

sible, where the sight and promise of "all these things" in Satan's gift may be brilliantly near, and where the act of "falling down to worship me" may be partly concealed by the shelter, and partly excused, as involuntary, by the pressure of the concurrent crowd.—*Ruskin*.

LOST FAIRIES.

"How do you account," said the Rev. Mr. Macbean, of Alves, to a sagacious old elder of his session, "for the almost total disappearance of ghosts and fairies that used to be so common in your young days?" "Tak' my word for't, minister," replied the shrewd old man, "it's a' owing to the tea; when the tea cam' in the ghaists and fairies gaed out. Weel do I mind, when at a' our neighbouring meetings—bridals, christenings, lykewauks, an' the like—we entertained aneanither wi' rich nappy ale; and then the verra doucest o' us used to get warm i' the face, an' a little confused in the head, an' weel fit ta see amast anything whan on the muirs on our way hame. But the tea has put out the nappy; an' I have remarked that by losing the nappy we lost baith the ghaists and the fairies."

WE very cordially insert the following appeal to the friends of Temperance and Prohibition in Canada:

In view of the decision of the Supreme Court, by which the Canada Temperance Act has been sustained, and the power of Parliament to prohibit the liquor traffic clearly determined, we are directed by the Annual Meeting of the Council of the Dominion Alliance, which has just closed, to call for the immediate organization of all friends of Temperance and Prohibition throughout each Province of the Dominion, for the purpose of making systematic and persistent effort in harmony with the principles and aims of the Alliance. We urge the formation of Provincial Branches of the Alliance in those Provinces where they do not now exist, and the establishment of Auxiliaries in every city, county or district.

We call upon each Branch to take a careful survey of its own Province, and to determine upon counties in which the Canada Temperance Act can be most advantageously submitted, either singly or in several counties contemporaneously, and to throw all the influence and effort the Alliance can command into such counties, with a view to securing decided majorities in favour of the Act, not only because it is properly regarded as a valuable and important means of suppressing the liquor traffic, but because its adoption by a large number of constituencies will clearly manifest the existence of a general approval of prohibitory legislation, and furnish a strong ground of appeal to Parliament for further legislation in that direction at no distant date.

It must, however, be acknowledged that the Canada Temperance Act cannot yet be adopted in several localities where its operations are most needed; it is, therefore, important that in addition to special efforts on behalf of the Act, a general agitation in favour of the principles of the Alliance should be constantly maintained in every portion of the land, and that in so far as the various Provincial License Laws furnish restraints upon the Liquor Traffic, the provisions of such laws should be honestly and rigidly enforced.

Whilst the Alliance does not insist upon Total Abstinence as a condition of membership, we earnestly and respectfully urge all who, upon public and economic grounds seek the suppression of the Liquor Traffic, to discountenance the use of intoxicating drinks, and to encourage and aid the various Temperance Societies that are doing most valuable work in all parts of Canada. We would also suggest that educationists should remember this most vital national question both in the choice of teachers and in the course of study prescribed in our schools.

We regard it as important that those conducting the commercial and industrial operations of the country should be awakened to the magnitude of the results to be attained, and the necessity of cheerfully and liberally contributing to the support of our various Branches, that they may be thereby enabled to carry on the work upon a scale commensurate with its importance; and we call upon all friends of good order and social progress to unite in promoting the objects set forth in this address, to the end that the Alliance as a whole may become a recognized power for good, and its Council enabled to devise and carry out such measures as may secure its unity, strength and success.

Signed on behalf of the Council,

A. VIDAL, President.

THOMAS GALES, } Secretaries.

JOHN WOOD, }

Ottawa, April 14th, 1880.

Persons desiring to co-operate with the Alliance are requested to correspond with the following officers of the Provincial Branches:

Ontario—Mr. John McMillan, Toronto.

Quebec—Rev. Thomas Gales, Montreal.

Nova Scotia—Mr. P. Monaghan, Halifax.

New Brunswick—Rev. Jos. McLeod, Fredericton.

Manitoba—Rev. W. Ewing, Winnipeg.

Correspondence of a general or inter-Provincial character to be addressed to

REV. THOS. GALES,

Corresponding Secretary,

Box 747, Montreal.

This Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.—*R. W. Emerson*.

BENEFIT OF CLERGY.

The origin of this practice may be traced to the regard which was paid by the various Princes of Europe to the Church, and to the endeavours of the Pope to withdraw the clergy altogether from subjection to secular authority. Our earlier kings, after the Conquest, resisted this ecclesiastical assumption, as interference on their prerogative, but the result was only partial, one instance being the exemption of places consecrated to religious purposes from arrest for crimes, which led to the institution of sanctuaries; and also to the exemption of clergymen in certain cases from criminal punishment by secular judges; from this came the benefit of clergy, the claim of the *privilegium clericale*. It was then necessary that the prisoner should appear in his clerical habit and tunic at trial; but in the course of time this was considered unnecessary, and the only proof required of the offender was his shewing to the satisfaction of the court that he could read, a rare accomplishment, except among the clergy, previous to the fifteenth century. At length all persons who could read, whether clergymen or lay clerks (as they were called in some ancient statutes) were admitted to the benefit of clergy in all prosecutions for offences to which the privilege extended.

Sir Francis Palgrave, in his "Merchant and Friar," gives a vivid picture of the proceeding that took place at these trials. A thief had been apprehended in Chepe, in the very act of cutting a purse from the girdle of Sir John de Stapleford, Vicar-General of the Bishop of Winchester, and he was condemned to be hung at Tyburn. "Louder and louder became the cries of the miserable culprit as he receded from the judges; and just when the sergeants were dragging him across the threshold, he clung to the pillar which divided the portal, shrieking with a voice of agony which pierced through the hall: 'I demand of Holy Church the benefit of my clergy!' The thief was replaced at the bar. During the earlier portion of the proceedings the kind-hearted Vicar-General had evidently been much grieved and troubled by his enforced participation in the condemnation of the criminal. Stepping forward he now addressed the court, and entreated permission, in the absence of the proper ordinary, to try the validity of the claim. Producing his breviary, he held the pledge close to the eyes of the kneeling prisoner; he inclined his ear. The bloodless lips of the ghastly culprit were seen to quiver. 'Legit ut Clericus,' instantly exclaimed the Vicar-General; and this declaration at once delivered the felon from death, though not from captivity. 'Take him home to the pit,' said the Vicar-General, 'where, shut out from the light of day and the air of heaven, he will be bound in iron, fed with the bread of tribulation, and drinking the water of sorrow, until he shall have sought atonement for his misdeeds and expiated his shame.'—*All the Year Round*.

THE "Kaffarian Watchman" states that the thirtieth session of the Board of Revisers of the Bible into the Kaffir language has just closed. The work done was the revision of the Psalms from the first to the seventy-first.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

May 23, 1880.

THE JUDGMENT.

{ Matt. xxv. 31-46.

GOLDEN TEXT.—"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 46.

HOME STUDIES.

M. Matt. xiii. 15-33....About the Resurrection.

T. Matt. xxii. 34-46....Lawyer's Question.

W. Matt. xxiii. 1-12....Warnings against Evil Examples.

Th. Matt. xxiii. 13-49....Woes against Scribes and Pharisees.

F. Matt. xxv. 1-13....Parable of Ten Virgins.

S. Matt. xxv. 14-30....Parable of Ten Talents.

Sabb. Matt. xxv. 31-46....The Judgment.

HELPS TO STUDY.

After delivering the parable of the Marriage Feast, which formed the subject of our last lesson, the Saviour wisely answers the insidious questions of the Pharisees regarding the payment of tribute to Caesar and of the Sadducees regarding the resurrection; re-affirms the moral law in reply to a lawyer; and addresses His disciples and the multitude in condemnation of pharisaism and hypocrisy. Then follows the account of the widow casting her two

mites into the treasury, recorded by Mark and Luke, but omitted by Matthew; and that of certain Greeks desiring to see Jesus, preserved only by John.

Matt. xxiv. tells us of Christ's taking leave of the temple; His prophecies regarding its destruction and the persecution of His disciples; the signs of the end of the Jewish state and dispensation; with an almost imperceptible transition to His final coming at the day of judgment. The chapter closes with an exhortation to watchfulness. Close parallels are to be found in Mark and Luke.

Matthew alone has preserved the parable of the ten virgins, that of the five talents, and the description of the scenes of the judgment day, which is the subject of our present lesson.

The following is a convenient division: (1) *The Judge*, (2) *The two Classes to be Judged*, (3) *The Award of the Righteous*, (4) *The Sentence of the Wicked*.

I. THE JUDGE.—Vers. 31. Christ has come, in humility, to save; He will come again, in glory, to judge.

The Son of Man: The divine representative of humanity. The union of the divine and human natures in Christ, besides rendering Him a suitable Mediator between God and man, also qualifies Him to act as Judge of the whole human race. John v. 27: "And hath given Him authority to execute judgment also, because He is the Son of Man."

The holy angels, as distinguished from the fallen angels (See Jude, vi.) shall be His attendants.

II. THE TWO CLASSES TO BE JUDGED.—Vers. 32, 33. "The hour is coming in the which all that are in the graves shall hear His voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

All nations. This term is used to denote the whole human race, probably for the purpose of correcting a mistaken notion, common among the Jews, to the effect that the Gentiles were to have no part in the resurrection.

And He shall separate them. There is nothing to indicate any difficulty in distinguishing the two classes from each other—no greater difficulty than a shepherd would have in distinguishing sheep from goats. The criterion is, not nationality or rank, or wealth, or knowledge, but character, as exhibited in the record of past deeds. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body." (2 Cor. v. 10).

There will only be two classes before the judgment seat, and every human being that has ever lived, lives now, or shall hereafter live, in this world, must take his place in one or the other of these two classes. The question, Which class shall it be? is our great life-question; it must be decided before life's close; and to make sure of that it must be decided now.

III. THE AWARD OF THE RIGHTEOUS. Vers. 34-40. Some one says, "We are justified by faith but we shall be judged by our works." This is in accord with the whole teaching of Scripture, and in particular with the teaching of the passage now before us. It is those who believe in Christ that are made holy; it is those who have been made holy that shall stand at the Judge's right hand in the judgment; and it is by the record of the good deeds that they have been enabled to accomplish that their sanctification shall there and then be proved before the universe.

The King. Christ had often spoken of the kingdom, but He now for the first time calls Himself the King. As King of the whole earth He shall judge the nations.

Come, ye blessed of my Father. Christ now says to all, even to the vilest sinners, "come;" but in that day He will say it only to the righteous. It is those who "come" now and seek the kingdom of God and His righteousness that shall in that day be invited to "come" and inherit the kingdom.

Prepared for you. "It did not," says Jacobus, "come to them of chance or of their own superior goodness, or of their sovereign will, but of God's free choice, according to the election of grace (Rom. viii. 29, 30; 1 Pet. i. 2). And this was ordained in God's gracious purposes. From the foundation of the world: that is from all eternity. (Comp. Ephes. i. 4, 5). This points back before the world was, to a founder, builder, designer of it. The same God wrought their salvation. This shews that on God's part their salvation is all of grace. No man deserves it—none can have any claim—and if He has chosen to save some, and so has sent Christ into the world, none can complain, for it is a free gift, and He can do what He will with His own (Matt. xx. 15). Besides, while it is of free grace on God's part, it is shewn to be according to their works. "Without holiness no man shall see God."

For I was an hungred, etc. In agreement with the tenor of the intercessory prayer recorded in John xvii., Christ regards His people as one with Himself, and assumes the obligation of rewarding all services rendered to them. It is unpretending service, for which no credit is claimed, that shall be praised and rewarded at the judgment.

IV. THE SENTENCE OF THE WICKED.—Vers. 41-46. As long as we are in this life Christ keeps saying "come." He never tells anybody to go away from Him till the very last.

Depart from me. Will He not once more say "come?" Not to those who have refused. It is in this life, and not in the judgment, that salvation is to be secured, if secured at all.

What dreadful crimes have those on the left hand committed? Why should these terrible words of unalterable doom be addressed to them? What have they done? Nothing—that is enough to condemn them. There are criminals of all degrees among them, and no doubt their crimes will all be laid bare; but in the Judge's summing up there is not a word said about positive evil-doing; it is sufficient for the condemnation of any one that he has never performed an action springing from a pure and disinterested motive, or prompted by genuine love to God and man, and that he thus has nothing to shew whereby to prove his sanctification.

Everlasting punishment life eternal. Both of those must be regarded as unending. It is the same Greek word that is translated "everlasting" and "eternal."