

devout student necessarily would. We have used the word self-sacrificing in the foregoing sentence, because we have observed that Biblical knowledge has been chiefly vouchsafed to men who have made great sacrifices for conscience sake, and this, to our thinking, is what would be expected by those who have any understanding of the ways of God.

The portion of Scripture on which Mr. Brookman commented commenced at Luke xxii. 66; he drew our attention to the circumstance of the Greek presenting the question addressed to the Lord in v. 67, thus—"If thou art the Messiah, tell us?" and again at v. 70, the elders, the chief priests and the scribes are related to have said—"Thou art then the Son of God," to which the Lord replied—"You say that I am." The robe in which Herod, in mockery, arrayed the Lord, was a *glittering robe*, the word for which in the Greek, is the root of that which is used to describe the shining of the Lord's face, when he was seen by the privileged three in the glory of his future kingdom, on the mount of transfiguration. Mr. B. commented on the fact that Herod was an Edomite—one of the race which had gloried in the destruction of Jerusalem—a fact which involved the Jews being reduced at the time to the lowest state of degradation. It may be of interest to observe in relation to Herod being "at Jerusalem, at that time," that we learn from Josephus (*Antiq.* 19, 7, §. 3.) that "he took pleasure in constantly living at Jerusalem, and strictly observed all the customs of his nation." In reference to the Lord's attitude towards Herod—"he answered him nothing"—Mr. B. cited Ps. xxxviii. 11-13, the latter of which verses is—"and I as a deaf man will not hear; and as a dumb man (who) will not open his mouth;" the comment of the Apostle Peter, on the Lord's characteristic meekness, was likewise referred to—"When he was reviled, reviled not again, etc." On the delivering up of the Lord by Pilate (v. 25), Mr. B. observed that he was first delivered by Judas, next by the Roman Governor, and as the result of "counsel," by the Almighty himself. When v. 31 was reached, Mr. B. remarked, on the words—"For if they do these things in a green tree," that the early translators rendered the passage "to a green tree," and added that the Jews habitually speak of good men as *green trees*." Ps. lii. 8 may be cited in confirmation of this—"I am like a green olive tree, etc.," as also Eze. xvii. 22-24, and xx. 47.

A simple and highly interesting address was delivered on this occasion by Mons. A. L. Therrien, Pastor and Missionary at Grande Ligne, P.Q. Of this Mission, we learn that—

"Henrietta Feller, a refined and cultivated young woman, left her home in the beautiful city of Lausanne, Switzerland, and came to Grande Ligne, Canada, to devote her life to the work of evangelization among the French Catholics. She began her work in the garret of a little log-house, teaching both children and adults reading, writing, and especially the truths of the Gospel.

"To the little log-house have succeeded two large and substantial buildings, the Feller and Grande Ligne Institutes, where from sixty to seventy young people are admitted every year, and taught in the common branches of education, while they are trained also in moral and religious principles, under the best evangelical influences. Two thousand of them have gone from this school to fill responsible, and, in many instances, eminent positions, both at home and abroad. A large proportion of these young people were converted to Christ while in the school, and about thirty have become pastors or evangelists.

"Upwards of four thousand French Canadians were brought from Romanism to the truth as it is in Jesus, by the direct work of this mission, and as many more through its indirect influence."