

institution coming from the Saviour, as this does, and fraught with so much of interest to the human family, deserves something more than a mere passing notice, and therefore we propose to review this subject in the following order:—The time and circumstances attending its origin. The desire of its author. The Scripture qualification of those celebrating it. Its influence over those participating, and lastly, How often *should* the people of God meet around this "Table of the Lord."

1. The time and circumstances attending its origin.

We presume that every Bible reader is somewhat familiar with the details of what is commonly called the Jewish Passover—an annual feast that pointed to a memorable transaction in the history of the Jewish people. But still, if Stephen, filled with the Holy Spirit, thought it not out place to present before the *Sanhedrim* some of the facts connected with the Passover, surely but few will consider it a work of supererogation when they find here, briefly given, some few incidents relating to this institution.

The Jews had been in Egyptian bondage about four hundred years, when God, having witnessed from time to time the affliction of His people, came down (using Bible phraseology) to deliver them. God selected Moses, gave him a commission and power to work miracles to attest the truthfulness of all he said. He thus sent him as an ambassador to the courts of Pharaoh with the message, "Let My people go that they may serve Me." But the proud and obdurate Pharaoh positively refused to comply with the wishes of Jehovah. After nine or ten manifestations of God's power over the gods of Egypt and the king of Egypt still being obstinate, God said, "I will bring one plague more upon Pharaoh and upon Egypt." The nature of the plague; the precautions given to the Jews to ensure their own safety; and certain instructions as to their departure, are minutely given in the 12th and 13th chap. of Exodus. It appears that under the direction of Moses (1) the father of each Jewish family selected on the 10th day of the month Abib (our April) a lamb or kid and kept it with great care until the 14th day of the same month. (2) On the 14th day in the evening (afternoon sometime) the lamb was killed. (3) Its blood was sprinkled upon the lintel, and the door-posts of the houses in which the lamb was eaten. (4) On that night the lamb was roasted, and the Jews safely housed in their several homes with their loins girt, shoes on their feet and staff in hand, ate it with unleavened bread and bitter herbs.

At midnight the Lord passed over the land of Egypt and smote the first born of every Egyptian family on whose door-posts there was no blood; "From the first born of Pharaoh to the first born of the captive in the dungeon." The Egyptian people were baptized in grief, or, to use Bible language, "there was a great cry in Egypt." Pharaoh became alarmed and arose in the night and called for Moses and Aaron and said to them, "Rise up and get you forth from among my people, both ye and the children of Israel: and go, serve the Lord as ye have said. \* \* \* And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, we be all dead men."

The children of Israel in great haste gathered together whatever was given them and on the "morning of the 15th turned their backs upon Egypt and started for the Promised Land."

It was to the scenes of that night the Lord's or Jewish Passover pointed. "It was a night to be much observed unto the Lord." This feast was observed by the Jews every year in the month of Abib, according to the law of Moses. It was the celebrating

of this feast the Saviour had in view when He said to His disciples, "Go into the city to such a man and say unto him. \* \* \* I will keep the passover at thy house with my disciples." It was at the close of this Paschal Supper the Saviour instituted His own Supper: "As they were eating, Jesus took bread (the unleavened bread of the Passover) and blessed it, and break it, and gave it to the disciples and said, Take eat; this is my body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. xxvi. 26-27. It was the last supper our Saviour attended, for on the following day He was put to death. The instituting of His Supper was among the closing scenes of our Saviour's life on earth. This Supper is indeed a memorial of His grace, and exhibits in Him, such love and wisdom, yea in-expressible thoughtfulness for His followers in all ages, that we find ourselves saying with one of old, "Thou art in that Christ the Son of the living God." C.

(To be continued.)

## CORRESPONDENCE.

### FROM NEW ZEALAND.

DEAR BRO. CRAWFORD,—In my last I said that the Evangelistic Committee of Auckland was on the lookout for a preacher to take Bro. Exley's place. By the last mail an invitation was sent to a Bro. Alexander Brown, who is now in England, and it is probable that he will be here early in the new year.

New Zealand has of late been highly favored in a religious sense. We scarce recover from the excitement of one sensation before another is upon us. The latest article in the sensational religious line is the advent of two Church of England Missioners from England. They are quite equal to the average rantier in some respects, while in others they endeavor to produce effect by the use of those ritualistic devices which have such charms for Puseyites and Roman Catholics. Imagine a hoary and reverend looking preacher, who seeks to impress upon you that he comes to you with no new gospel, nothing but the simple Story of the Cross, clothed in a complete surplice, the ample folds of which he is careful to adjust, time after time, as he preaches to dying sinners, with the æsthetic display of a young lady who makes her first appearance in a long dress; then see him facing to "the East," bowing with military precision, and assisted by surpliced choir, organ, etc., and say if you can see any resemblance to the Sermon on the Mount, or the Gospel preaching on Pentecost, or at Mar's Hill. These Missioners, as they are called, have come out specially from home to stir up the minds of the people of the Church of England in New Zealand, and they are being tolerably successful. They spend a week or more, according to circumstances, preaching every night in the week and generally three times on Sunday. Communion services are held every Sunday, and some times on week day mornings.

I mentioned in one of my letters the birth of the State Church of Tonga. I have now to announce that another church, though not purporting to be a State Church, has been brought into existence under the name of the "Church of Australia." Possibly you may not have heard of the Rev. Charles Strong, for some years minister of what is known as the Scots Church, Melbourne. It has been for years one of the wealthiest and most fashionable churches in Australia, and Mr. Strong is a fine preacher, but his views of Christianity had so expanded that he could not keep within the limits of the "Confession of Faith," consequently he was driven from his own church, and has taken refuge in the new sect formed by himself. Mr. Strong has the reputation of being an earnest worker, besides being a good preacher, so that he will probably draw a good congregation around him, but it is a pity he should be the means of increasing the power of sectarianism.

Mrs. O'Gorman Aufray, alias "the escaped nun,"

is now lecturing in this colony to crowded houses, exposing the mysteries of convent life and the leading features of Romanism in a very telling manner. Mr. Gerald Massey, who is heralded as "Poet, Philosopher and Litterateur," is also doing the colonies, lecturing in the interest of so called free thought, at the same time announcing himself as an earnest believer in Spiritism. One of the Thames preachers challenged him to debate some of the points set forth in his lectures, but he declined. He does not "draw" so well as the "escaped nun," but has had fair audiences considering the charges made to hear him. Free thought has been struggling on in New Zealand ever since I came here, but has not made much headway. Our present Premier, Hon. Robert Stout, and another of our Cabinet ministers, Hon. J. Ballance, are the chief apostles of it in this country. Though but little progress is made they are still vigorous and energetic in making known their agnostic principles. Never was there greater reason for Christians to stand shoulder to shoulder and show by their pure lives and sincerity of heart the truth and power of the religion of Christ.

Bro. Haley has been sounding the praises of the Australian Churches since his return to America. He considers these colonies as the best mission fields in the world, and says the churches are exceedingly liberal and honest in paying their preachers. I should hope that all Christian churches are at least honest if not liberal to their preachers, although the inference to be drawn from Bro. H's remarks is that some are not. This should not be. Another American preacher now in Victoria, is about to return to his fatherland—Bro. E. T. C. Bennett; while Bro. T. J. Gore, also of America, goes for a trip and may remain. Notwithstanding the liberality and honesty with which they are treated, these Yankee preachers still have a hankering for their native land and the strains of "Hail Columbia."

Wishing you and the readers of THE CHRISTIAN health, peace and prosperity during the year which will have been entered upon before this appears in print, I am, dear brother,

Yours, etc.,

L. J. BAGNALL.

Sandes St., Thames, N. Z., }  
Nov. 9th, 1885. }

### FROM GALT, ONT.

DEAR BROTHER,—As most of your readers will know Bro. Carson, late of Halifax, who left that city about a month ago for Florida, where he hopes to benefit his health, it will be of interest to them to know something of him on the way. Those who know him, know he could not be idle. About a year ago, Mr. Alex. Hume, a young merchant of Galt, Ont., was visiting Halifax on business. He had for some time been dissatisfied with sectarian teaching and was seeking earnestly after the truth. In the good providence of God he met Bro. Carson, who taught him the way of the Lord more perfectly.

Bro. Hume remained with the brethren in Halifax for a month or two, enjoying their communion and fellowship, and before going to Florida, Bro. Carson felt that he should like to visit Bro. Hume at his home in Galt, to see how he did.

He found him still steadfast in the truth and thankful to his Heavenly Father that he had been led from error to the faith as it had once been delivered to the saints.

Brother and Sister Carson found a warm welcome and soon began to speak the Word to those in whose society they were thrown, and in a short time Bro. Hume had the happiness of seeing his wife and his sister make the good confession and bow in submission to our Lord's command. Bro. McDouell, his brother-in-law—a baptized believer—also threw in his lot with the little band of Disciples, and is proving himself a faithful and zealous follower of the Master.

In the meantime they had heard of your humble scribe—a Disciple who, though resident in Galt for some time, was not aware that there was another brother in town standing on the same ground as himself, but he was soon gathered in and the little assembly of Disciples, now increased to five, began.