

der the lake formed by their union as the real source of the Jordan. After leaving the lake, the river proceeds about twelve miles to the larger lake, called by various names, but best known as the Sea of Galilee: after leaving which, it flows about seventy miles farther, until it is finally lost in the Dead or Salt Sea. It discharges into that sea a turbid, deep, and rapid stream, the breadth of which is from two to three hundred feet. The whole course of the river is about one hundred miles in a straight line, from north to south: but, with its windings, it probably does not describe a course of less than one hundred and fifty miles. Burekhardt says that it now bears different names in the various divisions of its course: *Dhan* near its source; *Ordan* lower down, near the Sea of Galilee; and *Sheryd* between that lake and the Dead Sea.

#### BENEFIT SOCIETIES.

It is not my intention to defend or to support Odd-Fellows' Lodges, or the proceedings of those so-called secret associations. Their ostensible object is benevolent, and by their own merits or demerits let them stand or fall. One thing, I think, is absolutely certain, and that is, that all the real benefits that it has ever been pretended could be realized by those associations, ought to be, and could be much better obtained within the pale of a Christian Church. But are they to be so obtained? Alas! truth compels me to answer, no! Will you allow me to offer some suggestions on the pressing nature of the duty which the exigencies of the times is calling upon the church to perform, and how it appears to me that duty may be fulfilled.

That every individual member of the great family of man, no matter what his rank or condition in life, is exposed to the visitation of misfortune, and to the calamity of sickness, is a general proposition of so self-evident a nature as to have the character of a mere truism; and that no individual can foresee, or with any degree of certainty ward off, or prevent, the train of distressing circumstances arising from the visitation of misfortune or of sickness, is no less true and self-evident.

In view of these facts, many have been the devices by which men have sought to make provision for alleviating misfortune, and relieving the distress too frequently occasioned by sickness; all which devices have, however, necessarily been based upon one principle, the accumulation of a fund, during health and prosperity, to which recourse might be had in a season of adversity or sickness.

It is not at all necessary to enter upon any enquiry into, or any explanation of, the details of the various plans by which so desirable a result as that above named has been sought to be obtained; but simply to express a decided opinion, founded upon pretty extensive inquiry and experience, that it has frequently been sought in a manner in which no Christian could, uninjured, take a part, and perhaps never in such a manner as that the Christian could, without unbending of conscience, say, whilst taking a part, I am furthering, to the utmost of my power, my Master's cause, and promoting most efficiently the best interests of my fellow-men.

Now, nothing can be clearer than that no disciple of the Redeemer, whilst seeking to perform so obvious a duty as in the making provision for the hour of adversity or distress, should be exposed to the temptation incident to joining in any measures for that purpose, or have to encounter the danger of carrying on those measures, where the most remote probability existed of receiving damage in his Christian character. For the express and implied declarations of the Word of God makes it imperative upon the church, that within her pale the brotherhood should at all times receive, with ready kindness, all the sympathy and relief of which their particular case may stand in need, when placed in distressing or dangerous circumstances; and as it is sufficiently obvious that in this matter the church is subject to the same laws as every other body of men, therefore the same or similar means must be adopted to meet these requirements. In short, a fund must be raised, but that fund must be raised from different motives, and administered in a different spirit from that which has hitherto generally obtained.

The whole spirit of Christianity, considered as a code of ethics, is pure benevolence—and thou shalt love thy neighbour as thyself, a general summary thereof. In a similar spirit, and of a similar character, should everything be which may emanate from those professing to obey its requirements. Here there should be no cold, selfish and worldly calculations, on the one hand; or on the other, watchful and jealous

fears. Christianity cannot live in such an atmosphere. The contributions to the formation of the fund should therefore be free and voluntary; and yet there must be no possibility of any one lording it over his brother, by an affectation of extending eleemosynary aid, it is therefore indispensable that a right to assistance from a fund of the nature in question, must be based upon contribution to the formation of that fund.

In view of those principles, it appears to me that the way to meet the case is by the formation, within each church, of an association, to consist of all the adult male and female members thereof, who may become contributors to a fund for the purpose of mutual assistance and relief.

That each person, desirous of becoming a contributor, shall be required to state in writing the amount he or she is willing to contribute weekly to the said fund.

That the aggregate amount of the contributions thus agreed to be paid, should be divided by the aggregate number of the contributors, and, from the average thus obtained, applied to the most approved tables, each member should be entitled to such sum per week in sickness, and his or her surviving relatives or friends to such sum at death, as the tables may shew the fund to be able to pay. For example, should the average amount of contribution be one shilling per week for each member, then the benefit to be paid to each will be about twenty-five shillings per week in sickness, and from fifteen to twenty pounds at death.

For the management of the affairs of an association of this nature, there would be required a president, two vice-presidents, a secretary and treasurer, and four directors for each hundred members. Perhaps the pastor of the church should be in all cases *ex-officio* president, all other officers to be elected by ballot; and their business should be, in addition to the general management of the association, to visit daily in rotation, and see that every attention is paid to any sick member.

BEREAN.

Montreal.

#### ENDURANCE.

BY ROBERT JOSSELYN.

'Tis bitter to endure the wrong  
Which evil hands and tongues commit,  
The bold encroachments of the strong,  
The shafts of calumny and wit;  
The scornful bearing of the proud,  
The sneers and laughter of the crowd.

And harder still it is to bear  
The censure of the good and wise,  
Who, ignorant of what you are,  
Or blinded by the slanderer's lies,  
Look coldly on, or pass you by,  
In silence, with averted eye.

But when the friends in whom your trust  
Was steadfast as the mountain rock,  
Fly, and are scattered like the dust,  
Before Misfortune's whirlwind shock,  
Nor Love remains to cheer your fall,  
'This is more terrible than all.

But even this and these—ay more,  
Can be endured, and hope survive;  
The noble spirit still may soar,  
Although the body fails to thrive;  
Disease and want may wear the frame—  
Thank God! the soul is still the same.

Hold up your head, then, man of grief,  
Nor longer to the tempest bend;  
For soon or late must come relief;  
The coldest, darkest night will end;  
Hope in the true heart never dies!  
Trust on—the day-star yet shall rise.

Conscious of purity and worth,  
You may with calm assurance wait  
The tardy recompense of earth;  
And e'en should justice come too late  
To soothe the spirit's homeward flight,  
Still Heaven, at last, the wrong shall right.