

IX.

We now come to a melancholy proof that no ordinances by themselves will keep a people right before God. Israel murmured; God was angry, and sent fiery serpents. This is a specimen of the life of the people, stiff-necked and rebellious, but it is made memorable by the mode of the deliverance offered to the people when humbled and penitent. The brazen serpent is too well defined in the history and in the New Testament allusion to it to have any difficulty in raising questions. A good opportunity is here given for lifting up Christ and showing how

"There is life in a look at the crucified One."

X.

Dangers within; dangers from without—such is the Church's condition. The lesson on Balaam fixes attention on a man with ample knowledge, but with out a single eye, shows how God can use even bad men for unfolding His will, and makes very impressive the frequent counsels of the New Testament to hold the faith in a pure conscience (1 Tim. i. 5, 19; iii. 9). Balaam had far-reaching and true views, but his conscience was defiled. His life and his tragic end are a warning to all readers of the Bible.

XI.

How different the career of Moses, the close of which we contemplated last Sabbath! His last public acts; his companion and successor, his last words to the people; the Lord's command; the mountain indicated, its place, the prospect from it; the death there; the reason for his not entering the land; the mitigating kindness of the Lord to his servant—these will be the fitting subjects of questions, and the lessons from these facts the fitting close of the quarter's review.

Obituary.

REV. SOLOMON SNIDER.

The subject of this sketch was born in Colchester township, Essex county, Ontario, April 29, 1812. When but a child he was impressed with the conviction that his life-work was to be in proclaiming the gospel of the Lord Jesus Christ, and his thoughtful demeanour and the interest he manifested in divine things impressed others with the same belief. He was converted at the age of fifteen years. He united with the Methodists in the old Methodist Church in Gosfield. He began preaching when he was twenty-one years old. Having gone on a visit to his uncle, John Messmore, living near Chatham, while there he was sent to travel on the Thames circuit with John Burgess, and was on the circuit six months. He was sent by the Conference to Westminster, under the superintendency of Rev. Samuel Rose. At the end of a year he was sent to Mahilda, where he remained another year, and from there went to Sidney, and laboured with success for two years. In 1839 he travelled the Peterboro' circuit. At the end of the year he returned to Colchester, located, and engaged in farming. Here he remained four years, preaching every Sunday. Feeling the Saviour's injunction, "Go preach my gospel," resting so strongly upon him, and finding he could not successfully work his farm and give his time and thoughts to preaching at the same time, he left the farm and travelled on the Tilbury mission one year. He then preached at St. Thomas one year, and at Norwich two years. At the end of the second year at Norwich, his views of church polity having changed, Mr. Snider left the Methodists and united with the Congregationalists, teaching school in the meantime for a year and a half. He accepted a call from the Congregational Church at Stratford, and re-

mained there seven years. At the end of that time he removed to Cape Canso, remaining two years. Returning to Ontario he spent two years at Norwich and five years in Wroxeter, Huron county. After this he removed to Michigan and spent two or three years in various parts of the State. Being in declining health he returned to the old homestead on Lake Erie, where he died, October 31st, 1881, fourteen months after his return to Colchester. His health had been failing for some three years, but he continued to preach until July last, when he was compelled to desist from his beloved work. Deceased was the father of eight children, all but one of whom died young. The surviving child is Joseph M. Snider, of Bay City. When in his twenty-ninth year he was united in marriage with Miss Selena Switzer, and for more than forty one years they walked happily and pleasantly together. She survives him.

The deceased was an earnest and devout Christian man who sincerely believed himself divinely called to preach the Gospel. Although feeble in body, he was strong and indomitable in spirit, and never permitted rough or stormy work to keep him from his work. His talents as a minister were good. He was fluent in speech, and never wrote his sermons. In disposition he was kind and affectionate, and his love for the souls of men great. Any hardness or misunderstanding among the members of his Church grieved his soul.

It may be truly said of him, he has fought a good fight, he has finished his course, and dying has gone to receive the crown of life from his Lord and Master.

Correspondence.

INDIAN MISSION.

To the Editor of the Canadian Independent.

SIR,—The Mississagua band of Indians were without houses four or five years ago, they were living in *ne suh wuh e guning*, which means the camp. Their covering for the camp is birch bark, to keep the rain out, and at their door a piece of a cloth or mat, were the poor children going in and out to school, but they have made a great improvement since two years, they have built several *me te go guh me goon*, which means log-houses, amongst themselves, and also begin to cultivate little more soil, of which I was glad to see while I was with Bro. J. Nichol. He has been with them in their garden, showed them how to sow the seed; all the natives of Mississagua loved J. N. whilst I held meetings among the natives of Mississagua the old people often express that they have been wishing to understand their missionary, J. N., and some of them said an edifice should be built where they might meet to worship the Great Spirit from time to time, of which I believe the day will come when they shall be able to build the sacred edifice, where they will unite in singing the praises of the Great Spirit. It is very desirable to mention Thos. Sky, who was sent up there last August by the Society, he writes thus: "I visit Mississagua, some of the Indians had gone to pick berries, most of them were at home; as I visit from camp to camp, I saw an old man who has been sick for a long time, I spoke to him that Jesus came down from Heaven to save the lost, and sinners also, and died for us all, through him we might have eternal life; and the great Spirit will hear us whenever we ask forgiveness for the sake of His beloved Son. The old man seems very anxious to catch every word I say, then I prayed the Lord to bless the old man, after which the old man exclaimed and said, 'I understand now, I will ask the great Spirit take away all my sins, I

want rest and peace.' He was praying when I left him. Next morning I went over to see him, he looked quite a fresh, and said, 'Jesus came to me last night, took all my sins away, and gave me peace. I am very happy now, I have no pain whatever, I feel a fresh light, O, how sweet Jesus is.' We both prayed, and left him in hands of Jesus." Dear reader, you will bear with me, because I think this is a great work, that the Gospel has been proclaimed among the natives when they had no means in getting it. Dear reader, just think for a moment, for one soul, even for the whole world, the sin-sick soul would find no relief, but one drop the precious blood of Jesus would heal the sin-sick soul. It is true when Apostle James said that "he which converteth the sinner from the error of his way, shall hide a multitude of sins." I am greatly rejoiced that my native brethren have found peace through Jesus Christ.

W. WALKER.

French Bay,

Nov. 28th, 1881.

P.S.—Will some one send Sunday-school tickets or papers for our Sunday-school, we have had no tickets or papers for a long time.

W. WALKER,
French Bay,
Chippeway Hill P. O.

MISCELLANEOUS ITEMS.

—The Committee of Arrangements for the Manchester Jubilee were somewhat perplexed over the selection of suitable hymns. That grand old hymn,

The year of Jubilee is come,
was exactly the one for the occasion, but when they read a little farther and found another stanza to be,

Return, ye ransomed sinners, home,
they concluded it would only do for the closing service, and finally, doubtless out of deference to the feelings of their foreign visitors, it was omitted altogether.

—At the great Mohammedan Missionary University at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam. Missionaries meet these Moslem priests, not in Turkey alone, which is the centre of their power, but also in Persia, India and China, and in the heart of Africa. Very few who have professed this faith have been led to renounce it for Christianity. This is partly owing, no doubt, to the fear of persecution, for the Moslems hold that it is not only proper, but a bounden duty to kill any one who abjures his faith in their prophet.

—According to M. Derenbourg, Elihu, in the Book of Job, belonged to the family of David. He is called the son of Barachel the Buzite, a patronymic wrongly associated with the Buz of Gen. xxii. 27. The words "of the family of Ram," which follow immediately afterward, recall the ancestor of David, mentioned in Ruth iv. 19. One of the descendants of this Ram was Boaz, from whom would be correctly derived the Gentile name *Bosi* or *Buzi*. A brother of David himself bore the name of Elihu (1 Chr. xvii. 18). We owe to M. Derenbourg also the notice that Kainan (Gen. v. 9) occurs as the name of a god in a Himyaritic inscription.

—Preparations for rebuilding Solomon's Temple are said by newspaper correspondents in Jerusalem to be in progress. They report that the Turkish Sultan has issued imperative orders to the Turkish Governor at Jerusalem to commence at once the work of clearing the site of Solomon's Temple, desecrated for so many centuries by the Moslem religion. This is stated to be a direct result of the representations made by the reigning Imperial Austrian family. The

alms of the pilgrims are in future to be applied to the clearing of the ground upon Mount Moriah, and this may be taken as an indication of the earnest intentions of the Sublime Porte in the matter.

—News of another horrible massacre comes from Ashantee. The king of that country has sacrificed two hundred girls, so the account says, only one escaping to tell the terrible story. It seems that some repairs were needed in the palace—certain walls had fallen down and needed to be restored. "Swish" was wanted. This takes the place of mortar, and the king thought it would be better to have the sand mixed with blood than with water, as heretofore; hence, the decree for the massacre of 200 girls, whose blood was used in repairing the wall. It is a pity that some power, like England, does not interfere in the interests of humanity. Both in Ashantee and Dahomey the most horrible cruelties are practiced and human life is very lightly esteemed.

—In making up his forms the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa with a recipe for making tomato catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping-pans, and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

—Graceful courtesies between the mother-nation and her full grown daughter seem to be the order of the day. At the "Lord Mayor's Show," which commemorates his inauguration, the American flag was carried, attended by a guard of honour; and, on arriving at Westminster Hall, it was saluted by the bands massed together, with the American national anthem. On the other hand, Mr. West, the new British Ambassador, was received at Philadelphia on a revenue cutter and escorted to the city by a procession of business men. He was then banqueted by British societies in St. George's Hall. At the table Secretary Blaine's health was drunk standing. In his speech Mr. West said he should do his utmost to promote friendly feeling between the two countries. So these pleasant reciprocities, flying back and forth, as when

"The goodwife's shuttle, merrily,
Goes flashing through the loom.—"

are weaving the two most thoroughly Christian nations of the world together.

"THE HOOSTER SCHOOL-BOY," by Edward Eggleston, and Mrs. Dodge's story "Donald and Dorothy," begin in the Christmas *St. Nicholas*, to be issued November 29th. According to their usual custom, the conductors of that magazine will make a specially brilliant number of this Christmas issue. It has nearly a hundred pages, a special cover, and nearly a hundred pictures, with a Christmas story, "An Angel in an Ulster," among its Christmas contents. The *New York Tribune* is responsible for the statement that the Empress of Austria reads *St. Nicholas* to her children, and enjoys the stories herself; and the *American Register* of Paris says that Queen Marguerite of Italy also reads *St. Nicholas*.

Try planting sunflowers in your garden if compelled to live in a malarial neighbourhood.

Try a newspaper over the chest, beneath your coat, as a chest protector in extremely cold weather.