

Paul says, "Let there be no divisions among you." Christ prays, "That we all might be one that the world might believe."

How can it be possible that any could be deceived in view of this monstrous evil, to suppose that the spirit of such an evil on earth could reap the spirit of joy and peace and union in heaven. By their fruits you shall know them. "The works of the flesh are manifest, which are these . . . enmities, strife, factions, divisions," etc., (N.V.) "and they who do such things shall not inherit the kingdom of God." "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" "To be carnally minded is death . . . because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be." These scriptures, and many more that could be produced, show plainly that there must be different sowing before there can be a harvest of spiritual life. We are glad to see in the world an interest growing up in this all-important subject of Christian union. Let us sow to the Spirit and we shall of the Spirit reap everlasting life. H. M.

### THE PASSOVER LAMB.

In 1 Cor. xv. 3, Paul tells us Christ died according to the Scriptures, typical as well as prophetic, we think.

No one will dispute that the passover lamb (Exodus xii. 6), was a type of our passover, Christ "sacrificed for us."

The typical lamb was taken from the flock and kept four days, (Exodus xii. 3, 6.) If Christ was taken Thursday night and crucified Friday morning at nine o'clock, would it have been "according to the Scripture?"

We think not, and ask our learned friends for a "thus saith the Lord." It is as much Scripture that the lamb was taken from the flock the tenth and killed the fourteenth, at even, as that "a bone of him shall not be broken."

The typical lamb was killed at even, (Exodus xii. 6), at the going down of the sun, (Deut. xvi. 6).

And when the even was come, he sat down with the twelve (not with the Jews), (Matt. xxvi. 20, 38).

He said, "My soul is exceeding sorrowful even unto death," (Mark xiv. 34). Luke xxii. 43, tells us there was an angel strengthening Him. Verse 44 states He was in agony. Will not this suffering answer to the death of the typical lamb, and be according to the Scriptures.

In John xi. 49, 50, we find that Caiphas told the people it was "expedient that one man should die for the people," and the writing goes on to say, that "this he spoke not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation."

The fifty-third verse says, "From that day forth they took counsel together to kill Him." John xviii. 14, adds, "Now Caiphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people."

John was at the supper, in the garden, in the high priest's hall, at the cross, through the whole scene. He declares his record is true—"He knoweth that he saith true, that ye might believe," (John xix. 35.)

He says—(John xiii. 1-2)—"Now before the feast of the passover, supper being ended." This is according to Scripture. The lamb must be killed the fourteenth of Nisan. The feast commenced the fifteenth.

Paul tells us also, (1 Cor. xi. 23), "The same night he was betrayed, he took bread, saying, This is my body; in like manner the cup, saying, This cup is the new covenant in my blood." And in chapter v. 7, "Christ our passover is sacrificed for us;" all of which goes to prove that in the divine reckoning, Jesus gave up his life for us the night of the betrayal.

Now, was there any other passover lamb killed at this time besides what Christ ordered? If so, who said so, and where shall I find the statement? Had the Jews killed the passover lamb the night Jesus ate with the twelve, they must have eaten it or disobeyed the command, (Exodus xii. 10). That "nothing of it was to remain until the morrow," and John states that even at the time of the trial, which we believe was several days later, "the Jews would not go into the judgment hall that they might eat the passover." As we have before noted, Caiphas gave counsel that a man should die for the people; and I think in all probability the Jews were so intent upon the man dying for the nation, that they gave themselves little trouble about the lamb for sacrifice.

Mark xv. 25 makes two statements: "And it was the third hour and they crucified him." What was the *it*? It could not be the crucifixion, for Matthew, Luke, and John, all say it was the sixth hour when he was given up to be crucified.

It is not the law of Roman, Jews, or British, to accept one evidence against three. What then was the *it*? He had evidently omitted a statement which he should have made earlier in his history. The Jews could put no man to death. They brought him to Pilate "the third hour," and after the trial before Pilate, "they crucified Him."

The third hour was not the time for killing the sacrifice. It would not have been according to Scripture.

The Jewish day commenced at six o'clock. If Jesus was crucified at nine o'clock, it would give three hours only for four trials before Caiphas and the Sanhedrin, with much clamor and many witnesses; before Pilate, mocked, crowned with thorns, his garments changed twice, accused of many things; before Herod, questioned in many things, mocked by Herod's soldiers, and back again to Pilate.

Any person who will read these four trials, as recorded by the four evangelists, and say it was all done in three hours, must think they had a much quicker way of getting through a case they called criminal, than our modern courts, when in this case, the judge "was determined to let him go."—(Acts iii. 13).

The Jewish Passover feast lasted seven days, and to my mind, John who was an eye witness of all the proceedings, makes it very clear, that Christ ate the Supper the evening before the first day of the feast, (John xiii. 1, 2); that He was betrayed that same night, (John xii. v); kept on trial four days and given up to be crucified on the fifth or preparation day, about the sixth hour, (John xix. 14); and that he rose on the first day of the week, making seven days in all, and fulfilling the Scripture, that the lamb should be kept up four days, and that "as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—(Matt. xii. 40, and Mark viii. 31.)

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### MISSIONS.

[Paper read by Miss Mary McDonald, at West Goro, at the County Meeting, June, 1894.]

When the great scheme of sending the gospel to the heathen was first proposed, it was scouted by the authorities, not only of the state, but of the church. The first mission enterprise of Englishmen was started in 1649 by Oliver Cromwell, but the strongest and most fruitful impulse to mission work came from neither bishops nor statesmen, but from a Baptist cobbler. His name was William Carey. His interest in the heathen seems to have been first awakened while teaching a poor school, which he also did for a living, and brooding over a map of the world which he had posted up for geography lessons; and seeing how vast a part of the globe was covered by waste places fertile in sorrow. Just about one hundred years ago he read at a meeting of ministers a paper on the duty of attempting to spread the gospel among the heathen. This for a time seemed to have no further effect than to anger those who heard him, for they told him to sit down, that if God wished to convert the heathen he would do so himself. They had not observed that God works by man, that as a part of his divine government he never does for man what can or ought to be done by man. Though at that time so little attention was paid to this effort made by Wm. Carey, we find that the work of modern missions dates from that effort. Another poor boy, by the name of William Marshman, grew up to join Carey, to become a famous man, to translate the Bible into twenty languages.

In 1792 the Baptist Missionary Society was formed in England, then followed, within a few years, a number of other societies. And to give an idea of the progress that missionary work has made during the present century, it will be necessary to give some statistics, which may not be perfectly accurate, but the best we can do; and no Christian can look upon the work done by the Church of Christ in the last hundred years without exclaiming what a work hath God done. At the close of the last century there were only seven Protestant missionary societies, properly so-called, existing, and three of these were formed during the last ten years of that century. Now the seven has increased, taking the whole world, to eighty or more societies, and there are computed to be from three to three and a half million converts.

Besides these direct and spiritual results, no one can doubt that there have been many indirect blessings conferred on the world by missionaries. Even as a great civilizer, the value of missions must be acknowledged. It has been shown from consular and other reports that every additional missionary has been the means of adding indirectly £10,000 a year to the commerce of Madagascar, and also to the South Sea Islands. A hundred years ago Capt. Cook was murdered by the savages of the Sandwich Islands. Now Honolulu is an important port with a trade of £600,000 a year. In India, since the commencement of mission work, the most important changes have been introduced; as the abolition of slavery, Brahmins have been made amenable to the laws as much as the lowest Sudras. The rights of property and inheritance have been secured to every one who may change his religion, and the reading of the word of God is permitted by the government in colleges and schools. These and many other similar benefits in India and China, if not in every case directly,