

army; * * * these bones are the whole house of Israel," and in the 26th verse he says, "I will place them and multiply them and will seek my sanctuary in the midst of them for evermore."

Micah says, (chap. ii. 12), speaking of the future, "They shall make great noise by reason of the multitude of men."

It is evident that Palestine never was intended to contain the whole of the seed of Israel; there would not be standing room for Israel's millions. Become, as they were to be, a company of nations, it is not to be supposed that the company of nations should all locate themselves in Palestine. Hence Moses makes the assertion, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people. Jacob is the lot (margin, cord) of his inheritance," Deut. xxxii. 8-9.

Balaam says, "Who can count the dust of Jacob, or number the fourth part of Israel? let me die the death of the righteous and let my last end be like his. * * * He shall pour the water out of his buckets and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."

Compare all these prophecies with what we, the British and American nations, have become, and say if the parallel be not complete. W. E. Axon, M.R.S.L., in an able paper on the "Language of The Future," published in the "Quarterly Journal of Science" for July, 1873, gives us the following as the result of his researches.

He finds that the Germans, taking the mean of the north and south, double their numbers once in 100 years; the French once in 140 years (the French themselves say once in 334 years); the Russians once in 100 years; the Swedes once in 92 years; the Spanish once in 112 years; the Italians once in 135 years; the Turks (who are dying out) once in 555 years; but the British in these islands, double their numbers once in 55 years, and the same race in New England and the British dependencies once in 25 years, or taking the whole race (as a mean) in 41 years. He also found, as a further result of these calculations, that in the year A.D. 2,000, Italian, French, Russian, German, Spanish, (the latter in Europe and South America) would be the language of five hundred and five millions of the human race, but that English must become the vernacular of one hundred and seventy-nine millions in Europe, and of one thousand five hundred and fifty-eight millions of Anglo-Saxons in our other colonies and dependencies, (including, I suppose, the United States), being equal in all in the year 2,000, of one thousand seven hundred millions of Anglo-Saxons—verily a multitude which no man can number.

The "Times" says that in the United Kingdom the most increasing people are to be found, in France the least. That so increasing at home are we that we are filling continents, fringing oceans, and making the whole world our home, that overflowing our old boundaries, we are peopling the globe.

Josephus' version of Balaam's prophecy comes so near our own position that one could easily imagine that he was speaking of the British nation. I will give the quotation (Antiq. of the Jews, Bk. iv. chap. 6, sec. 4, page 91 Whiston's translation, edition Halifax 1851). "Happy is this people on whom God bestows the possession of innumerable good things and grants them his own providence to be their assistant and their guide, so that there is not any nation among mankind but you will be esteemed superior to them in virtue and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children, and this out of the regard that God bears to you; and the provision of such things for you as may render you happier than any other people under the sun, you shall retain the land to which he hath sent you and it shall ever be under the command of your children, and both all the earth as well as the sea shall be filled with your glory, and you shall be sufficiently numerous to supply the world in general, and every region of it in particular with inhabitants out of your stock. However, O blessed army! wonder that you are become so many from one father; and truly the land of Canaan can now hold you as being yet comparatively few; but know ye that the whole world is proposed to be the place of your habitation forever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the

stars of heaven; and when ye become so many, God will not relinquish the care of you but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their children and wives. To so great a degree of valour will you be raised by the providence of God, who is able to diminish the affluence of some and to supply the wants of others."

"Stretch forth! stretch forth! from the south to the north,
From the east to the west stretch forth! stretch forth!
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords.
Break forth and spread over every place,
The world is a world for the Saxon race."

England sowed the glorious seed,
In her wise old laws and her pure old creed,
And her stout old heart, and her plain old tongue,
And her resolute energies ever young,
And her free bold hand, and her frank fair face;
And her faith in the rule of the Saxon race.

Feebly dwindling, day by day,
All other races are fading away;
The sensual south and the servile east,
And the tottering throne of the treacherous priest;
And every land is in evil case,
But the wide-scattered realm of the Saxon race.

Englishmen everywhere! brethren all!
By one great name, your millions I call,
Norman, American, Gael or Celt,
Into this, this fine mixed mass ye melt,
And all the best, of your best I trace,
In the gold and brass of your Saxon race.

Englishmen everywhere faithful and free,
Lords of the land, and kings of the sea;
Anglo-Saxons honest and true.
By hundreds of millions, my word is to you;
Love one another, as brothers embrace,
That the words may be blessed in the Saxon race."

—From Baker's Circle of Knowledge (a school book).
"ALWAYS READY."

ROME AND CANTERBURY.

BY THE REV. J. LAING, M.A., DUNDAS.

The address of Bishop Sweatman when entering upon his episcopal duties at Toronto, has called forth from Archbishop Lynch a very able, and from the Romish point of view, conclusive argument against the assumption of the Church of England that she has an apostolic succession independent of the Church of Rome. Our Anglican friends not unfrequently assert that the Anglican Church is older than Rome, and claim for her apostolic descent from Paul through the ancient British Church. The claim is shadowy, but even if more substantial would avail not one whit in view of centuries during which all bishops in the Church of England held their authority from Rome, and the Church of England was as really subject to Rome as was that of Spain or Scotland. The Anglican Church did not begin at the Reformation, but it separated from Rome then. Other Protestant churches did the same, and had the Church of England, in a truly reformed spirit, renounced all Popish additions and accretions, she would not now find her people so strongly inclined to churchism nor her clergy looking towards Rome, and imitating as far as they dare the unscriptural and sacerdotal practices by which Rome has corrupted the doctrine and Government of the Church of Christ. We may suppose that every Church could trace some kind of succession for its ministry; but all of them, unless it be the Waldeneses, would be forced to go through Rome and her polluted streams to establish the links of the chain. And then what would be gained after the foolish search? Surely the validity of Gospel ordinances and our warrant for the Christian ministry do not depend on our being able to shew that our ministers are in any such defiled line of prelatial ordination. Christ has given to the Church a ministry. The ministry is for the Church, not the Church for the ministry. In all ages the faithful have acknowledged this God-given ministry, and by proper means have, through those already in office, officially recognized it by the rite of ordination. But no laying on of hands by a prelate—too often, alas, himself devoid of grace—can communicate grace. It is a sad sight to witness, in this last quarter of the nineteenth century, professedly Christian men more exercised about the line of succession through the hands of a man than about the doctrine and purity of those who claim to be successors of the apostles, and to see a Church once

called reformed and Protestant, ashamed to be known as such, preferring to be known as Catholic, and glorying in a fancied sacerdotal descent.

NOTES FROM SUTTON.

Early in the summer of 1853, the Rev. David Watson, a newly graduated student of Queen's College, preached his first sermon in a barn in the township of Georgina. The people thought so much of his ability as a preacher, and of his earnest, hearty manner, that they had themselves organized into a congregation, and united with a congregation in the neighbouring township of Thorah to give him a call. He accepted it and was ordained in August of the same year. The settlement was new, the Presbyterian element was not very numerous, and the distance between the two branches of the congregation was about fifteen miles, yet in spite of all these obstacles the congregation grew and prospered. Thorah was much the stronger branch and naturally commanded the larger share of the young pastor's attention, yet in 1863 the Georgina church had developed so much that they were able to erect two places of worship. One, a neat brick church of Gothic design and costing \$1,000 was built in the village of Sutton on the western limits of the township; the other, a commodious frame church was built six miles east of Sutton and was called Cooke's Church.

In 1865 these two—Knox Church, Sutton, and Cooke's Church, Georgina,—had so far developed as to sever their connection with Thorah and secure a separate organization as one congregation. To this day however, they retain a kindly recollection of Mr. Watson, and the older members have many stories of the man who was their first minister, and whom long long miles and bad roads did not hinder from being "instant in season and out of season." The newly organized congregation called the Rev. John Gordon, who was ordained and inducted in February 1865. Mr. Gordon remained only about four years when he accepted a call to Almonte, and after remaining there for a few years he gave up the ministry and is now engaged in the practice of law in Brockville. The summer after Mr. Gordon left, the pulpit was supplied by Rev. George Burnfield, now minister of the First Presbyterian Church, Brockville, but at the time a student. After this the Rev. David Niven was called, and continued to be the minister of the congregation for about seven years. During the latter years of Mr. Niven's pastorate the congregation became very small, and when in 1877 the church became vacant by his retirement, the congregation secured the services of a student. The pulpit was occupied during the summer of '77 by Mr. D. C. Mackenzie of Knox College, under whose kindly and judicious management, and earnest preaching, the congregation began to gather together again. His sudden and altogether unlooked for death, in October, at the opening of college, cast a gloom over the whole congregation and many kindly remembrances of him are still treasured up among the people to whom he preached so faithfully and well. During the winter the congregation was under the care of Mr. Joseph Builder also of Knox College. Throughout the preceding summer, services had been held occasionally in Pefferlaw a little village nine miles from Sutton, in the same direction as Cooke's Church. Mr. Builder held regular services here on alternate Sabbaths with Cooke's Church. In the spring of 1878 he was transferred to Manitoulin Island, and his place was taken by Mr. Malcolm McGregor, who remained till the opening of college in the fall. The services of the students had been highly appreciated, and the Church had grown steadily under their care, but the time had now come when the people wished to have a minister of their own, and during the winter, therefore, a very unanimous call was presented to the Rev. James Frazer of St. Ann's and Wellandport. It was accepted and the induction was fixed for Tuesday July 8th. The Rev. R. P. McKay preached an earnest, effective sermon on Mat. xiii. 52, the householder "who bringeth forth out of his treasure things new and old." The Rev. James Carmichael of King presided, put the constitutional questions, and addressed the minister in his own earnest solemnizing way, and the Rev. Joseph Eakin of Mount Albert addressed the congregation.

After the induction services were over and the minister had been welcomed by the congregation individually at the door, the people adjourned to the drill shed where a strawberry and ice-cream festival had been prepared. This over, they returned to the church where a meeting of a social nature was held to wel-