

came into existence; the first mentioned largely through the energy of the late Hon. John Young. Lectures then began to be desired; and I prepared and delivered free of any charge quite a number on Commerce, and on the elements of Mental and Moral Science. These were delivered in public halls, and I remember one occasion when the Earl of Elgin and his suite were on the platform, and after my lecture on "Freedom of Mind," that nobleman, then Governor-General, delivered an elegant address to the Association. About those days the question of our Colleges came up for adjustment, and we held public meetings in advocacy of a liberal, non-denominational policy in their management. An amended charter was obtained for McGill College securing this end, and the University of Toronto was placed on a similar basis. Our annual meetings of Bible, Tract, and Sunday school Societies were wont to be held at different periods of the year as their committees might determine. It fell to my lot to suggest an anniversary week, which has been the course for nearly all the years since the erection of the large Methodist Church in St. James street. Our Orphan Asylum, Ladies' Benevolent Society, and other charities demanded and obtained such help as one could afford in the advocacy of their claims. The late Dr. Bethune, Mr. Esson and myself, with a number of lay gentlemen inaugurated the High School. The Ministerial Association of Montreal originated with five of us, of whom I am the only survivor; it was formed about 1837 or 1838, and yet continues in existence. The twenty-five years in Zion Church were of the same general nature as the ten years already described. The Church and congregation grew in numbers, in intelligence, and in influence. I suppose it will be admitted that they became a very great power in the community, and that their influence extended for good, far and wide. But the first ten years were very trying financially. The change in the commercial policy of the Mother Country necessarily affecting colossal interests which had sprung up under the old system produced much distress and disaster in this commercial centre. The ground on which this building had been erected was not paid for, and was, after five years, now becoming due. I went to England with my tale of difficulty and distress, and, as the result of six months' toil, I brought home with me £1,000 stg., and paid for the land which, indeed, had been purchased in my name. But there was still a heavy incubus of debt which was not lifted off for some years, and which necessarily affected unfavorably the ministerial stipend. For fifteen years I received considerably less than my ministerial brethren in the city of the same standing. But I neither starved, nor did I incur debt; hence had no complaint to make. My people began of their own accord to increase the inadequate stipend as the finances of the church enabled them so to do. This was done spontaneously and several times, until at length it became an average amount—paid, let me say to their credit, always punctually.

In the year 1862 leave of absence for five or six months was granted me, and a purse to aid in defraying expenses was put into my hand, that, with my eldest daughter, I might visit England and the Continent. Those months were thoroughly occupied in a most enjoyable manner. Scenes of nature and of art were photographed on the memory, and in the autumn pastoral work was resumed with fresh impulse and energy.

How can that be done with anything like freshness and power among the same people for a period of thirty-five years? Well, first, they do not really continue to be the same people. The children grow to be men and women, and the middle-aged become aged. Many remove, and in a city like this many are continually arriving. But, second, the Bible is a wonderful book, affording endless variety of the most interesting and instructive teaching. I have 1,600 MSS., for the most part discourses written out, but hardly ever delivered just as they were written. There are biographical sketches from our first parents down to Moses. The parables and miracles of our Lord were examined for purposes of instruction, and so the

life and labors of the Apostle Paul. The Epistles of Peter, the first Epistle of John, two chapters in Isaiah, the whole Epistle to the Hebrews were expounded and their lessons enforced. These are but a sample—there was much else after the same manner. Current events were used for illustration and instruction. I was not eloquent, indeed, from a mistaken dread lest I should be found preaching myself rather than Christ, I have never done my very best in elaborating a discourse—hardly ever having written one twice. I have had to fight many a battle against what I regarded as exaggerations and errors in the faith called Orthodox, and have insisted on dealing with difficult questions with common sense, but the grand old verities themselves stand fast as the throne of God. Very many have encouraged me by declaring their indebtedness to the vestry meetings under God for great comfort and strength in the trials and battle of life, and others for a mental and spiritual training in the school of Christ. To Him who helped me and blessed my work be all the praise. I would that more had been done in the way of self-improvement, and that I had used to much greater extent the power of the press. Let my younger brethren take note of this regret and foster by their every effort a healthy literature. Let them cultivate the talent and use it well. Our "Denominational Magazine" has never been fairly treated by any of us. Let the same not be said of the coming "Weekly." And now age crept on though vigor remained. A three months' holiday enabled me to revisit friends in England and Scotland, to inspect the Exposition in Paris, and to attend the meeting of the Evangelical Alliance in Amsterdam, Holland. In 1869, the death of Dr. Little at the commencement of our College Session, laid on me extra work in the matter of College lectures. In 1870 the brethren in the West and here and in England called me into my present position, and thus in the following May the pastorate was transferred to the Rev. Charles Chapman, and I became merely *pastor emeritus*. I need not speak of my subsequent ministry during the last seven years, it has included no little preaching both in Canada and in England where six months of 1874 were spent; but its main effort has been to bring to bear on the young men who are preparing to enter upon their great and important work whatever of acquirement and of experience I may have obtained by God's goodness during the long ministry.

And now what shall be the conclusion of this imperfect review of a ministry extending over half a century? Before the Lord I bow with humility because of much shortcoming and imperfection; and I lift up my heart with thanksgivings for His unnumbered favors? Whatever planting and sowing I may have done, it was He that gave the increase. Before my fellow-man I bear testimony that self-denial and self-sacrifice in God's service becomes in one's hands a cup of joy and blessing. The choice made fifty years ago is vindicated by the issue. Wealth was not chosen, and it did not come, and sometimes comparative poverty was for the time inconvenient. But usefulness to one's fellow-man was chosen, and through God's goodness it did come abundantly. One exceedingly rejoices not to have lived in vain. One is thankful beyond measure that the ministry has left its impress for good on a great multitude of people here and elsewhere. There is a spiritual force that descends from one generation to another, so that we being dead in due time, yet speak. I have loved this work of ministry in all its parts with a sort of passionate fondness, notwithstanding its trials and disappointments, and to-day I remember with gratitude, homage and joy, "the years of the right hand of the Most High."

Sunday School Teacher.

INTERNATIONAL LESSONS.

LESSON XLIV.

THE TEN LEPROUS.

GOLDEN TEXT.—"And Jesus answering said, Were there not ten cleansed? but where are the nine?"—Verse 17.

HOME STUDIES.

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| M. Lev. xiii. 35-46 | ... The law of leprosy. |
| T. Lev. xiv. 1-29 | ... The law of cleansing. |
| W. 2 Kings v. 1-14 | ... The Syrian leper. |
| Th. Mark i. 35-45 | ... The leper of Capernaum. |
| L. Luke x. 11-19 | ... The ten lepers healed. |
| S. Zech. xiii. 1-9 | ... A fountain for uncleanness. |
| S. Ps. li. 1-19 | ... Whiter than snow. |

HELPS TO STUDY.

Jesus was on his way to Jerusalem. The most direct way was through Samaria. But the Samaritans were not on good terms with the Jews, who, in turn, hated and despised them. Hence it was that those who went up to the feasts often met with annoyances as our Lord Himself did (Luke ix. 52-56),

and even violence when they passed through the unfriendly land that lay between Galilee and Judea. Our Lord, therefore, avoided it, and went along the frontiers between Samaria and Galilee. He thus travelled due east towards the Jordan; and, on reaching the river, either crossed it at Scythopolis, where there was a bridge, recrossing it again near Jericho, or he kept along the western bank.

And on His journey, as He was entering into a village, unknown to us, there met Him

I. TEN LEPROUS: vers. 12-14.

Cut off from all intercourse with their fellow-men, shunned and loathed, their common misery had drawn them together, and caused even the fierce antipathy between Jew and Samaritan to be laid aside.

The exclusion of the leper from people and the temple of God was not based upon sanitary grounds, for leprosy was not contagious.

All the ordinances relating to it were typical and symbolic; utterly loathsome and incurable (Note 1), it was chosen to represent the effects of sin. The leper was a type of one dead in sin, and his separation set forth the exclusion of the abominable and polluted from the true City of God—Rev. xxi. 27.

Out of their misery these men cried to Jesus. They were conscious of bodily distress and loathsomeness. They had heard of Jesus, of His power to heal, His willingness to receive. They believed this. They had faith enough to go to Him for relief.

Nor did they look in vain. Jesus bade them show themselves unto the priests. In the case of the leper recorded in Matt. viii. 4 this command followed the cure. Here it preceded it. This was done to test their faith. The law directed (Lev. xiii. and xiv.) that lepers, when they were cured, should show themselves to the priest and get a certificate of their cure. This direction, therefore, to go to get a certificate of being cured before they were cured required great faith. They might have objected, "Why send us without the healing that is requisite? Why not cure us first?" And so many want to be cleansed before they go to Christ. But they must go as they are, or they never can be healed.

It is in the act of going in the "obedience of faith" that the healing is made. So they set out to go, but as they went, "perhaps in the village itself," as Trench suggests, they were cleansed. While they were obeying the Lord's command the Lord's mercy came to them, simply because of their faith. So Naaman was healed. And so it was in every cure the Lord wrought, however varied in other respects His methods. So is it in the case of the spiritual leprosy. There is only needed personal faith in the love and suffering of a personal Christ. To every one healed by Jesus it can be said, "Thy faith hath made thee whole."

II. ONE (vers. 15, 16) perceiving the wonderful and instantaneous healing is not only glad but grateful. At once

loud voice, clear and strong, he glorified God. There can be little gratitude or love to Jesus where God does not receive the glory. He falls at the feet of Jesus in reverent homage, and gives Him thanks. It is the expression of personal indebtedness to Jesus. So also it is in the Christian life, all true obedience is the expression of gratitude. This distinguishes it from mere trying to do right, from the slavish obedience prompted by the spirit of bondage. It is the outgoing and manifestation of a spirit of adoption in a service which is perfect freedom.

This grateful man was a Samaritan, one from whom least would have been expected, one who had not the privileges of the others, and who belonged to a despised race. Thus those who come to Jesus in heathen lands often shame, in the fervor of their devotion and love, those who have been blessed with all the privileges of Christianity from their youth. Here is encouragement to work on in the least hopeful fields. Away from the centres and in the frontiers you may find people less gospel-hardened, freer from prejudice, more eager to hear the Glad Tidings.

III. THE NINE (vers. 17-19). Jesus asked, Where are they? The question is full of sadness. Mere ceremonial obedience was nothing in comparison with grateful love. The Jews in their scrupulosity forgot their benefactor; while the stranger by his grateful love proved that he had obtained a spiritual deliverance greater than any bodily healing. The first had reached but to the healing of his body, and that he had in common with the unthankful nine; but gratitude for a lower mercy obtains for him a higher, a peculiar blessing, which is singularly his; which reaches not merely to the springs of bodily health, but to the very fountains of his spiritual being. These also are healed. That which the others missed, to which their bodily healing should have led them up, he has obtained; for to him, and to him only, it is said, Go thy way: thy faith hath made thee whole. As contrasted with the nine, "thine" was merely the beholding of the brazen serpent with the outward eyes, but his with the eye of inward faith; and this faith saved him—not only healed his body, but his soul.

Thus gratitude gives continual access to higher and higher blessings. The more we realize the claim of Jesus to personal gratitude and devotion, the greater will be our endeavor in the Christ-like life.

Just as leprosy sets forth the nature of our sin, its loathsomeness and misery; so the dealings of Jesus with the lepers illustrates his way of saving us, and its simplicity. "Be ye on the Lord Jesus Christ and thou shalt be saved."

EDWARD KIMBALL is helping Ohio churches into liberty; the Congregational Church of Mansfield thanks him for helping them roll off nearly the whole of their \$40,000 burden.