

said, "When the Son of man cometh, shall he find faith on the earth?" "He gave himself a ransom for all." 1 Tim. ii. 6. "Feed the Church of God which *He hath purchased with His own blood.*" Acts xx. 28. "The bread which I will give is my flesh; which *I will give* for the life of *the world.*" Jno. vi. 51. "Ask of me and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession." Psalm ii. 8. "The field" is doubtless a small territory, when compared with the myriads of worlds which lighten our darkness at night; of *the moral value* of this terrestrial ball we are, however, enabled to form some shadow of an estimate, when we regard it in the light of its purchase price. "He buyeth *that field.*" Small though it be, and incapable of being seen from the distant stars, 'that field' is yet of vast account in the history of the universe; for here the son of God will reign in person when "the sovereignty of the world hath become our Lord's and his Messiah's, and he shall reign forever and ever." Rev. xi. 15. Here the scene closes, and the Messiah departs—Lord, not only of the treasure, but of the world; prior to his departure however, a transaction took place in Jerusalem which typified this divine purchase: *a field was purchased for the price of a slave*: (Ex. xxi. 32; Zech. xi. 12, 13.) The evangelist who records this parable, records the chief priests' purchase, "And he (Judas) cast down the thirty pieces of silver *in the temple* (Zech. xi. 13) and departed, and went and hanged himself: and the chief priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel and BOUGHT WITH THEM THE POTTER'S FIELD, to bury strangers in, wherefore that field was called 'THE FIELD OF BLOOD' to this day." Matt. xxvii. 5-8.

The concluding portion of the "correspondences," of No. 17, will appear in No. 19.

UNBELIEF.

The characteristic flippancies of the day found expression in the following fashion recently, on the writer enquiring in a Yonge Street store, for the son of an elderly Christian gentleman. The attendant informed the writer that the son of the gentleman referred to, "had not reached that stage of imbecility," involved by becoming a Christian. In the next establishment the writer entered, he learned that the occupant "didn't believe in a prophet sending bears after children who laughed at him;" the latter gentleman had not learned, (1) that the "children" of the authorized version were *youths*, (2) that they not only transgressed the divine command to "rise up before the hoary head," Lev. xix. 32; but (3) displayed their unbelief in the ascension of Elijah, by saying, "ascend, bald-head, ascend, bald-head," and (4) insulted the prophet, sent by the Almighty, as an exceptional mercy to the Israelitish nation. (5) Inasmuch as *law* cannot exist apart from penalties attaching to transgression thereof, and the dispensation, under which these occurrences took place was a dispensation of law, in contrast with forbearance and grace, the Most High Himself sent the bears, in vindication of his law. Forbearance is one of the characteristics of greatness, and doubtless one of the last thoughts dreamt of in the philosophy of unbelievers is that they themselves afford signal examples of its exercise on the part of Him who occupies the throne of the universe, to whom has been committed "all power in heaven and on earth." Matt. xxviii. 18.

COINCIDENCE.

Gen. xvi. 12. "And he (Ishmael) will be a wild ass man." In answer to an enquiry as to whether the Bedouins could read, one Ibraim replied, "No, no, Bedouin man neither read nor write, Bedouin man just like donkey." Scotch deputation.