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Religious Miscellany.

LOOK NOT BACKWARD.

"Look not backward!" "The before thee that the glorious good is set; Onward rides the bright sun o'er thee, Forward rolls the ocean yet. All great souls are true and earnest, See their beacon star ahead; And the strength for which thou yearnest Lies not among the dead."

"Look not backward!" Radiant, shining, Truth's bright sun adown thy path Warns the heart that ne'er repining, Fears not aught the future hath. God who guides the little sparrow As it falleth to the sod, Joy will give thee for to-morrow, If thy life be true to God.

"Look not backward!" Onward pressing, Mark thy path with noble deeds; Patient toil will bring thee blessing; Earnest labour forward leads. "Look not backward!" 'Tis before thee That the glorious good is set; Onward rides the bright sun o'er thee, Forward rolls the ocean yet.

THE WESLEYAN ANNUAL VESPERY.

SERMON BY THE REV. F. E. TOYNE.

The Anniversary services were inaugurated on Tuesday evening last, when

The Rev. F. E. Toyne, of Bristol, preached in the new chapel at Mosty-road, North Brington. The text was Acts i. 7-8: "And He said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The preacher remarked that in one sense the Apostles of our Lord have no successors. Being the official witnesses of the resurrection of Christ, they were without successors; but their work was the Christian's, and consequently the chief principles of their conduct might be accepted as the legitimate guide of Christian life. The answer that Christ gave to their enquiry whether He would at that time restore the kingdom to Israel might be considered as an answer given not to the Apostles only, but to the whole Church in all ages. Much had been said about the earthly conception of the heavenly kingdom which the Apostles entertained, but he had little sympathy with the idea. For a long period their path had been lighted with a perpetual blaze of miracle, but after that their light became visible in the light of prophecy as a portion of a vast drama arranged by the counsel and foreknowledge of God. They held converse with One who had risen from the dead, and who went in and out among them in an awful and mysterious manner. Already they began to have an idea that some work of superhuman requirements was imposed upon them, and that in some unknown way their beloved Master was about to inaugurate a new kingdom. They would have been more than men had they not expected some convulsion of nature, some bestowal of political powers, some restoration to a visible pre-eminence over the Gentiles. Our Lord did not prove them, but He answered their questions in an unexpected manner. In that answer were three plain divisions of thought: first, a declaration that the Church was intended to be ignorant of the future; secondly, a revelation of the power of the Church; and lastly, a designation of the work of the Church. Christians were therefore left in ignorance with regard to the future. What peculiar junctures of providence might arise, what influences might be sent down from heaven, what powers might be unchained from beneath, what heroic souls might be raised up to dare great things for Christ, or what cavern hearts should be permitted to betray Him, how long the mediatorial scheme might endure to its completion, and when the first of the weary world should catch the first sounds of the clarions of the sky announcing the Messiah's triumphant entry into a blood-bought world—were things designedly hid from the Church. Their primary trust was not in a God of providence, but in a God of grace. All things worked together for good, but only for those who loved God, grace having produced love, providence was on their side; but let sin continue, and providence would prove the avenger of a broken law. He admitted that Christ taught the care of God for things most minute, and He taught further that the Most High was conscious of the operation of His laws, so that not one sparrow fell to the ground without His notice. But He was opening these secrets of the Father's love to His children. The wisdom of the Church flowed from the enlightening power of the Holy Ghost. The shadows that beclouded the human mind fell from one on another, and now from that, as one or another might come between it and the Sun of Righteousness. It was the end of the ministry to remove these obstacles, or when that was impossible, to reflect from the Word of the Lord as from a mirror the light of truth and goodness. Men might dispute as they would about the evidences of Christianity; they might raise what objections they thought fit to the forms of faith; they might assail with subtle and perplexing criticism the Holy Scriptures; but they could never destroy one proof of the truth of Christianity. They were drawn to strange subterfuges to account for it, but the presence of man leading holy lives formed after the image of Jesus Christ, and exhibiting an entirely new species of character, was a convincing argument incapable of refutation. Then, Christ's answer included a designation of the character and of the extent of the work of the Church: "Ye shall be my witnesses." Jesus himself was the faithful and true witness. It was his testimony which had enlightened the world as by his own state, his privileges, and his future; and He had committed it to His people to confirm the witness

that He had given. It was the work of the Holy Ghost to take of the things that belonged to Him, and to reveal them to us. It was the duty of the Church to take of the things of the Spirit and reveal them to the world. The leaven fire had been kindled, and the Church was the pillar upon which it was held up above the heads of a darkened and perishing world. The Apostles in their official capacity had to testify to the resurrection of our Lord and to His exaltation at the right hand of the Father. Christians had a similar work. They had to bear witness to their profound convictions of the truth of the histories of Christ's life and death and resurrection. The philosophy and poetry of the day declared that His power had waned, and that His influence over men had gone. It was the Christian's business to convince the world of the untruthfulness of this assertion; they must be witnesses for Christ, and however they might be cross-examined, their opponents must be able to elicit only one response: Christ must be the end of all their testimony. The disciples of Christ were first to be his murderers, as if not only to show that His mercy forgave every sin, but to teach Christians that He expected the utmost boldness in His cause. They were also bidden to go where their former life was known, and branded as renegades from the ancestral faith, had to prove their credentials among exasperated and hostile fellow-countrymen. In conclusion the preacher urged his hearers to continual prayer to God for an outpouring of His Spirit.

SERMON BY THE REV. DR. STACEY.

The second of the preparatory services took place as usual at City-road chapel, the preacher being the Rev. J. Stacey, D. D., Principal of the Methodist New Connexion College, Sheffield. There was a large attendance. The following is a synopsis of the discourse:

THE SAVIOUR'S MISSION.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is King of the Jews? for we have seen His star in the east, and are come to worship Him." * * * * * And when they were come into the house, they saw the young child with Mary his mother, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold, frankincense and myrrh. Matt. ii. 1-11.

Two very high qualities of mind are here exemplified. First, an ardent desire for truth, and secondly, a childlike disposition in the reception of it. Both appear in the character of these Eastern sages. Truth it was they sought in seeking for Jesus, and though they sought it somewhat blindly, as knowing but little of Him in respect to whom their inquiries were directed, yet they sought it with their whole heart. Religion and science, as these were lives, and their proficiency to teach was probably as great as was possible to any of their countrymen. But with still unsatisfied desire they longed for more, especially for other foundations and for larger draughts. But whether must they turn for these? They needed some direction from above. Their philosophy taught them to look to the heavens for a sign. To the heavens, therefore, they address their anxieties and hopes. At length the wished-for sign appears. Out of the serene depths of their Eastern skies a strange phenomenon comes into view, a miracle of light, which may well be to them what we call the aurora borealis. Connecting this with what they have heard of a coming Redeemer, or at least of some great and mysterious personage, whose near approach is felt as a kind of universal gravitation of men's minds towards Him, they commit themselves to its celestial guidance, journeying from their own land to Jerusalem, and thence to Bethlehem, where finding the newly-born King of the Jews, they bow before Him in lowly adoration, and honor Him with their choicest gifts.

How far their expectations and hopes were realized by this visit, and with what increase of wisdom they turned to their own country we are not informed; but the spirit which animated them throughout was one which seldom wholly fails of its object. There was little in the circumstances which determined their expedition to satisfy a purely curious reason, but a real and sufficient in them to warrant and engage their faith. In the house of Joseph and Mary there was absolutely nothing to indicate the presence of royalty; but Jesus himself was there, and though a child, in simple wonder and joy they fell down and worshipped Him. What was this but that teachableness of disposition, combined with reverence and trust, before which truth, in almost every department, is ever most willing to unveil herself? What was it but that very spirit of childhood which the Saviour himself afterwards specified as the key that should unlock to us the kingdom of heaven? The secret of the Lord is with them that fear Him, and He will show them His covenant.

The more direct subject of this narrative is the Epiphany, or Manifestation of Christ to the Gentiles, to which I propose specially to call your attention, in a few suggestions grounded upon it.

1.—The universality of the Saviour's mission is the first of these. He is here called "the King of the Jews," but this is little else than a designation of His Messiahship. The Jews had no exclusive interest in Him, though an interest eminently peculiar. They were His "own," and He was their King, and to them He came first. But He came to them that through them He might in due time be made manifest to all. Some people must be chosen for the honor of His name, and this honor, by the determined council and fore-knowledge of God, was assigned to them. There was His cradle, and there too was His cross; but in truth Bethlehem was the birthplace and Calvary was the altar of the world's Saviour.

This is the natural suggestion of the scene here exhibited. The wise men, you will observe, were not Jews, but Gentiles, and they came from afar to welcome and to worship the "Holy Child Jesus." They came, too, at the very beginning of His earthly career, as if to claim an interest in Him from his birth; and to them He was manifested immediately after his presentation in the Temple. They came, moreover, not by any direct or speculative fancy, but by clear direction from above, and

direction even miraculously given. What, then, does their coming denote, what do all the circumstances of it fairly point to and signify, but that He who was born King of the Jews was born also Lord of the Gentiles?

A companion picture to this, suggesting and illustrating much the same thing, is the visit paid to our Lord by certain Greeks, who sought an interview with Him through the medium of His disciples. Jesus himself seems to have seen in this visit something of the nature of a symbol and a prophecy. It carried his thought forward to his own death, then near at hand, and led Him to contemplate this event as a mighty spiritual force that should draw the whole world to himself. "The hour is come that the Son of Man should be crucified," were the profoundly significant words which He greeted the entrance of these strangers into His presence. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. Now is the judgment of this world; now shall the prince of this world be cast out. And if I be lifted up from the earth, will draw all men unto me."

And then, as if to complete the symbolic instruction by one final example, a circumstance occurred at His crucifixion which in itself could hardly be regarded as an accident without meaning. There was affixed to His cross an inscription proclaiming Him the true Messiah, and, therefore, the promised Redeemer, not in one language only, but in all the great representative languages of the world—in Hebrew, the language of revelation and religion; in Greek, the language of culture and art; in Latin, the language of empire and law. Moreover, this inscription was placed there by the very judge who condemned Him to die, and in ignorance of the far-reaching significance of his own act.

Constrained it may be, by an influence he could not resist, he became the preacher of a truth in which he did not believe, announcing to all present, and to ages yet unborn, that the King of the Jews had become the sovereign and saviour of the world.

Until Christ's restriction was the characteristic of all existing religions. Of those characterized by human intelligence or supported by human authority, it could not well be otherwise, seeing that man was incompetent, by the lack of every needed qualification, to originate a religion that should be universal. But this was true also of that one in particular which was confessedly divine. The proud boast of the Jew, "We be Abraham's seed," was no mere bravado of words. It meant more than that the patriarch was the root from which the tribes originally sprang. It meant, in the comprehensive inventory of their distinctions and privileges given by St. Paul, that they were "Israelites," and that to them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." It meant therefore that they stood alone among the nations, set apart and circled round by a special Providence which made them the peculiar people of the Most High.

Why they were chosen to this honor is only to inquire why any people should be chosen at all; and this again, is but to demand why the purpose of God in the redemption and renovation of humanity should move in one course rather than in another. The reason may be hidden from us, though a satisfactory explanation might, doubtless be found, where it necessary need to seek for one. But it is sufficient here to observe that, as a matter of fact it belongs to God's ordinary method to operate on one age or country, nay, on many ages and countries, not by the agency of single individuals and single nations, who he chooses for the purpose, making them, if not the depositaries of his counsels, even without their knowing it, with means and qualifications for some special work in connection with the general progress and destiny of the world which He does not assign to any other. So it belongs to His method to reach great and low epochs, not by vast leaps and sudden transitions, but by preliminary training and slow advances, preparing the race, or some representative portion of it, when the shadow on the dial shall mark the appointed hour, to enter on a fresh career, or to pursue with accelerated motion the same career, without shock or vibration, or violent change of any kind. Now, it was on this principle that the descendants of Abraham were chosen for their special mission. They were constituted by divine election the Messianic people, and to them it was given, through the long centuries leading up to the fullness of time, to prepare the way of the Lord, to make straight in the desert a highway for our God. This "adoption," as the Apostle calls it, restrictive in its obligations, was restrictive also in its advantages. It placed the nation under a sovereign dispensation of mercy, in whose institutions and privileges no other nation could directly share.

But in Christ this restriction ceased, and the nation was merged in the world. The Son of David was henceforth to be recognized as David's Lord, and Lord of all. The theory of the chosen people was to expand, and did expand into the kingdom of God, and the seed of Abraham was to include all, to the end of time, who should have Abraham's faith. This it was which the visit of these wise men to the Saviour's cradle visibly attested, as this it was which Simeon, a little before, had joyously expressed in the Temple, when, with the infant Jesus in his arms, he "blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

The universal monarchy of Christ is grounded on the universality of His personal relation to us, and the universality of His sacrifice for sin. The former is implied in the very name, or rather style and title, by which for the most part He chose to make himself known. Rarely does he call himself the Son of God, but nearly always, and by obvious preference and design, He calls himself the Son of Man. This phrase does not express His simple humanity. This indeed, express his more than human. All had he have needed no expression at all, had he been more than human. No reason would

have existed for the designation, there would have been neither point nor propriety in it, had there been no positive differentia, no essential ground of distinction between Him and other men. It implies and virtually affirms his assumption of human nature, and therefore his having a nature that is more than human. But it also implies and virtually affirms his equality of relationship to all who possess that nature. He is not ashamed to call them brethren. He is of the race, and belongs to the race. He is not a singular, individual man, but the Man; not the Man only, but the Son of Man, that is of humanity in its whole extent. There is an obvious correspondence and equivalency in the two designations, the Son of God and Son of Man, by which the meaning of one becomes a guide to the interpretation of the other. Christ was the Son of God essentially and representatively, both in nature and in office. He was the Son of Man also in precisely similar respects; and as there was no restriction in the one case, so there was none in the other. He cannot be related to one part of the race without being related to the whole, nor represent one without representing humanity.

It is, however, a definite term in its history which broadly marked off the past from the present and the future, and which constituted in fact the utmost point of preparation for the appearance of Him who was to be its Prince and Saviour.

St. Paul calls the time of our Lord's advent "the dispensation of the fullness of time." The terms "dispensation" and "fulness," reference in the first instance to some particular period, divinely appointed beforehand, which was then completed; but we should miss much of their deeper meaning if we did not also apply them to a moral result—to a certain condition of humanity that had been attained by a course of providential dealing with our race, in which both Jews and Gentiles were alike, though not equally, concerned. The world had reached what our Lord himself designated "the dispensation of the fullness of time," which broadly marked off the past from the present and the future, and which constituted in fact the utmost point of preparation for the appearance of Him who was to be its Prince and Saviour.

The distinguishing part taken by the chosen people in this preparatory work is sufficiently clear, because a matter of distinct revelation. How other portions not accomplished by them were distributed among the nations, it would be to beguile us too far from our immediate purpose to inquire. But it can hardly admit of question that in the government of our world the race has been viewed as one from the very beginning, that the lines of Divine Providence, starting from the first promise after the first transgression, were all drawn, though seemingly apart, yet ever in the same direction, and were made finally to converge in the manifestation of the Son of God. It is at least in harmony with this view, if not in proof of it, that the idea of redemption, and the feeling after a coming Redeemer, were up to this period widely prevalent among mankind, and ever and anon have found utterance in what have been described as unconscious prophecies of the Saviour's advent. The Jews, no doubt, carried their commerce with other nations carried about the promise of their Messiah. The promise, as older than the Jews and belonging to the race, would originally be slow to die out. Its echoes might be faint, but they would continue to be heard. When the form of the promise was forgotten, the substance of it would still remain. When the divinely-instituted memorials of it were lost, other memorials would take their place, even though they became, as in many cases they did become, grotesque and degraded. The promise appealed to a universal want, and the want was not wholly satisfied by the fact that it had been long obliterated. This want would itself crave and grope for some kind of supply. Every great necessity of our nature demands its appropriate object, and feel its way towards it, if not intelligently, yet then impulsively and blindly. And this greatest of all necessities would be sure to do so.

The sense of inward discord that would be felt, with the consciousness of inward impotence—the burden of present miseries, with the fear of other miseries yet to come—these would lead men to long and look for a deliverance which they could not work out for themselves, and so for a Deliverer greater and mightier than they. How much they were assisted in this by secret Divine communications, conveyed to single individuals at particular times it would be impossible to say, but perhaps it affords some ground of belief that such assistance would not be wholly withheld—even in the records of the Old Testament there is at least one instance in which the spirit of Jewish prophecy was given outside the limits of the Jewish Church, and more than one in which it was given to men of no very exalted type of religious character.

This hope of redemption would express itself differently by different people, and in a manner commensurate with their peculiar genius and culture. In the case of the Magi it was a yearning for light, a redemption from darkness. These terms were with them representative of good and evil, which were eternally at strife with each other, and at strife in the heart and life of every human being. Man was himself unable to terminate this strife in a complete and final victory over the evil. He looked therefore for help from above. He looked, in fact, to Him who was the Light to overcome for him and free him from the darkness. And as the stars were the chosen symbols of His majestic brightness and benignity, He looked for help from above. But the tendency of heathenism is ever downward, and so in time the sign gradually took the place of the thing signified. The stars themselves became the object of man's reverent attention, and instead of simply beholding God in them, he was led to seek instruction from them. At some such stage of religious culture as this were the wise men of our history. They were not idolaters, and yet they were students of astrology, and in their studies found at length the Saviour whom they had looked and longed for. Food to their souls, and even to their error, as often more considerate tenderness and love. He often does, in order the more surely to lead men to Himself. He gave them the sign they were watching for. As though astrology were a true science and a true religion, he kindled for them a new star in the heavens, and through its guidance led them right into the presence of Him who was and is "the true Light which

lighteth every man that cometh into the world."

The Greek mind expressed its inward craving for a Redeemer differently, and still more instinctively. The deep spiritual necessity which lay at the root of this craving, at least in the earlier times of Grecian history, was a consciousness, more or less realized, of distance and separation from God. This was, in effect, the consciousness of sin, for sin is that which cuts in and severs from God. Adam would have been saved from this distance, had he not been converted as friend converses with friend. And its tendency always is not only to perpetuate but even to increase the distance once established, until the soul is lost in an everlasting destruction from the presence of the Lord, and from the glory of His power. Hence God must first approach the sinner, if the sinner must ever return to God. Adam would have been restored to God, Adam would have wandered yet farther on and on, hopelessly and endlessly, had not the Lord God, or, as the Chaldee paraphrase significantly has it, the Word of the Lord God, sought Him out. This coming to him was in truth his redemption, and the redemption therefore of all who were subsequently to be born of Him. It was this especially, because the promise was then given of One who should mediate between the two. If Him in whom the lost privilege of divine intercourse should be restored, in whom man should again be united to God, because in Him God had condescended to be united with man.

Now it was the object of this promise after which the Greeks seem in various ways to have longed; and not only they, but all who were brought under the influence of their literature and religion. If anything is plain from their history, it is that there was a desire, never perhaps distinctly articulated, yet always struggling into some sort of expression, for mediation of divine communion with God through the medium of a Divine incarnation. The readiness to believe in the possibility of such a communion, and even to seize on the faintest hope of it, is well exemplified in the case of the people at Lystra, who when they had heard Paul and Barnabas, and seen the miracles which they wrought, cried aloud, "The gods are come down to us in the likeness of men." However the idea originated—whether it was the suggestion of their own spiritual need operating naturally through the fertility of a highly poetic imagination, or a lingering echo, borne along the ages and repeated by successive generations, of the words of mercy first dropped into the cup of man's bitterness when he was about to be driven from his earthly paradise—certain it is, that the longing for humanity, with the distinctive prerogatives of each combining in the same person, is not now and then only, but even commonly met with in all the main elements of the intellectual and religious life of the Greeks. This is true of their poetry, their philosophy, their art, pre-eminently their sculpture, in whose marvellous and matchless workmanship the highest genius sought to body forth the noblest of divine attributes to the noblest of human forms. It is true separately of the very grandest creations of their many-sided mythology, in which indeed we find assigned to some of their divinities functions, such as instructor, healer, deliverer, and judge, which belong rarely and efficiently only to the Son of God. Doubtless, there was much of error and much of evil in all this. Their mythology, was but mythology at the best, and in process of time became so corrupt as to be often the vehicle of the most degrading passion and lust. This however hinders not that there was truth at the bottom, some preserving salt in virtue of which the mass of heathen fiction did not wholly rot and die. There was at least the confession of a real want, together with a vain endeavor to meet it, and with these, or rather because of these, there was a looking forward to Him, albeit dimly and unconsciously, in whom the want should be completely and abundantly supplied, because in Him heaven should again come down to earth, and man be restored to fellowship with God.

But the existence and prevalence of sacrifice afford, perhaps, the best illustration of our position. The origin of this institution may be open to dispute, though no theory seems to meet the difficulties of the case so well as that which ascribes it to God. But its antiquity and universality cannot be disputed, since, in all ages, the farthest removed from each other, whether in actual distance or by difference of civilization, the rite has been found to exist. This fact cannot be satisfactorily explained except on the supposition that sacrifice has some positive ground in human nature itself. The Divine Being may have originally ordained it, and his word as a secret message may have accompanied mankind whithersoever they went, even after all recollection of its being his had, as which it was thought in some way to respond, it would appear impossible to account for its wide diffusion and its unbroken continuance. Sacrifice is of different kinds, though no sacrifice is worthy of the name that does not include the surrender of that which is dear and hard to part with. It may be eucharistic or propitiatory, a sacrifice of thanksgiving or of atonement; but unless it contain something of value to the offerer, it cannot be deemed of value by him to whom it is offered. It represents nothing of gratitude or penitence in the one, and so can procure nothing of grace and goodness from the other.

To eucharistic services the term belongs only in its borrowed and secondary meaning; its first and most essential idea is that of redemption from evil by means of a vicarious offering. It implies an interruption and deep disturbance of the relations subsisting between the offerer and the higher powers supposed to rule his destiny, and is a means, or thought to be a means, by which to bring back and to re-establish the lost harmony. In this sense the heathen understood the rite, and in this sense they practiced it universally, however high their culture or however low. One life was offered up in place of another—a life that was not forfeited in the stead of one that was. The substitute was commonly taken from the multitudes of inferior animals, now one, and now many,

but always the choicest and the best. Sometimes, however, especially in the infancy of nations, it was found among the people themselves: as when a single individual of heroic virtue would surrender his own life to save his country or his city from some impending calamity, or as when several together were selected from the whole, and these the noblest and the bravest, and were made to stand in sacrifice for the rest, or as, sabbler still, when the helplessness of a wretched father, made cruel by the very intensity of his religious thought, led him to offer up his only son, who had been before converted as friend converses with friend. And its tendency always is not only to perpetuate but even to increase the distance once established, until the soul is lost in an everlasting destruction from the presence of the Lord, and from the glory of His power. Hence God must first approach the sinner, if the sinner must ever return to God. Adam would have been restored to God, Adam would have wandered yet farther on and on, hopelessly and endlessly, had not the Lord God, or, as the Chaldee paraphrase significantly has it, the Word of the Lord God, sought Him out. This coming to him was in truth his redemption, and the redemption therefore of all who were subsequently to be born of Him. It was this especially, because the promise was then given of One who should mediate between the two. If Him in whom the lost privilege of divine intercourse should be restored, in whom man should again be united to God, because in Him God had condescended to be united with man.

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but always the choicest and the best. Sometimes, however, especially in the infancy of nations, it was found among the people themselves: as when a single individual of heroic virtue would surrender his own life to save his country or his city from some impending calamity, or as when several together were selected from the whole, and these the noblest and the bravest, and were made to stand in sacrifice for the rest, or as, sabbler still, when the helplessness of a wretched father, made cruel by the very intensity of his religious thought, led him to offer up his only son, who had been before converted as friend converses with friend. And its tendency always is not only to perpetuate but even to increase the distance once established, until the soul is lost in an everlasting destruction from the presence of the Lord, and from the glory of His power. Hence God must first approach the sinner, if the sinner must ever return to God. Adam would have been restored to God, Adam would have wandered yet farther on and on, hopelessly and endlessly, had not the Lord God, or, as the Chaldee paraphrase significantly has it, the Word of the Lord God, sought Him out. This coming to him was in truth his redemption, and the redemption therefore of all who were subsequently to be born of Him. It was this especially, because the promise was then given of One who should mediate between the two. If Him in whom the lost privilege of divine intercourse should be restored, in whom man should again be united to God, because in Him God had condescended to be united with man.

Now it was the object of this promise after which the Greeks seem in various ways to have longed; and not only they, but all who were brought under the influence of their literature and religion. If anything is plain from their history, it is that there was a desire, never perhaps distinctly articulated, yet always struggling into some sort of expression, for mediation of divine communion with God through the medium of a Divine incarnation. The readiness to believe in the possibility of such a communion, and even to seize on the faintest hope of it, is well exemplified in the case of the people at Lystra, who when they had heard Paul and Barnabas, and seen the miracles which they wrought, cried aloud, "The gods are come down to us in the likeness of men." However the idea originated—whether it was the suggestion of their own spiritual need operating naturally through the fertility of a highly poetic imagination, or a lingering echo, borne along the ages and repeated by successive generations, of the words of mercy first dropped into the cup of man's bitterness when he was about to be driven from his earthly paradise—certain it is, that the longing for humanity, with the distinctive prerogatives of each combining in the same person, is not now and then only, but even commonly met with in all the main elements of the intellectual and religious life of the Greeks. This is true of their poetry, their philosophy, their art, pre-eminently their sculpture, in whose marvellous and matchless workmanship the highest genius sought to body forth the noblest of divine attributes to the noblest of human forms. It is true separately of the very grandest creations of their many-sided mythology, in which indeed we find assigned to some of their divinities functions, such as instructor, healer, deliverer, and judge, which belong rarely and efficiently only to the Son of God. Doubtless, there was much of error and much of evil in all this. Their mythology, was but mythology at the best, and in process of time became so corrupt as to be often the vehicle of the most degrading passion and lust. This however hinders not that there was truth at the bottom, some preserving salt in virtue of which the mass of heathen fiction did not wholly rot and die. There was at least the confession of a real want, together with a vain endeavor to meet it, and with these, or rather because of these, there was a looking forward to Him, albeit dimly and unconsciously, in whom the want should be completely and abundantly supplied, because in Him heaven should again come down to earth, and man be restored to fellowship with God.

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and you ascertain... and is going... the Mission House a few evenings... and after spending a few hours very pleasantly...

General Intelligence. Fines.—The Antigonish "Casket" reports that the dwelling of Mr. John Chisholm, North Grant, was destroyed by fire on Saturday night...

On Wednesday morning the body of a man, named Connell, a school teacher at Portage, N. B., was found under the railway bridge...

From New Brunswick.—The Mail Steamer City of Halifax from St. John, N. E., arrived on Saturday at 6 o'clock...

RECEIPTS FOR THE PROVINCIAL WESLEYAN. From 17th to 31st May, 1870. John M. De Wolfe \$2.00, Rev. J. Winterbottom \$1.50, H. P. Fish \$1.50, W. C. May \$2.00...

ST. JOHN DISTRICT. The Annual Meeting of the St. John District will be held at Sussex Station, commencing on Wednesday, the 8th of June, at 10 o'clock...

SAKVILLE DISTRICT. The Annual Meeting of the Sackville District will be held at Moncton commencing Wednesday, June 8th, at Nine o'clock, A. M.

GOVERNMENT HOUSE, OTTAWA, Tuesday, 10th of May, 1870. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

LIVERPOOL DISTRICT. The Annual Meeting of the Ministers of the Liverpool District will be held in the Provisional Church, Yarmouth Street, commencing on Friday, the 10th of June, at 9 o'clock, A. M.

TRURO DISTRICT. The District Meeting of the Truro District will be held (D.V.) at 10 o'clock, A. M., on Wednesday, June 9th, at 9 o'clock, A. M.

ANNAPOLIS DISTRICT. The Annual Meeting of the Annapolis District will be held (D.V.) at Bridgetown, commencing on Tuesday, June 7th, at 9 o'clock, A. M.

prostrating themselves on the logs with their faces on the water, and they saved their canoe by sinking it.

On the Woodstock Road, Mr. William Pinkerton's house, barn and all the contents were destroyed on Monday evening...

On Wednesday morning the body of a man, named Connell, a school teacher at Portage, N. B., was found under the railway bridge...

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for the purpose of protecting the Cornwall Canal from being taken by the enemy's advance.

A letter from a certain source in a fight on Monday, driving the Fenians across the boundary, and capturing one gun on American territory...

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EDITORS AND BOOK STEWARDS' NOTICES, &c. We learn through the Rev. C. Lockhart, that the manager of the Windsor and Annapolis Railway, Vernon Smith, Esq., engages to allow persons who will travel by that line to attend the approaching Conference at Yarmouth to go and return for the fare one way.

We learn through the Superintendents of the St. John Circuit that the Steamer Lunenburg leaves for Yarmouth every Friday evening at 6 o'clock, and Steamer City of St. John every Wednesday morning at 8 o'clock...

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HALIFAX DISTRICT. The Annual District Meeting of the Halifax District will be held (D.V.) at Annapolis, commencing on Tuesday, the 7th of June, at 9 A. M.

The Circuit Stewards of the respective Circuits are respectfully requested to attend on second day of the Meeting, at 10 A. M., when the financial business of the District will be taken up.

At Melville, May 24th, by Rev. Richard Smith, assisted by Rev. Mr. Koen, Mr. Joseph P. Cox, to Miss Gela, daughter of James H. Tupper, Esq.

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1262 GRANVILLE STREET. Wholesale and Retail Dry Goods Warehouse. E. W. CHIPMAN & CO. Having completed their importations for Spring and Summer invite purchasers to inspect their large and varied stock...

DRESS GOODS. One of the largest and best assortments in the city. CLOTHS, TWEEDES, WATERPROOFS, &c. MILLINERY, the finest selection in the city...

READY MADE CLOTHING. In great variety. GENTS OUTFITTING GOODS, of the latest styles. Carpets and Rugs. A large stock and well assorted.

BRITISH WOOLLEN HALL. 132 134 Granville Street. WHOLESALE AND RETAIL. KNOX & JORDAN, Have nearly completed their SPRING and SUMMER importations, which will be found cheap...

Paletots and Jackets in Silk, Cloth and Velveteen. REMARKABLY CHEAP! WATERPROOF CLOAKINGS UNUSUALLY CHEAP. Parasols and Umbrellas, in Silk Alpaca and Cotton...

In Gentlemen's Department, Will be found Desirable Goods in Coatings, Tweeds, Cassimeres, Meltons, and Dominion Tweeds for Spring and Summer. Capital value.

Ready Made Clothing. In this Department we give particular attention. Keeping an immense Stock, we can suit the most fastidious, and in price defy competition.

Gentlemen's Under-Clothing. In Drawers, Shirts, Fancy Flannel Shirts, Beavers, Party Ties, Hats and Caps, (Gloves, Collars, &c), very cheap.

NO SECOND PRICE. KNOX & JORDAN. Halifax, April 27, 1870. NOTICE TO MARINERS. Light Houses, Nova Scotia, Fort Point, Liverpool. A Fixed Red Light will be exhibited at the White Light at present exhibited on White Point, at the entrance to the Harbour of Liverpool...

CAPE SABLE ISLAND. Also, on the first day of September, 1870, the existing fixed Red Light on Cape Sable Island, at the South West point of Nova Scotia, will be replaced by a Revolving White Light. BARRINGTON or BACCARE LIGHT. Also, on the first day of September, 1870, the existing Revolving White Light on Baccare Point will be replaced by a Fixed Red Light.

Vertical text on the far right edge of the page, possibly a page number or a small advertisement.

