viii. 35, 37. *Constraineth us, limits us to one great end, and prohibits us taking into consideration any others. The judgment referred to took place on the apostle's conversion, and the truth embraced by it became the ruling principle of his life. The succeeding words express the Apostle's conclusion. All died spiritually in Adam, and were under sentence of death, physical and eternal, Rom. v. 15; Col. iii. 3. But Christ died for all, instead of all. Verse 14, states the inference from the death of Jesus. Self is no longer to be master of life, to be pleased and obeyed. Rom. vi. 11, 12, xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20. Verse 16.—no man after the flesh; all other aspects of society are lost in the light of spiritual relations. He who knows a man as redeemed by Jesus, knows nothing of nationality, he does not take note of a Jew as a Jew, of a rich man because he is rich, of a learned man because of his learning, Gal. iii. 28. The standard of estimation is simply, "has he learned the lesson of the cross?" *Though we have known Christ after the flesh; there is no valid reason for believing that Paul ever had personal knowledge of our Lord Jesus Christ whilst He was upon the earth. What he had known of Jesus before his conversion was simply on historical grounds, as Jesus of Nazareth the popular teacher, the worker of wonders, the malefactor upon the cross. But even his better knowledge of Christ's earthly life was, on his conversion, swallowed up in his knowledge of Jesus as the Son of God, the Saviour of the world, Gal. i. 16. Verse 17.—behold all things are become new; whence came these views of God, Christ, man, temporal and eternal things? The man himself is never reconciled to God, born again of the Holy Spirit, Gal. v. 6, vi. 15; Col. iii. 10, 11; Eph. ii. 10, iv. 23. Verse 18, 19.—assume that the reconciliation spoken of in these verses is that of God to us absolutely and objectively, through His Son, whereby He can completely behold and endorse a sinful world, and receive all who come to Him by Christ. Then the subjective reconciliation of man to God follows as a matter of exhortation. Verse 20.—see Light on the Golden Text. Verse 21.—his best expounded by the parallels, Isa. lii. 6, 9, 12; Gal. iii. 13; 1 Peter ii. 22, 21; 1 John iii. 5.***

LESSON-SKECH.
I. The Manifestation of Character.—ver. 10-15. To "manifest" is to make a thing plain. "Whatsoever doeth make manifest is light." You cannot see to read a letter distinctly in the twilight; bring in the lamp and every line is manifest. The landscape is hidden in the mist; the sun rises; the mist is dissipated, hill and valley, wood and water are "manifest." There is nothing so much in the twilight and in the mist as human character, the motives and principles upon which men construct their lives. Yet every character must come to the light that it may be made manifest. These verses teach us that the apostle laboured to have a character that would bear a threefold shining of a manifesting light. 1. The light of the day of judgment.—How does the Apostle speak of this? When a man is conducted into a court of justice, he knows that his character and conduct will be searched through and through. If he be conscientiously guilty, the appearance of the Judge, the officers of justice, the expositors of the law, fill him with trepidation. The occasion is one of anxiety even to the conscientiously-innocent man. Yet this is but the faint picture of the solemn light which hangs about the throne of God. Every one must appear before that throne. Everything must come into judgment. Then how solemn the issue is! Even the Apostle feared, and fearing would persuade others, us, to decide upon the same course of conduct which he was himself pursuing; to labour, that whether present in the body, or absent from it, we should be accepted of God. 2. The light of God's omniscience.—"We are made manifest unto God." We are made manifest with God, no concealment from Him, Ps. cxxxix. 1-3; Heb. iv. 13. (3) The light of human criticism.—What word refers to this? Men form opinions of each other, they praise or blame, esteem or despise. The Christian man should not spurn the opinion of men, but should not depend upon it. He should aim at the conscience: so live that the moral sense of those around may at least testify of him that he is a good man. Here, then, is a stand-

ard of emulation; a character which will bear the light of human criticism, will welcome the merciful searching of Divine omniscience and the final searching of the day of judgment.

II. The Lesson of the Cross.—verse 14, 15. All worthy lives are planned by a commanding motive, a guiding principle. Great poets, artists, men of letters, men of wealth, have won their places by loyalty to a great aim. So the character that will bear the light of men, of God, of the judgment, must be formed around one motive principle, the love of Christ. How had Paul reached this principle in his own case? Note the simple propositions which went to form this judgment. "All were dead" in sin and guilt; and in law, being under condemnation. "Christ died for all." He bore their sin and curse and shame, therefore, no more self, but only Christ. What does Paul say of this love? This love limited all his actions; he was hedged in by it. He could and would only walk in the narrow path of service to Christ. This earnest unity of purpose might cause him to be misunderstood. People might think even of him mad. In the best sense, he was "beside himself." He had laid himself on one side that he might serve Jesus only. If this be a true standard of life, it is that to which the young should look forward. Jesus when He was a youth said, "Wist ye not that I must be about my Father's business?" A young Christian child should echo his words. "I must live for Him who died for me."

III. Renovation and Reconciliation.—Verse 16-21. When a man is suffering from sickness, nature has but little joy; but when health returns, nature breaks forth into song, and all the trees of the field clap their hands. The change is not in nature, but the man. So all is sad to one who is in sorrow. All is glad to one whose sorrow has been turned into joy. What does the Apostle say of the true Christian? verse 17. The great change begins with the mercy of God, who for Christ's sake waits to be gracious and forgive returning sinners. He will not impute their trespasses unto them. He will not exact the payment of the debt they have incurred. He looks upon the believing penitent in Christ, and pardons. Then the love of God is shed abroad in the heart by the "Holy Spirit given unto us," and regeneration has begun. From reconciliation springs regeneration, and from that the new nature; and the devoted life referred to in verse 15. Well might the Apostle conclude his argument with the earnest appeal contained in verse 20-31. See *Light on the Golden Text.*

LIGHT ON THE GOLDEN TEXT.
2 CORINTHIANS 5 : 20.—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The text suggests three questions.—Who are the ambassadors? What is their message? What answer should we return?

I. WHO ARE THE AMBASSADORS?—All ministers of the Gospel, but not they only, but every one who, being reconciled to God, enters into the class of reconciled teachers in the Sunday School class; a mother talking of Jesus to her child upon her knee. An ambassador is the representative and substitute of his sovereign. The authority of God is with the teacher. When the prophet speaks, Jesus speaks through her.

II. WHAT THE MESSAGE IS.—Reconciliation is the restoration of friendship between two persons who were at variance. The message is a very joyful one. Our sins had separated between us and our God. But He is reconciled. He will not call us to account, for Christ has died for all. The prodigal need not fear to return, for his Father already waits his coming.

III. WHAT ANSWER ARE WE TO RETURN?—The answer will reach the Sovereign, perhaps, before it is heard by the ambassador.

"Be in the stead of Christ, they pray,
"Be in the stead of God, we entreat,
To cast our arms, our sin, away,
And find forgiveness at His feet."

"Our God in Christ; Time embrace,
And proffer mercy, we embrace;
And gladly reconciled to Thee,
The condescending mercy praise."

THE MESSAGE OF MERCY.
2 CORINTHIANS 5 : 20.—"We pray you in Christ's stead, be ye reconciled to God."

I. Enmity.—It is a sad thing to be at enmity with any one. To have unkind thoughts about another, to be unwilling to help, rather to be ready to do harm or to annoy, this is wrong if it be by one child to another. How much worse if it be so to one who is over us, a master, or teacher, or any person who may properly bid as what to do. Still greater is the wrong if it be from a child to a parent. Unwillingness to serve or to obey a father or a mother, or to confess a fault and make amends for it, or to grieve to want to be in; nothing is a sad state for a child to be in; nothing but evil can come of it, it brings sorrow to both child and parent. But what shall we say if all this wrong should be done to God? Who can tell the greatness of the evil then? Yet this is what sin has brought about all the world over, and in all times past. God, who made us, from whom all good comes, who "so loved the world, that he gave his only begotten Son" to save it, is not loved, and is not obeyed, by any heart where sin reigns. If this be not altered, that soul must perish. Hear, then, gladly about—

II. Reconciliation.—What does that mean? It means the putting away of enmity and disobedience, and submitting, and obeying, and loving, whom we are hated. Then come *study, and peace, and joy.* "God is not willing that any should perish." He would have all be saved and made happy. There was but one way in which this could be brought about. Some One must come between God and the sinner, and take away the wrath and punishment due to the sin, and waken up love in the heart in place of the enmity. How

blessed this peace-making is between friends who have been at enmity. The blessed peace-maker between God and man is Jesus only. He did it all through the love and the mercy of the Father. Would you like the joy and peace which this brings? Listen then, to—

III. The Message of Reconciliation.—It was brought by Jesus Himself. "He taught the people when upon earth the way to the Father. He is Himself 'the Way.'" We must believe, and trust, and obey Him. He is not now here Himself to teach, but it is in His Word, and He still sends the message by those whom He raises up to teach and to preach in His name. Paul was one of these messengers. His words are in the verse we have read. He does not pray God to be reconciled to us, but He asks us to be reconciled to God. Will you be so? Ask for grace to do this, that your life may be filled with good for ever.

CATECHISM-LESSON.
Section VI. Question 10. (Eleventh Lesson.)

Eleventh Clause.—No to covet or desire other men's goods; but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

CLERICAL LONGEVITY.

(New York World.)

If anywhere centenarians may be looked for it should be in the ranks of the clerical profession, and in a country where that profession is a part of the state machinery. Men who lead lives exempt from public cares, as from passion and excitement, whose occupation secures healthful exercise alike of the body and the mind, and who are fenced about with a quiet and decent consideration for all classes, have all the odds of longevity in their favor, and may be expected, as Sydney Smith expressed it, to keep on living "with the malignant pertinacity of a bishop." We cannot be surprised, therefore, to encounter a true centenarian in Canon Beadon, of Wells, whose death on the 10th instant we elsewhere report, and who from early manhood had led a life of well-ordered ease, in an English rectory, whose pastoral duties confined to a parish of less than a thousand souls, have never been exacting, whose mind has been free from financial worry, and who has neither been scourged to death with the perpetual motion of a city charge, nor tried by the vicissitudes of a missionary career in a rude country. Canon Beadon's case, indeed, is not by any means unique, even in recent history. There may be doubts as to the real age of the Rev. Patrick McIlvain, born in 1546, who it is said, married at eighty and begot four daughters in his old age, grew a fresh crop of thin flaxen hair and a new set of teeth after his ninety-fifth year, and at 110 preached in the parish church of Lesbury, near Alnwick, "an excellent good sermon" without spectacles or notes. Across the channel, too, we have the possibly legendary tale of Nicholas Pétours, Canon and Treasurer of the Grand old Normal Cathedral of Coutances, who is reported to have died at the age of 138, having celebrated mass five days before his death. But there can be no doubt as to the age of Dr. Renth, President of Magdalen College, who died in December, 1844, aged 100, who was elected to the Presidency of his college in 1791, to whom Dr. Leigh, Master of Balliol from 1726 to 1785, had pointed out the rooms in which he had seen Addison, and who remembered hearing from a friend of his youth how her aunt had seen Charles II, walking in the parks at Oxford, when the Parliament was held there in 1664. In March last there certainly died a rival of Canon Beadon in longevity, whom our English contemporaries, however, have overlooked—the Rev. James Ingram, of Unst, in the Shetlands, who was born April 3, 1676, who was appointed assistant to the minister of Fetlar in 1800, and who succeeded him in 1803, going to Unst in 1821, and preaching there until August 4, 1872, after which date, however, he once or twice "served a table" at the communion. Dr. Guthrie heard him preach at ninety-six, when he had "the fresh color of a child and a voice like Stenton," and he spoke in public in reply to an address from the Free Church on the occasion of his celebrating his centenary. The Rev. John McDonald, a Catholic priest, died at Lancaster, Ont., in March last, aged ninety-seven; the Rev. Dr. Tupper, father of the statesman who will become Premier on Sir John A. Mac-

Donald's approaching retirement, no longer ago than last month, being then in his ninety-second year, harnessed his horse and drove four miles to a station, where he preached morning and evening. The Rev. George Mingaye died at Bury St. Edmunds, a few weeks ago, aged ninety-two: the Rev. Jacob Ide, of Medway, Mass., has just retired from the ministry at the age of ninety-four. During the recent session of the North Georgia Conference, the venerable Bishop Lovick Pierce, also aged ninety-four, "preached with a strong voice and large liberty on 'The Duty of the Minister,' although so severe was the storm he rode through to keep his appointment that most of the young ministers failed to attend the service. The "Frankfurter Zeitung" last month announced the celebration by Rabbi Silverstein, aged ninety-three, at Vietz, of his iron wedding, being the seventieth anniversary, on which occasion he addressed "with vigour and clearness," 69 out of his 145 descendants who were able to be present. Elder Thomas P. Dudley, of Kentucky, at 88, has but few superiors in the pulpit, and promises to round out his American century of life. Unless we err greatly, the Rev. William Tranter, of Salisbury, in England, who died last March, still engaged in the ministerial calling, was the oldest Wesleyan clergyman in the world, and, like Canon Beadon, was in his 102nd year. So much for some of the recent instances of clerical longevity. With reference to Canon Beadon's long incumbency of sixty-eight years, it may be said that in at least one curious instance it was rivalled, for there died in 1643 an English clergyman named Blower, who had held the living of White-Waltham for sixty-seven years, nor was that his first cure. He might have been called "Single-Sermon Blower" with perfect accuracy, for it is recorded that he only preached once in his life—before Queen Elizabeth, who, when he first addressed her as "My Noble Queen," said over-smartly: "What! am I ten groats worse than I was?" the royal being one coin and the noble a lower one in value. This sovereign impertinence so discomfited the clergyman that till the end of his days he confined his public ministrations to reading the lessons, and nothing could make him sermonize again.

THE ORIGIN OF SPECIES.

The word "evolution" means an unrolling, and Joseph Cook has very aptly said that nothing can be evolved that was not at first involved. The proper name for the doctrine vaguely called "Evolutionism" is "Transmutationism." The most earnest believer in the Bible sees in Gen. i, an account of a gradual work, an unrolling—or "evolution" of a Divine plan, but this is not "Evolutionism" popularly so-called.

Prof. Huxley says of the origin of life (and many hold to this view): "It is enough that a single particle of living protoplasm should once have appeared upon the globe, as the result of no matter what agency." (Encyc. Britannica, Art. Biology.) Then "potulating"—i. e., "assuming"—"the unlimited, though perhaps not indefinite, modifiability of such matter," he is bold to say that a special creation for each individual species is a sheer waste of power, that, in fact, of creation itself, "there can be no scientific evidence whatever." Professor Newcomb says practically the same thing in an address at the Association for the Advancement of Science. In fact, scarce a meeting of scientists occurs now-a-days, at which some one does not discuss the relations of Science and Theology, and commonly to the prejudice of the latter. One tells us that to doubt the doctrine of evolution (i. e., of the transmutation of species) is to doubt the truth, and Prof. Huxley says in his New York lectures: "We men of science get an awkward habit—no, I can't call it that, for it is a valuable habit of reasoning, so that we believe nothing unless there is evidence for it, and we have a way of looking upon belief which is not based upon evidence, not only as illogical, but as immoral."

Certain truths are self-evident. But not every truth is so. We have no need to argue the truth of axioms, but a problem demands demonstration. We do not need to argue the existence of living forms—not even against such idealists as Berkeley—but whence came living forms? is a problem. What are the known facts? Have all living forms descended from one or a few original "particles of protoplasm"—are all living creatures of "one blood" in such absolute sense that man, ape, worm, animalcule—all—are connected by lines of physical descent?

No man has a right in logic, to "beg the question," to assume the answer, nor to assume principles that involve the answer. Only a self-evident truth may be taken for granted. It is freely admitted that the known species of animals and plants did not come into being simultaneously, but this does not touch the question of transmutation of species. Transmutationists are utterly confounded when we press them to account for the origin of life without an intentional act of an intelligent Creator. We think we are not very "illogical" or "immoral" in concluding that the theory that cannot account for the first form of life is not to be trusted when attempting to account for the second, or the millionth.

But *life being begun*, those first particles of living protoplasm being conceded—we are straightway pointed to the "unlimited modifiability" of this living matter, which, we are told, is amply sufficient to account for the rise of species, without any Divine intervention.

Here it should be noted that there are two classes of transmutationists: 1. Those who, with Huxley, refuse to confess a Divine origin for even the first living form. 2. Those who think God created the first living form and made living matter "modifiable," etc.

Is living matter "modifiable" to the extent claimed? What do we know about it? If it be so, the fact must be susceptible of proof, for the proposition is not self-evident. Hence Mr. Huxley is guilty of a glaring *petitio principii* in "postulating" as he has done. Unless he can show this modifiability so clearly that to doubt would be disloyalty to truth—his cause is shown to be not only illogical, but immoral. What then do we know about this matter? Blood, which is the "life fluid," may be transfused from the body of one creature to that of another, in certain cases, but personal characteristics, individually, are not thus transfusible. But transfusion is possible only within certain limits, for the capillary vessels of one class of animals are not suited for the passage of the blood corpuscles of certain others.

Yet there is a common "physical basis" of life. All living forms exhibit a similarity in the chemical composition of their tissues. They all contain, in some one of its forms, the compound called *proteine*, the elements of which, carbon, oxygen, etc., are found in abundance in the inorganic world, but, as Prof. Huxley says: "*Proteine* has never yet been found, except as a product of living bodies."

Most plants manufacture *proteine*; they can take up from the soil and atmosphere the chemical elements needed and combine them to form this compound. Few, if any, animals can do this, hence they must use as food substances that contain *proteine* ready prepared. But mark; the matter that was once a part of the substance of a cabbage or a bullock, in being assimilated as food by a human being, in being built into the structure, and becoming, for the time being, a part of the tissue of a human body, is not transformed into a man. On the contrary, "the man" uses this matter for a time, wears it out, then casts it off, and assimilates other matter in its place.

Thus, the *proteine* that is found in the body of an animal or plant may be used as food by another, but this argues nothing for the transmutation of species. The transmutationist should show that "living matter is so far 'modifiable' that a given living being has been known to produce offspring so greatly unlike the parent that it is properly called a different species. A weed on the hills of Peru is "transmuted" by cultivation into the potato, but the potato, if put back into its original "environment," becomes again a weed. The axolotl, a water-breather, has been "transmuted" into an air-breather, by change of circumstances; but the air-breather may be again transmuted into a water-breather. Such cases as these are entirely inconclusive. No amount of care or effort in breeding has done more than produce varieties. Bloods may be mixed, as in the mule, but the offspring of equine parents never becomes an ass. Darwin produced 500 varieties of pigeons from a single pair, but all were pigeons, nothing else. Thus species are not known to be transmuted, and hence with Virchow we conclude that the doctrine of the transmutation of species is not only an unproved but, in the present state of human knowledge, an unprovable hypothesis, and further, that under these circumstances the doctrine of the creation of each species "after its kind," has no valid presumption against it.—*Rev. James Liele.*

Dr. McCaul, President of University College, Toronto, and Prof. Croft, of the same institution, have retired on an annual pension of two-thirds pay. There is a rumour that the professorship of classics held by Dr. McCaul will be split into two chairs, Latin and Greek, one to be filled by the present classical tutor, Mr. Pettman, and the other by John Fletcher, a distinguished graduate of Toronto University, who has just graduated with a first class in classics in Oxford.

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