

issue, full of beautiful woodcuts, with seasonable reading.

HARPER'S MAGAZINE for August. It is difficult now almost to decide on the relative excellencies of this and the first one named. The woodcuts in this are also excellent, while the character of its literature has been known as first-class for the last quarter of a century.

SUNDAY SCHOOL "TIMES" AND "TEACHER."—For Sunday school teachers we know of nothing, English or American, superior to the "Sunday School Times" weekly, Philadelphia; and the "Sunday School Teacher," monthly, Chicago; provided with these he must be a poor student who cannot make his lesson interesting to the class. We study and enjoy each.

## Correspondence.

### TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinions expressed by correspondents.

ANY of our friends whose communications may have been delayed will please accept the fact of the Managing Editor's absence as an excuse.

Y. M. C. A., London.—Thanks for your very kind and hearty letter; but both the parties alluded to are in Canada now, so that we could not publish it. Shall be glad to hear from you with brief notes of Christian work in England any time.

R. W., Whitby.—Your kind interest in THE INDEPENDENT, and offer on its behalf, has our warmest thanks. Vigorous steps are now being taken by a Committee of ministers and laymen to place the paper on a sound financial footing. We may ask your help in the way indicated.

TO REV. JOHN BURTON, TORONTO:

DEAR SIR,—Enclosed find ten dollars from Burford, for INDEPENDENT. Your appeal should not be in vain, every church should respond, our paper must not stop.

HENRY COX.

Burford, July 20th, 1880.

[This has the right ring. There is more than the money that is encouraging. Who will help in like manner?—Ed. C. I.]

To the Editor of the CANADIAN INDEPENDENT.

MR. EDITOR,—With peculiar feelings I send you this line. The Unionville Church has captured a prairie chicken on the wing. This may be enigmatical to you and the brethren. They have sent me a unanimous and enthusiastic call to become their pastor. I have this day accepted, and feel that henceforth all my life and influence are devoted to our beloved Canada, to which I have already given over twenty-five of the best years of my life. I hope to commence pastoral labour about the beginning of September. With best wishes, your fellow-labourer.

EDWARD EBBS.

Aurora, Ill., 30th July, 1880.

[Instead of simply announcing the above fact in our "News of the Churches," we insert Mr. Ebbs' letter. A very hearty welcome back to Canada will, we are sure, go forth from all the churches, and we do but express the wishes of all who have known him in past years when we say, may the good people of Unionville make him so happy in his work that he shall never again be "on the wing."—Ed. C. I.]

God wants not money alone. The silver and the gold are His; but He wants your heart, your feelings, your time, your anxiety. He curseth these mere money charities, making them engender poverty in far greater abundance than they annihilate it, and scourging them with the means of those who grudgingly bestow. The mere mammon worketh mammon's work; divine charity worketh God's work. A Christian man may as well give over his faith into the hands of a public body, and believe what they appoint to be believed, as cast his charity over to a public body—yea, or to a private individual—and think that he thereby satisfieth God. Our right hand is not to know what our left hand doeth. It is with the heart and soul and mind and strength that He is to be worshipped and served.—Edward Irving.

## The Sunday School.

### INTERNATIONAL LESSONS.

#### LESSON XXXIII.

Aug. 15, 1880. } ABRAM AND MELCHIZEDEK. } Gen. xiv. 12-24.

GOLDEN TEXT.—"Jesus, made a high priest for ever after the order of Melchizedek."—Heb. vi. 20.

#### HOME STUDIES.

M. Gen. xiv. 1-11. ...The Battle of the Kings.  
Tu. Gen. xiv. 12-24. ...Abram and Melchizedek.  
W. Ps. cx. 1-7. ...After the Order of Melchizedek.  
Th. Heb. v. 1-14. ...Called of God.  
F. Heb. vi. 1-20. ...A Priest for Ever.  
S. Heb. vii. 1-16. ...Abideth a Priest Continually.  
Sab. Heb. viii. 1-13. ...A Better Covenant.

#### HELPS TO STUDY.

A brief notice of the circumstances which led to Lot's being taken as a prisoner of war is all that is necessary to connect our present lesson with the last. As to time, not more than five years could have intervened.

A few years before Abraham and Lot had reached the Land of Canaan four eastern kings or chiefs had joined their forces and subjugated several western tribes, among which were the inhabitants of Sodom, Gomorrah, Admah, Zeboim and Bela or Zoar, all in the neighbourhood of what is now called the Dead Sea. After paying tribute for twelve years these latter tribes revolted; this revolt caused their former conquerors to return, and plunder their towns, taking many of the more wealthy and respectable inhabitants as prisoners; and Lot had to share the fate of his chosen companions. This was the first unhappy result of his selfishness and worldliness, but by no means the last. Those who wish to avoid Lot's troubles should not make Lot's choice.

The following arrangement of the lesson topics will probably be found as convenient as any: (1) *The Capture*, (2) *The Rescue*, (3) *The King of Salem*, (4) *The King of Sodom*.

I. THE CAPTURE.—Vers. 12, 13. In 1 Tim. vi. 19 we are told that "They that will be rich fall into a snare;" and according to Prov. xiii. 20 "the companion of fools" is in a very dangerous position.

And they took Lot. They—that is Chedorlaomer and his allies. It appears that these raiders found Lot living in Sodom, although at the first he only "pitched his tent toward Sodom" (chap. xiii. 12). It is thus that people gradually familiarize themselves with evil. In examining ourselves as to our moral and spiritual condition, the question, *toward what!* is still more important than the question, *where!*

II. THE RESCUE.—Vers. 14-16. A good many people, in Abram's place when the news of Lot's capture was brought to him, would have said "Serve him right," "As he has made his bed so let him lie," or repeated some other of the world's heartless phrases; but when Abram heard that his brother (his kinsman by blood and his co-religionist) was taken captive, he armed his trained servants (trained to war; trained also to lead moral lives, and therefore much better soldiers than the rowdies of Sodom). "Of these house-born servants," says the "National S. S. Teacher," "he had three hundred and eighteen, which indicates that he must have had a total following of over a thousand people, men, women, and children. Also it shews that, while a man of peace, he was at all times prepared for war. Besides, he had an alliance with three tribal chiefs—a fact that shews his influence, as well as his readiness for conflict. No one at that time could have hoped to retain any property unless he was ready to defend it. Many a time those trained servants may have been called upon before to repel some nomadic Canaanitish robber, or to compel a right of way. He was prompt in his action. Indisposed as he might have been to assert his own rights with Lot, his kinsman, still it was not from any lack of courage or strength. Though he would have no contest with him, he was willing enough to fight for him. Lot, to his advantage, found that he who was all gentleness towards himself, even in the midst of provocation, could be a lion towards his enemies. The truly righteous are the really brave."

III. THE KING OF SALEM.—Vers. 18-20. The name Melchizedek means *king of righteousness*. Salem was the ancient name of the site of Jerusalem, and the word means *peace*. See Psalm cx. 4, and Heb. vii. A great deal too much has been said about the words "without father, without mother," etc., in the latter passage. These words have reference to Melchizedek, not as a man, but as a priest; or at the furthest they refer only to the fact that his genealogy is unknown. The writer of the epistle seems to anticipate the objections of some punctilious Jew in relation to the priesthood of Christ. Such an objector might say that Christ could not be a priest, because a person could only prove his claim to that office by shewing his genealogy as a descendant of Aaron; and he is answered by calling attention to the fact that a priest (Melchizedek) had already existed, without such genealogy, which priest, though greater than Aaron, was himself but typical of Christ, the Great High Priest. "The points of comparison," says the "Westminster Teacher," are briefly these: (a) Both were kings and priests. Christ was "a priest upon His throne" (Zech. vi. 13). (b) Their several kingdoms were righteous and peaceful. (c) They were superior to Abram, and therefore their priestly office was superior to that of Levi and Aaron, Abram's descendants. (d) As a priest, neither had any sacerdotal genealogy; none went before or came after them in the succession. (e) Each

was sole priest, during all his time, forever; Melchizedek through his whole life on earth; Christ through His eternal existence."

Brought forth bread and wine. These, though ordinarily used for mere refreshment, are, under the New Testament dispensation, sacramental elements; and as Melchizedek came to meet Abram as priest of the most high God, and Abram paid him tithes as such, it is supposed that the employment of these elements has a peculiar religious significance.

He blessed him. Authoritatively, and in the execution of his office as priest, Melchizedek blessed Abram and thanked God for giving him the victory.

He gave him tithes of all. Abram gave Melchizedek one-tenth of all that he had taken from the enemy. "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils."

IV. THE KING OF SODOM.—Vers. 17, 21-24. A successful man is sure to have friends, and the respect that never would have been paid to the God-fearing patriarch was readily yielded to the victorious warrior. Further, it was proper that the King of Sodom should acknowledge the great service rendered to him and to his neighbours by Abram, for he had defeated their enemies and placed them in a position once more to assert that independence for which they had been struggling. Further still, the King of Sodom seems to have had an eye to the spoils.

Give me the persons and keep the goods to thyself. The general opinion seems to be that by the rules of war, at that time, Abram had a right to both.

I will not take from a thread to a shoe-latchet. The shoe-latchet was the thong that bound the sandal to the foot. Abram was most happy to deal with the King of Salem, both in giving and in taking, but he would have no dealings with the King of Sodom. He seems to have given careful consideration to this matter beforehand, and resolved to do nothing that could by any possibility be distorted so as to make him appear to be under any obligation to the wicked inhabitants of Sodom or to their king. In following this course he acted wisely for himself and at the same time administered a sharp reproof to his less scrupulous nephew.

### PRESENCE OF MIND.

This is a true story, about a real boy. The boy's name is Dick. This is not a very uncommon name, and his last name is not an uncommon one either. I am not going to tell you what it is though, for perhaps he would not like it.

Dick's father died when his son was just able to toddle. After a while Dick grew to be a pretty big boy. Then he began to be anxious to get something to do to help his mother. It was a good while before he found anything; but he came home one day, at last, and said:

"Mother, I've got a place."

"What sort of a place?" asked his mother.

"In the factory," said Dick cheerfully.

But the mother shook her head.

"I don't half like it my boy," she said. "They are dangerous places, these factories. Some day you'll be going too near the big wheels, or the bands, or something, and then—"

She stopped and shuddered; but Dick only laughed.

"Well, what then, mother?" he said. "What do you think is going to happen to a fellow with a cool head and a steady hand? Almost all the accidents that you hear of happen because the people are careless, or because they get frightened, and don't know what they are about. I'm not going to be careless and I'm not going to get frightened. And mother, even if anything very bad did happen to me, I should be doing my duty, shouldn't I? You wouldn't have a great fellow like me staying around here idle for fear of getting into danger, would you?"

"Well, no, I suppose not," said his mother, remembering what a bad thing idleness is for anybody, and how surely it leads boys, as well as men, into mischief.

So the next day Dick was at his post in the factory. I cannot tell what sort of a factory it was, nor exactly what he had to do there. Nobody ever told me that part of it. All I know is that he spent the days among the great, whirring machinery, and that he did his work steadily and well, in spite of noise, and confusion, and dust, and fatigue, and danger.

By the time he had been there for a month or two, he had forgotten all about the danger, and even his mother began to think that he was as safe there as in his own house.

That is always the way when you are used to things, you know. People who live under the shadow of a volcano forget that the burning lava ever streams down its sides and desolates the country around. Some day it does so, though, and sometimes accidents happen even to the most confident boy.

Was Dick careless that day? I don't know, and neither did he. He thought that he was doing his work as steadily and as carefully as usual; but suddenly he felt something—just a little twitch at his sleeve; nothing at all to mind if you are playing with your school-mates, but then Dick was not playing with his school-mates. There was no one near enough to give him that twitch, and he knew in an instant what it meant—that the fingers that gripped him were iron fingers, and that the pulse that beat in them was the cruel, merciless pulse of steam.

Most boys would at least have looked around in sudden surprise—would have yielded for a moment to the twitch and then—the horror, and agony, and death. What did Dick do? Quick as a flash the thought came:

"I am caught in the machinery. I can't help that, but I won't be drawn in. I won't! I won't! I WON'T!"