

arbitrator. His word, not the sword, shall decide all differences. Strong nations shall be rebuked. The mighty things of earth shall be brought into subjection to that which seems but "the weakness of God."—1 Cor. i. 25. War shall cease; and the weapons of carnal conflict shall become implements of peace and industry. There shall no longer be any use for that by which men hurt and slay one another.

This happy consummation is not yet reached, but we can judge what progress has been made towards it when we consider—(1.) That wars are far less frequent than in ancient times. In one thousand years of Roman history there was peace but forty years. (2.) That formerly war was the normal condition of nations, and peace was only made as a truce for a definite time, while peace is now the prevailing relation between civilized States, and war is only occasional. (3.) That no nation at the present time undertakes war without at least some show or claim of right in its cause. (4.) That the principle of arbitration is now adopted by many nations in the settlement of differences.

(2.) *Security.* Every one shall dwell without fear or injury under his vine and fig-tree. These grew in the courtyard of every Oriental house, and under the shade a peaceful and happy household is pictured. Incapable of realization as such a glorious era seemed, there can be no doubt of it, for the mouth of God hath spoken it, the mouth of Him who is mighty, and with whom nothing is impossible, of Him whose very word is truth, and shall be established—a blessed assurance to comfort us in conflict. From these blessed results which should be brought about by the reign of love at a righteousness, the prophet, by a comparison with other religions, draws an exhortation and an encouragement to devotion. All people will walk in the name of their God; some god or other they will serve, and what gods are they, full of cruelty and lust. See what these delusions have brought about—ruin and destruction for their votaries. Yet how faithful have these poor idolaters been to these false gods who have done nothing for them. We will walk in the name of our God. He deserves our love and obedience. He is worthy of all our service. Let us emulate the zeal of the idolaters in a nobler way—Jeremiah ii. 11. Let not our resolution be a fretting and transitory one. He wants no fickle worshippers. "For this God is our God for ever; He will be our guide even unto death"—Ps. xxiii. 3, 4; xlviii. 14; ciii. 17, 18; cxlv. 1, 2; Is. lv. 3; lviii. 11; Jer. i. 5; Heb. ix. 12.

II. THE RESTORATION OF THE JEWS—Vers. 6-8. The chosen nation will not be utterly cast away. The prophet looks beyond the exile and humiliation of the Jews to a time of restoration, and the enjoyment of renewed privileges under the Gospel. God Himself will assemble her legions under the banner, smitten nation; He will gather to Himself her that is driven out and afflicted, the exiled, long-dispersed people. Her afflictions had been from God in love, and would bear blessed fruit, when they fulfilled His wise and gracious purpose. The afflictions of nations, of the Church, of each Christian, have a divine purpose. A remnant is that which survives, and which becomes the root, whence all this predicted glory shall grow, even into a strong nation over which the Lord Himself shall reign, and his reign shall have no end; no power shall overthrow it. Jerusalem, the strong-hold of the daughter of Zion, is compared to a tower of the flock such as was built to be a shelter and protection for the shepherds. It is the symbol of the royal House of David, who was himself a shepherd, and who is the type of the greater David, the Shepherd of the sheep. Great David's greater Son shall rule the world. He shall reign in Zion—Isai. xxiv. 23; Ps. ii. 6; Luke i. 33. Unto Him every knee shall bow—Phil. ii. 10; Eph. i. 21. Is He our King?

TOO FOND OF MUSIC.

Captain Tyson, the Arctic explorer, once espied an ookjook (seal) who had come up through a hole in the ice to breathe. The explorer beckoned to a companion to bring a gun as quietly as possible and shoot the creature. Meanwhile, the captain whistled a plaintive tune as musically as he could. The ookjook was so charmed by the pleasant sound that he lingered and listened until the gun came and he was killed.

Now, it is said that all seals are fond of sweet sounds, whether made by instruments, sung, whistled, or, sometimes, merely spoken, and that they will keep still and listen, giving a hunter time to come within shooting distance.

But perhaps there is a slight mistake, and the seal is only watching for a good chance, while he grumbles to himself, something like this:

"Pshaw! Only let me catch that troublesome fellow, and I'll soon put an end to his noise!"—*St. Nicholas for April.*

THREE centuries after the advent of Christ there were about 5,000,000 Christians, and at the end of the sixth century there were about double that number. The gain in the United States alone during the last twenty-five years is estimated to have equalled the result of all these centuries.

Births, Marriages and Deaths.

MARRIED.

At the residence of E. W. Scane, Esq., Chatham, on Wednesday, April 23rd, by the Rev. E. D. Silcox of Stouffville, assisted by the Rev. J. Grey of Windsor, Alexander Sutherland of Newmarket, to Josie, only daughter of the late Dr. A. C. Lloyd of Stouffville.

Official Notices.

MIDDLE DISTRICT.

Will the churches in this district requiring aid from the C.C.M. Society, please forward their applications to me as SOON AS POSSIBLE? Delay will cause unnecessary trouble.

Do your utmost to increase your own guarantee and thus lessen the amount of your application.

EDWIN D. SILCOX, Secretary Middle District. Stouffville.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.—The annual meeting of the Congregational Union of Ontario and Quebec, will be held (D. V.) in the Congregational Church, Wellington street, Kingston, Ont., on Wednesday the 4th of June 1879, at 7.30 p.m. The proceedings will commence with the annual sermon by the Rev. William Allworth of Paris, Ont. Special attention is called to the annual collection on behalf of the union, which should be taken up on the Lord's day prior to the annual meeting. Information as to reduced travelling fares will be duly furnished.—KENNETH M. FENWICK, Secretary-Treasurer.

Churches intending to send delegates to the Union assembling in Kingston, June 4th, are respectfully requested to appoint them at their next church meeting, say on or before the 30th of April, in order that their names, together with the names of the pastors who propose being present, may be sent to the committee in charge of their entertainment, a month previous to the assembling of the Union. Every effort will be made to secure proper accommodation for all who may come. But pastors and delegates neglecting to give an early intimation of their coming must be responsible for the consequences. Such communications, stating P. O. address of the sender, should be made to Thomas Hendry, Esq., Kingston, Ont.

SAMUEL W. JACKSON, Pastor First Congregational Church. Kingston, April 16th, 1879.

Children's Corner.

THE FOUR ELEMENTS.

"I WILL be a gardener," said Philip, when it was time for him to learn a trade. "It must be delightful to live always among green trees and shrubs, growing vegetables and fragrant flowers."

But it was not long before he came home again quite out of humour. There was altogether too much stooping in the gardener's work, and for his part he was tired of creeping about upon the earth; besides, he thought it really hurtful to his back and knees.

But now he would like to be a fisherman. The water was so clear and lovely, and to sail away over it in a light skiff, and, without tiring so much as a foot, to draw in whole nets full of fish; "that must be jolly," said he.

So off he went to be a fisherman. But he was soon back again, more disgusted than before. "Fishing is wet work," said he. "Indeed, the water is very disagreeable to me."

Philip now made up his mind to be a hunter. "To roam about in the green wood, and have a home among the splendid trees; that would be a glorious life."

But he soon came again complaining that he could not endure the raw air of the early morning, which was sometimes foggy and damp, and often the wind blew raw and cold, and it was very uncomfortable for his ears and nose—no, he never could be a hunter.

But Philip was sure he should like the life of a cook. "The gardener, hunter, and

fisherman," he said, "must hand over to the cook all they gain by their work, and, at any rate, I should always have something good to eat."

But in a little while he was at home once more, full of fault-finding about his new business. "It would all be very well," he complained, "if there were only no fire. But to stand all day on the blazing hearth, and roast and stew and broil in the heat, it is altogether too much. It seemed sometimes as if I should melt. I never could lead the life of a cook."

Now his father spoke earnestly to Philip and said: "You are contented nowhere. You are very soon tired of what at first pleases you. If you cannot bear any of all the four elements—earth, water, air, and fire—you can bear nothing; you will have to go out of the world to be satisfied. You must now remain at your work, for every place has its pleasures, and every one its pains.—*Golden Hours.*

THE TWO STICKS.

"FATHER," said Little Lucy, "I cannot get these sticks to make a hoop, for when I try to bend them they all break."

Her parent replied, "Because, my child, they are so old, they will not easily take the form you want them; but see if you can find some which are tender, some young branches from the trees."

Lucy did as she was told, and soon came with great glee to say she had managed her hoop without much trouble.

"Let us see, Lucy, if we can find out some lesson these sticks teach us. Suppose we compare these sticks to people. Those persons who have grown old in sin, find it very difficult to leave off their bad habits, and bend their wills to God; they have gone on so long that their hearts have become hard, they are so proud they will not own themselves sinners, they have neglected God's ordinances and despised His means of grace; and will sometimes even break, rather than bend in humility before His footstool. The longer they delay the worse it is. There are little children who are wicked, but, by God's help, they can mend their ways. The first lie they grieve over; and if the second time they are tempted to tell an untruth, they carefully avoid it; the temptation then becomes less and less, and so with other sins. But if they once allow themselves to deceive, and feel no sorrow for what they have done, as they grow older they grow harder in wickedness. Do you think, Lucy, you understand the lesson I would teach you?"

"Yes, father; I am like a young twig, and the sooner I try to do what is right, the better and easier it will be, because if I grow old my heart may be hardened and break before I learn to repent, like the old sticks which I could not bend as I wished, they broke, and are good for nothing but to be burned."