

life." The CANADA PRESBYTERIAN, commenting on the above, very justly remarks, a soul of "ordinary sensibility" revolts at the idea of candidating, and a young man of fine feeling is very apt to say, "If I can't preach Christ without fighting for a pulpit, I'll serve Him some other way, or in some other Church." It is not only in the ministry that young men can glorify God. It is terribly humiliating to a minister to feel, as he stands before congregations, that they have not come to church to hear him preach the Gospel, that they may receive good, but to criticise him.

#### THE PROBATIONER.

Bad as it is for a settled minister to be a candidate, to be forced to travel through the Church as a probationer. A man very much lessens his chances of again being settled if he goes out as a probationer. A minister now settled in one of our city charges said to me not long ago that rather than go on the list of probationers he would leave the Church. It will not do to tell us the present system is the best possible. It is not the best. Many of our ministers and congregations are not satisfied with it. It is a well known fact that our best vacancies seldom if ever call a man from the probationers' list. For a man to resign his charge and go on the probationers' list simply means, in most cases, a life of worry, annoyance, and expense for months, and at the end of that time a settlement in some small aid-receiving congregation, or retirement from the active duties of the ministry. Under the present system

#### PROBATIONERS ARE DOOMED MEN,

specially those who have resigned charges. Is our present system scriptural? Did it exist in the New Testament Church? Is it a necessity to-day? It is certainly a source of weakness to Presbyterianism. It leaves much talent unemployed. It causes long vacancies and thereby injury to the whole Church. I would like very much if some person would point me to the scriptural authority for this system or candidating, calling, and moderating in calls. We do not wonder that young men, looking at the troubles and disadvantages they must meet in order to gain a settlement, at the shortness of pastorates, the repetition of candidating, and the smallness of salary, refuse to enter the work of the ministry. Indeed, the wonder is not that we have so few students, but that we have so many.

JUNO.

June 18th, 1883.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXVII.

July 8, 1883.

#### PASSING OVER JORDAN.

{ Josh. iii. 5-17.

**GOLDEN TEXT.**—"When thou passest through the waters, I will be with thee; and through the rivers, they will not overflow thee."—Isaiah 43: 2.

**CENTRAL TRUTH.**—God makes safe paths for our feet.

**CONNECTION.**—Joshua had sent two spies; who lodged in Jericho, in the house of Rahab. They were tracked, and only escaped by being hidden, and let down from a window of her house over the wall. They reported to Joshua that the people were in great fear of the Israelites. The whole host now moved down to the Jordan, ready to cross over.

**NOTES.**—The Jordan: the principal river of Palestine. Taking its rise in the fresh springs at the foot of the Lebanon mountains, it flows southward in a very winding course till it pours its full waters into the salt depths of the Dead Sea. The current is very rapid. The distance from the Lake of Galilee to the Dead Sea is about sixty miles, but the river winds and runs two hundred miles; the depth is from three to twelve feet, and the width from forty-five to one hundred and eighty feet. Where Israel crossed it, the Jordan has a threefold bank; the lowest, at the edge of the stream; the middle, having vegetation; and the upper. Canaanites were the Lowlanders, but sometimes applied to all the people in Canaan, and sometimes to only a part of them. Hittites, descendants of Heth, a son of Canaan (Gen. 10: 15), were mountaineers. They dwelt on the hills around Hebron. From them Abraham bought the cave of Machpelah. (Gen. 23: 17-20.) Hivites: descendants of Canaan (Gen. 10: 17), lived in the northern part of Palestine under Mount Hermon. (Josh. 11: 3.) Perizzites dwelt south of the Hivites. Abraham met them when he first arrived in Palestine. (Gen. 13: 7.) Girgashites: descendants of Canaan (Gen. 10: 16), lived south-east of the Lake of Galilee. The town of Gergesa has its name from them. Jebusites were also mountaineers living in and around Jebus (Jerusalem). Long years after this David took their city. (2 Sam. 5: 6-8.) Amorites: were also mountaineers (Deut. 4: 46), and dwelt south-west of the Dead Sea, but also extended northwards. The prophet Amos (2: 9) compared their heights to cedars and their strength to oaks.

1. THE PREPARATION.—Ver. 5.—Sanctify your-

selves: as at Sinai, they were to wash themselves and their clothes; and be in a devout state of mind, waiting upon God. To-morrow: The 10th day of the first month. (Ch. 4: 19) Forty years before, on the same day, each family had chosen a lamb for their first Passover feast. (Ex. 12: 23.) Do wonders: God did many visible wonders for his people. He does many wonders now, for us, though not so visible to the naked eye.

Ver. 6.—The Ark of the Covenant: sometimes called "the ark of the testimony." It was made of acacia wood, overlaid with gold, and contained the two tables of the commandments. (Ex. 37: 1-9; 40: 20.) Pass on before the people: Wherever the ark was, God's peculiar presence and glory were; and the ark going before the people was a symbol of God's leading them. Do we always follow where God leads?

Ver. 7.—Magnify thee in the sight of Israel: Joshua was a new leader, and God would acknowledge him, and put honour upon him, as He had done to Moses. The path of obedience is the path to honour.

Ver. 8.—Stand still in Jordan: the ark was to go before, and rest in the bed of the river till all the people had passed over. It went in first, and came out last! So God is said, in several places, to "go before" his people, and to be "their reward," or rear-guard.

II. GOD'S PROMISE.—Ver. 9.—Come hither and hear the words: God had told Joshua before, and he repeats what God had said.

Ver. 10.—The living God: in distinction to the gods of the heathen, wooden and stone gods. Drive out from before you: it was God, and not Israel, who drove out the nations. They might have repented, but they did not. Mark how full the land was of people now, and how thinly-peopled in Abraham's time.

Ver. 11.—The Lord of all the earth: then there is no room for any other. God is Lord of all. This mighty God was giving them a portion of the world he possessed.

Ver. 12.—Take you twelve men: they were commanded to take each a stone out of the river, and Joshua piled them up on the western side, a memorial of that day's wonders. (Josh. 4: 1-9.)

Ver. 13.—Shall rest on the waters: there should be no tardy fulfilment of the promise. The priests' feet should touch the waters, and at once the waters should shrink away. How often does God bring us in actual contact with a difficulty before he opens a way for us! Shall be cut off: the waters did not stand as a wall on each side (Ex. 14: 22), but divided "hither and thither," as in 11 Kings 2: 8 but drained away swiftly from before them, being held back above.

III. THE PROMISE FULFILLED.—Ver. 14, 15.—The people removed from their tents: there were now more than two millions of people; and with their flocks and herds and household stuff, would cover an immense extent of ground. Perhaps their line extended miles along the river: They that bore the ark were come unto Jordan: two thousand cubits before the people. (Ch. 3: 4.) Overfloweth his banks.—Not "its" banks. The word "its" only came in use in Queen Anne's time. The Jordan rises many feet every spring from rains and the melting of snows on Hermon and Lebanon. No enemies were seen, for they trusted the river was entirely impassable, when thus flooded. All the time of harvest: it was harvest on these low plains, far beneath the level of the sea; but not on the higher levels. They crossed in harvest and therefore in a time of plenty—for the manna soon ceased. God never does a miracle needlessly.

Ver. 16.—Rose up upon an heap: the waters were held back as if by some great dam across the river. Very far from the city Adam: The meaning is "very far away, at the city of Adam." The miraculous obstruction was there. Beside Zaretan: Adam means "red clay." Clay beds existed at Zaretan (11 Kings, 7: 46); hence probably the name "Adam." Zaretan (or Zarthan) was near Succoth, which was on the east side of Jordan, and near some famous fords thirty miles up. The salt sea: the Dead Sea, intensely salt and bitter. Notice how every considerable lake, if it has no outlet, is sure to be salt.

Ver. 17.—Stood firm: the priests and the ark were no doubt above the host, between them and the floods up the river, and two thousand cubits to the north. The priests stood firm till all the host had passed. Many hours must have elapsed; but at last all the people were "clean over." How glorious God's interference! But his spiritual deliverances are just as glorious every day.

#### PRACTICAL TEACHINGS.

1. The crossing of Jordan is a striking illustration of the Christian's passing death to reach Heaven. His High Priest stands firm till he passes safely through.
2. It may also beautifully illustrate conversion; entering the saints' inheritance, and battling God's enemies and the soul's enemies, and conquering them under the divine "Joshua."
3. Like the Israelites, we are to get on new ground—not make some slight change. March right over into the Lord's country.
4. When the ark goes before we are safe in following.
5. All difficulties are removed before obedience. It was easy crossing Jordan that day, much easier than going back again.

## THE LORD LEADS OVER JORDAN.

At Courbevoie, near Paris, there is a Protestant Asylum for forty old people and seventy children. It was founded by a Roman Catholic nobleman, Comte Lamprecht, who, wearied with the attentions of the priests at his sick-bed, sought the counsel of a Protestant minister, and left his property to establish this institution.

## BRITISH AND FOREIGN NEWS.

DR. JOSEPH PARKER intends to make a long holiday trip to America.

MR. MULLER, of Bristol, intends to proceed shortly to India on an evangelistic tour.

THE Presbytery of Utah has three candidates for the ministry under its charge—converts from Mormonism.

It is proposed to erect a memorial chapel and manse at Epworth, in England, the birthplace of John and Charles Wesley.

THE export of ostrich feathers from the Cape last year was unprecedentedly large. The prices obtained were enormous.

LORD DUFFERIN is enjoying a well-earned London holiday, and all the great dinner givers are struggling for his company.

THE Kansas City "Journal" says that within five terms, covering fifteen months, St. Louis courts have granted 1,000 divorces.

THE Duke of Marlborough seems gradually gutting Blenheim. His Limoges enamels are now coming under the hammer.

It is asserted that the largest ivory factory in the world is at Centrebrook, Conn., where sometimes \$125,000 worth of ivory is bleaching.

THE Czar has conferred decorations on all the members of the Papal Mission who went to Moscow to represent the Holy See at the coronation.

A MONSTER petition has been presented to the British House of Commons in favour of Sunday closing, signed by 179,000 of the women of England.

A MILTON collection which is being formed in the library of St. Paul's School includes a copy of "Paradise Lost" with the autograph of Robert Burns.

AT the yearly meeting of the German Baptists, or "Dunkards," of America, held at Bismarck Grove, Kansas, 10,000 persons were present from various parts of the United States.

LORD SHAFTESBURY believes that if the places of public amusement were to be opened in England on the Lord's day, it would throw the temperance movement back twenty-five years.

BARON ROTHCHILD'S carriage at Vienna is lighted by electric light. The apparatus is beneath the coachman's seat, and the light, which will burn 100 hours, within ordinary carriage lamps.

MR. SPURGEON in a recent speech said he was somewhat at a disadvantage in fighting the devil as the latter never had the gout; but he intended to keep his face to the great enemy notwithstanding.

A MEMOIR of the late lamented G. T. Dodds, of the M'All mission in Paris, is in course of preparation by his father-in-law, Dr. Horatius Bonar. M. Révillaud will translate the work into French.

FOR a city to be governed by the whiskey element is bad enough, but to be ruled by whiskey soaks and grog vendors is unendurable degradation. But this is the position of Chicago as described by the "Tribune."

IT seems that machines as well as men work harder here than in Europe. The "Railway Gazette" says that 100 locomotives here do as much as 131 in Germany, 139 in Switzerland, and 140 in Austro-Hungary.

THE Supreme Court of Vermont holds that a witness was competent, although he was dumb, uneducated in the use of signs, and only able to assent or dissent in answer to a direct question by a nod or shake of the head.

THE recipients of honorary degrees at Oxford University this year will be the Archbishop of Canterbury, Lords Rayleigh and Alcester, Lord Justice Bowen, Dr. Schliemann, Sirs C. Wilson and F. Abel, and Prof. Fraser.

IT is rumoured that the opinion of counsel, taken by the Free Church anti-organ party, holds out little if any hope of a successful resistance to the introduction of instrumental music through an appeal to the Court of Sessions.

FOR the first time during a score of years the membership returns of the Society of Friends do not show any increase. The number is the same this year as last, about 15,100 for Great Britain. The deaths have been unusually heavy.

REV. EDWARD WHITE, who is a Congregationalist, read a paper at the Christian Conference held on the 11th inst., in Jerusalem Chamber, under the presidency of the Dean of Westminster. This conference is likely to become a permanent institution.

THE only amendment on the Scottish Universities Bill now on the paper in name of a Scotch member is that of Mr. Dick Peddie. It seeks to abolish the faculty of divinity, and to connect the chairs of ecclesiastical history and of Hebrew and Oriental languages with the faculty of arts.

QUEEN MAKEA of Raratonga, noticing how lax were the police in dealing with drunkards and drunkard-makers, created a new order of female police. These women soon unearthed the contraband spirit and threw it into the sea, and since their advent to office a grand reform in the manners of the people has taken place.

A TEA party was held at Oldham lately for the purpose of advancing the establishment of a Presbyterian church in that populous town. A local journal hails the advent of the Presbyterians on the ground that Scotch preachers appeal more to the reason than to the emotions, and will be specially useful in resolving the doubts of the many Thomases in the town.

MR. GEORGE RUSSELL, M.P., writing on "Whiggery" in the "Nineteenth Century," tells how an eminent peer once said to him, "I am utterly opposed to disestablishment, and I will tell you why. As long as the Church is established, we can kick the parsons; but once disestablish it, and they will kick us." "The Whig doctrine of Church and State all over," says Mr. Russell.