

that they would not see death, but would be changed alive. If there were such it is evident now that they were mistaken in that hope. The coming was not near as they thought it might be, but eighteen hundred years off. We know this, and their evident mistakes should surely teach men now not to assert too strongly they may never die but shall see the coming.

But I think we may go further and show that some of the apostles at least expected to die and so could not be *watching for the coming of Christ* at least till the year A.D. 62. Paul knew in the year A.D. 60 that he should go to Rome before Christ should come (Acts xxiii. 11); after that he meant to visit Spain. When at Rome he spoke of dying (2 Tim. iv. 6), of a desire to be absent from the body (2 Cor. v. 8); but he never hinted that Christ might come before he died. How could he then be *every moment* looking for the coming as if it were "liable" to come then. So with Peter—Christ told him expressly that he should die (John xxii. 19); he *knew* that he "must shortly put off this my tabernacle, as the Lord hath showed me." (2 Peter i. 14.) How could he then expect not to die but to be an angel? John also took pains (John xxii. 23) to correct the false idea which some about the year A.D. 60 or 70 entertained that he should not die, but that Christ should first come. Whatever, therefore, some mistaken men may have thought, the Scripture does not represent Christ as "liable to come" before the death of Paul, Peter, or John. The apostles at least were not mistaken. They did not think that the coming was "imminent" or might occur at any moment during their lifetime.

Once more, on page 42, I find abundant reference to the "appearing" of our Lord, as meaning the coming of Christ in the body. If so, then, it cannot be an *invisible* coming for the rapture of the saints (if such a thing there be), it must be the event of Rev. i. 7. Now, by the "brightness of this coming" the "lawless one" is to be destroyed. (2 Thess. ii. 8.) But where is this "lawless one" in the year 1885? Has the apostasy not yet culminated in the revelation of the Man of Sin? Is he to be found sitting in the temple at Jerusalem where he is to be destroyed by the brightness of the coming? How, then, can any sane man be looking for that coming to-day? There is no Man of Sin now to be destroyed; no temple in which he may sit. If Christ may come to-day, then He may come before that can take place, which the Holy Ghost says will take place at His coming. Mr. Muller was right when he told a meeting in Shaftesbury Hall, Toronto, that he did not expect Christ to come until the Man of Sin should sit in the temple of rebuilt Jerusalem. But if this is so, in what sense is the coming imminent? It is *not* "liable to occur at any moment," not until after the Man of Sin is revealed. But shall I be told of an "invisible coming for the saints," to take their bodies to heaven, an interval of great tribulation, and then a "visible coming with the saints" for judgment; and that these are *one event*? Then words have lost their meaning, and argument is useless. But of this another time. L.

#### THE REV. JAMES BAIN.

Another of the fathers of the Church has fallen asleep and passed from our view, old in years and ready for the summons. We allude to the late Rev. James Bain, formerly minister of St. Andrew's Church, Scarborough; but, since his release from the active duties of his office, a resident of Markham Village. He departed this life on the 9th inst., in the eighty-fourth year of his age and sixtieth of his ministry. The deceased possessed a remarkably vigorous and healthy constitution; so much so that he has often been heard to say that during the whole course of his active ministerial duties he was not once absent from his pulpit through illness. And it is only about eighteen months ago since he began to suffer from the sickness which terminated fatally. Although not confined to the house all that time he was unable to move about much during the past year. About five weeks since it was apparent to all that his end was near. He was aware of this himself; but death to him had lost its sting, and he passed away in the full assurance of a blessed immortality.

The deceased was born in September, 1802, in the parish of Maderty, Scotland. He was an only son, and it was his mother's earnest desire that he should become a minister of Christ. Shortly after his birth his parents removed to the town of Auchterader in

Perthshire—a place afterward famous in the ecclesiastical history of Scotland. In 1812 he was sent to an academy—celebrated in those days—in the parish of Methren; a man distinguished for his learning and piety at that time presided over the academy, Rev. Dr. Malcolm. In the autumn of 1816, then only fourteen years of age, he entered the University of Edinburgh. His collegiate and theological course was mainly pursued at that University; but in addition to the ordinary course at Edinburgh he attended classes at the University of Glasgow, which were presided over by men famous in the subjects they respectively taught. So ardent a student was he that, with no idea of following the medical profession, but solely with the desire of perfecting his studies, he attended a course of lectures on anatomy and other branches of medical science. Upon leaving the Hall, he was considered too young to enter upon the serious duties of the ministry, and consequently taught a school in the parish of Strathmiglo, in Fifeshire, Scotland. Here he first met William Barrie, who afterward became the Rev. Dr. William Barrie, minister of Eramosa, in this Province. With him the deceased formed a long and close friendship, terminating only by the death of the former in 1880. In 1825 he was licensed to preach by the United Presbyterian Presbytery of Perth. Shortly after he received a call to become the minister of the congregation of the Union Chapel, which had been recently organized in Kirkcaldy—then containing a population of about 12,000, and distant from Edinburgh twelve miles. In consequence, however, of a long and serious illness, his ordination did not take place until the 5th of April, 1826, when he was ordained and inducted as the first minister of Union Chapel.

Here he remained for upward of twenty-seven years until the year 1853, when he emigrated with his family to this Province. At the commencement of his ministry the congregation of Union Chapel was small in number; but under the powerful ministry of Mr. Bain its numbers were greatly increased and at the time he left formed a large and flourishing congregation. During his long residence in Kirkcaldy, Mr. Bain took a prominent part in all enterprises formed for the social and religious welfare of the community. In the year 1832 he took an active part in favour of the Reform Bill of that period. Being an effective platform speaker, he took part in many of the local meetings in favour of that measure, acquiring a great influence with the people, which he always exercised, however, temperately.

In educational matters he always took an active interest, and was largely instrumental in procuring the establishment in Kirkcaldy of an academy designed to teach the higher branches of education. He made a thorough examination of the Prussian and other systems, and about the year 1840 he published a work on the subject which obtained more than a local celebrity. About this time, the Town Council of Aberdeen, being desirous of making changes in the system then in use in their chief academy, applied to Mr. Bain for his views on the subject. He communicated these at some length, and very many of his valuable suggestions were adopted by the Council. For this work he received a vote of thanks from the Town Council of Aberdeen. During his residence in Kirkcaldy, he was an occasional contributor to the *Edinburgh Review*, *Chambers's Journal* and other publications. He always took an active interest in scientific and other subjects—delivering from time to time courses of lectures upon various popular subjects suitable to the mass of the people for whom they were intended.

A man of broad views, of kindly disposition and amiable temperament united to great strength of character, he was esteemed by all, a favourite alike with the people at large and his brethren in the Presbytery and the ministers of the various denominations in the town in which he resided. During the time and after the Disruption in Scotland, there was but little kindly feeling between the Established and Free Church parties. He was fortunate, however, in retaining the esteem of both in his own locality, and was frequently the means of laying the animosities existing between them.

During his residence in Kirkcaldy and before leaving, Mr. Bain was made the recipient of many testimonials of regard and affection from his congregation and, at a large and influential meeting held just before his leaving Kirkcaldy, in which nearly all the ministers of the town and neighbourhood and many of the prominent citizens were present, he was presented with a purse containing a large sum and received the

kindly greetings and best wishes of the whole community.

During his residence in Kirkcaldy, Mr. Bain had several opportunities offered him of larger and wider spheres in which he might have been brought more prominently forward; but he uniformly declined them, having long formed the intention of emigrating from his native land, but which intention he deferred carrying out in the lifetime of his aged father.

He emigrated to this country in the year 1853, arriving in the city of Toronto in the month of November of that year. Although a minister of the United Presbyterian Church in Scotland, he shortly after coming here applied for admission to, and became connected with, the Presbyterian Church in Canada in connection with the Church of Scotland. He adopted this course only after a thorough investigation of the subject, and upon coming to the conclusion that there existed no difference in doctrine in the Churches and no sufficient reason in his mind why the three bodies into which the Presbyterian Church in this country was then divided should continue separate. As may be supposed he was always a strong advocate for the union of the Churches, and when, at length, in the year 1873 the proposition was brought prominently forward which resulted in the union of the Presbyterian parties in the Dominion, he was in his own Church—a prominent supporter and advocate of the measure.

Shortly after arriving in this country he accepted a call to become the pastor of the congregation of St. Andrew's Church, Scarborough. He entered upon his duties as pastor on the 18th of December, 1853, although, owing to the necessary formalities incident to his being received into the Presbyterian Church in Canada in connection with the Church of Scotland, he was not inducted to the charge of St. Andrew's congregation until the month of October, 1854. Previously to his receiving the call he had only preached once in St. Andrew's Church—viz., on the 12th of December—and it is a singular coincidence that the services connected with his own funeral should take place on the same day of the month—exactly thirty-two years afterward and in the same church in which he then preached.

He continued pastor of St. Andrew's Church until the month of December, 1874, when, after nearly forty-nine years in the active service of his Master, and feeling the onerous duties connected with the pastorate of so large and wide-spread a congregation too great, he resigned his charge, taking up his residence in the village of Markham, where he resided up to the time of his decease. Although the tie was then severed, the congregation testified their esteem for him by the presentation of many beautiful and costly gifts on the completion of his fifty years of service.

While minister of St. Andrew's Church, Mr. Bain, in addition to the duties connected with his own charge, took a very prominent and active part in the Presbytery and Synod of the Church. His influence was great, and his opinions upon the many important matters brought before these courts were always received with the greatest respect. He was the first to suggest the idea of a Home Mission Scheme to the Presbytery of Toronto, and from this Presbytery to the Synod, and upon its adoption he, along with Dr. Barclay, of Toronto, the Hon. Alexander Morris, then of Montreal, and others, were sent to advocate the Scheme before various congregations in the then Provinces of Upper and Lower Canada. It would be safe to say that up to the time when he retired from active duties no man exercised a greater and few men as great an influence upon the work, welfare and well-being of the Church with which he was connected.

He was a man of keen perceptions, of wide knowledge and experience, of scholarly attainments, of good business abilities, a fluent speaker, possessed of a clear intellect and good voice, a powerful preacher and an able debater. At home, alike in the pulpit, in the church courts and on the platform; powerful in prayer, it has been said of him that his prayers were better than a sermon. Unselfish, sympathetic, kind and generous, he was a true friend and counsellor, and many in the time of trial and bereavement have felt the benefit of his counsel and consolation. Although Mr. Bain ceased to have the charge of a congregation, he was, until within the last year, frequently called upon to officiate.

Mr. Bain was married on the 1st of July, 1828, upward of fifty-seven years ago. He leaves his aged partner in life and four children living. One son, Mr. John Bain, Q.C., of Toronto, and three daughters