

The Christian Helper.

OCTOBER 15, 1878.]

IN MEMORIAM.

[Vol. II; No. 6.

ROBERT ALEXANDER FYFE, D.D.,

LATE PRINCIPAL OF THE CANADIAN LITERARY INSTITUTE.

HIS LIFE AND LABOURS.

TO collect and preserve memorials of the "excellent of the earth," whom we have known and loved, and who have entered into their rest, is one of the most cherished instincts of our nature. Hence the value we put upon the successful efforts of the sculptor, and the still greater fondness with which we regard the all but living canvass, and "bless the art which can immortalize." But if the image and portrait of the outer man are precious, how much more the disclosure of his mind, and the faithful expression of his moral and spiritual character.

This was felt by the editors of the HELPER, with regard to our lamented brother, the late Dr. Fyfe, when they announced their purpose of publishing a memorial number, and of giving "a full sketch of his life and labours." Such a sketch, could it have been written, would afford a much larger degree of pleasure to those who have often felt and acknow-

ledged his living excellence, than anything that appears in these pages—not excepting the vivid engraving of his noble face. But, unfortunately, we did not find the materials for such a sketch so readily accessible and plentiful as we supposed. Had circumstances admitted of lengthened research and extensive correspondence, we might still have hoped to perform our "labour of love" with some measure of fidelity to our promise. As it is, we are compelled to plead inability, and cast ourselves upon the generosity of our readers, in whose disappointment we fully share. It consoles us to think it probable, that at no distant day, some gifted pen will be employed to

furnish an extended memoir, in a more convenient and permanent form. By the peculiar incidents of his life, by the uncommon powers of his mind, by having exerted a commanding influence on the various interests of the Baptist Churches of two great Provinces, and by having acquired an unusual share in their affections, our deceased brother presents a most attractive subject of biography. The imperfect outline we now present is, to some extent, a revised report of what has appeared elsewhere.

By the "accident of birth," ROBERT ALEXANDER FYFE was a native Canadian, his parents having emigrated to this country from Dundee, Scotland, in 1809. He was born near Montreal, Oct. 20th, 1816, and spent his boyhood's days amidst a population principally French. With this fact before us, and from what we know of the social condition of "Lower Canada" at that time, we should naturally infer that the most favourable period for laying the foundation of a solid education was



(From a Photograph by Poole of St. Catharines.)

in his case unblest with any very great opportunities. Such, in fact, was his misfortune. The only particular concerning these earlier days, which we have seen recorded, is that the "schooling" he received was of the most rudimentary character. He was evidently quite young when he entered upon business pursuits, for in his twentieth year we find him leaving the store in which he had served as a clerk, and bidding farewell to secular avocations, after having won golden opinions from his employer as to his moral worth and capabilities. It seems probable that the greatest event of his life—the event most pregnant with importance to himself and, as was subsequently seen, to the cause of

Christ in this land—occurred during this period: *his conversion to God*. His "call to the ministry" speedily followed, and may be considered as a unique and precious experience. While tossing on seas of doubt respecting his own spiritual condition, he was graciously brought into the "desired haven" of settled peace, by being enabled to resolve that with self-forgetting earnestness he would devote his life to saving others. Such a deliverance, wrought by such means, might well be regarded as a voice from heaven. He obeyed it with characteristic promptitude, and in the face of obstacles raised by some he loved.

His next step, after ending his business engagement, was in the direction of thorough mental training and equipment for the nobler employment to which he aspired. Entering Madison University, in the State of New York, he applied himself to study with intense ardour, his natural vigor of intellect and keen desire for knowledge, receiving added force from the exalted and powerful motives by which he was animated. It is to be presumed that he intended to take a "full course" at Madison, but we learn from an authoritative source, that he did not do so. Hard work and poor living broke down his health,—there being at that time a too prevalent idea that the body was of little consequence,—and he returned to Canada to recruit. One circumstance of much interest occurred just before he left the University, for the particulars of which we are indebted to Mrs. Fyfe. We give it place just here because it belongs to this part of his history, and what is more, reveals something of his mental exercises while a student, and of the goodness of God toward him in leading him from a region of shadow into clearer light. "He had," writes Mrs. Fyfe, "in his wretched state of health been beset with doubts of a serious nature. On his partial recovery he one day wandered off to the woods (I think), time passing un-noted till a fellow student discovered him sitting by a hollow stump and roused him. From circumstances, he found he had probably been there thirty-six hours.—I am pretty sure my memory is correct in this. His mind, he told me, went through a process of reasoning at that time, which he regretted he had not then written down. It seemed

always to him to have been unlike what he found in books. But *never* again did he doubt God or the truths of the Bible. No ancient or modern skeptic, or imaginative speculator, shook him in his convictions for one minute after that time."

On his complete restoration to health, he resumed his literary pursuits, preferring, however, to attend the Academy at Worcester, Mass., instead of returning to Madison. Our data of these early student days are by no means full. We cannot say how long he remained at Worcester, or whether he commenced his theological studies immediately after leaving the Academy. For some portion of this period he was engaged in teaching school, though it may simply have been during "vacations," and occasional "terms," when it was not necessary or possible for him to attend the classes. His theological studies were pursued at the Newton Seminary, from which he graduated in the year 1842.

Dr. Fyfe was ordained at Brookline, Mass. on the 25th of August following the completion of his theological course, he being a member of the church in that place. His first pastoral charge was in Perth, in the county of Lanark, Ontario, where he settled soon after his ordination. He remained there a year and a half. At the close of 1843 he consented, at the urgent request of the trustees of the Montreal Baptist College, to take charge of that institution until they could secure a successor to Dr. Davies, who had returned to England. He remained in Montreal one year, when he was called to the pastorate of the old "March St." Church in Toronto. In those days the Baptists of this city were not only few and poor, but, to use his own graphic words, "their outward condition might be compared to that of those unhappy criminals, who were by their Tuscan tyrants tied hand to hand and face to face with the rotting dead." The surroundings of the church, to which this quotation applies, had, as the locality filled up, assumed a very disreputable character, and "were constantly growing worse and worse;" so that the low condition of the cause was not to be wondered at. The removal to Bond St. marked the commencement of that period of growing prosperity still enjoyed by the Toronto Churches, and was owing

chiefly to Dr. Fyfe's untiring exertions. Soon after the opening of the new house he tendered his resignation to the church and returned to Perth, where he laboured about a year. Being compelled for a time to seek a milder climate, he spent the next four years in pastoral work at Warren, Rhode Island, going thither in the month of November, 1849. From thence he went to Milwaukee, late in October or early in November, 1853. After two years of earnest service there, he was recalled to Bond St. Toronto, and entered upon his second pastorate with that church in the Fall of 1855. Five years from this time,—yielding reluctantly to the urgent wishes of the denomination, he one more resigned his charge, and accepted the position of Principal of the Canadian Literary Institute at Woodstock.

This appointment was both natural and wise. It was Dr. Fyfe's enterprising and fertile mind that first conceived the educational scheme which he was now invited to inaugurate and develop. It was the inspiration of his courage, and the force of his arguments and appeals that led other prominent brethren, and finally the denomination at large, to view the project with favour and to combine for its realization. And we may truly say that he alone possessed the gifts, culture and reputation, necessary to the efficient performance of the work that would devolve upon a Principal, at a time when the school itself had scarcely an existence. To quote from Dr. Davidson's appreciative article which appeared in the *Baptist*, "his position was a trying one for years; for everything had to be begun, plans formed for future work, foundations laid broad and deep, and it was here as he began his work that his great executive power as an organizer and an educator was most clearly seen. Through his untiring energy and well-directed efforts, funds were raised to erect the first building, afterwards destroyed by fire, and the same is strictly true of all the buildings erected since and now standing on College Hill. These are his monument as far as brick and mortar can be; but he has left a grander monument behind him in the moulding influences he has exerted on the hundreds of young men who are now Christian pastors, teachers, physicians and lawyers, and on scores of young ladies who have been

taught and trained in the Institute. Those who have been his coadjutors and fellow-laborers in the class rooms, and those who were his pupils in the study of the languages and systematic theology, can, and do bear testimony, to the thoroughness with which he did his work—often, and more especially during the last five years, amidst growing infirmities, pain and weariness." The services rendered by Dr. Fyfe to the cause of Ministerial and Higher Education, were characterized by the firmness of principle and the ardour of passion. Never was man more devoted to his work; never was work done by a truer man. He has laid the Baptists of these Provinces under vast obligation, and his memorial can never perish while veneration and gratitude live in human hearts.

But in contemplating our departed brother's "work" we must not forget that beyond the sphere in which his energies found their fullest exercise—in which, indeed, they were always over-taxed—he rendered invaluable aid to the cause of Christ. We could not say better what the writer above quoted has already said so well on this point. Dr. Fyfe "sowed," and taught his brethren to sow, 'beside all waters.' Our Home Missionary Convention, has owed no little of its efficiency to him. He was, we might say, the founder and father of both the Foreign and Manitoba missions, and to his foresight, and care for the aged and infirm ministers of the body, we are largely indebted for the formation of our Superannuated Ministers' Aid Society. He labored successfully as our denominational editor, and was the man who originated what is now known as the 'Baptist Year Book.' In short, his hand was felt in every department of our work. He had too broad and comprehensive a mind to become a special pleader for any one object to the exclusion of all others, no matter how good in itself. He worked and pleaded for all departments of our work as a religious body with a zeal and earnestness born of his love to God and his love to men."

And now he "rests from his labour, and his works do follow him." The ravages of disease had for years been visible in his wasted form and haggard face, and it was becoming daily more evident that the end was not far distant. A less heroic soul would have deserted so frail a tene-

ment long before. It was, we are persuaded, only by the exercise of a mighty resolution during a considerable period that he retained his hold on life. The mysterious power possessed by man of retarding the progress of wasting maladies by efforts of the will he exerted to its full extent. Like the zealous and devoted Apostle our beloved brother had "a desire to depart,"—this he more than once expressed to us,—but he preferred the benevolent "more needful" to the selfish "far better," and strove to live on, compelling the shattered body to do the bidding of an ardent soul until it finally collapsed beneath the strain. He died very peacefully at his home in Woodstock, on Wednesday Sept. 4, at eleven o'clock a.m. "On the evening of the previous Wednesday, August 28, he attended a meeting of the Executive Committee of the Institute. On Thursday, the 29th, he walked a good way in the hottest part of the day. On returning home he was weak, thirsty and well nigh exhausted. He drank water too copiously—became sick, fainted and fell forward, injuring his head in the fall. From that hour life's lamp began to burn more dimly—the flame flickered, and gradually died out. Yet when reason was reeling, and he did not know his beloved wife, he said, when asked if he knew the Lord Jesus Christ, 'Oh yes, I know him well.'" Shortly before he died, in an interval of consciousness, he took his beloved wife by the hand and commended her to God. The appearance, soon after, of Mr. Montgomery seemed to awaken in his mind—which was again wandering,—associations with the School, and he evidently imagined himself engaged in his beloved work. Thus it is seen that the ruling spirit was strong even in death.

It would be folly in us to attempt perfectly to portray Dr. Fyfe's CHARACTER. We will venture merely to touch upon a few of its leading attributes. His intellectual character was of a high order. The faculties of his mind were originally strong and active, and were developed and improved during his collegiate course and his subsequent life. On all subjects to which he turned his attention, whether literary, political or religious, he formed clear and comprehensive views; and whether he undertook to write or speak he exhibited

the riches of his mind in a diction uniformly natural, perspicuous and manly. His eloquence was generally impressive and sometimes powerful. He was distinguished by patience and fairness in his investigations, by the clearness and force of his reasoning, by skill in devising measures, and by uncommon executive ability. In all his habits, whether of thought or action he showed as little liability to mistake as can be expected of any man in this state of imperfection.

Dr. Fyfe was not a faultless man; but his deep piety was manifested in his daily life. He was benevolent, tender and true. He was active in doing good—was continually consulting and labouring for the welfare of others. The affection which predominated in his breast, next to a supreme love to God, was compassion for the souls of men, and a strong desire for their salvation. This was the inward power which moved him. It was not a feverish heat, but the even pulsation and glow of health. What others might do from sudden excitement or the spur of the occasion, he did from principle—principle which was strong, uniform and abiding.

Personal independence and decision of character was wrought in the very texture of his mind. He was afraid of no man. While he received intelligence and advice from every quarter, and would change his purpose, if a sufficient reason was given, yet without such a reason, no influence nor entreaties, no flattery nor threats could induce him to change it. His purpose was his duty. Motives of the highest nature led him to embrace it; and no other motives could prompt him to relinquish it. In the best sense Dr. Fyfe was a "strong" man. Every one acquainted with his public life knows full well that he was possessed of manly resolution, firmness and activity. And it is no small proof of his amiability, that all who gained the most intimate access to him, whether associates, or pupils, or friends, admired, revered, and loved him most.

But we must stop. It is quite impossible in a sketch like the present, to give an adequate view of the character of a man so greatly distinguished in every public station which he was called to occupy, so justly admired in the circle of

his friends, and so tenderly beloved by those who shared his domestic life.

Dr. Fyfe was twice married. His first wife was Miss Jane Macleerie Thomson, sister of Thomas M. Thomson, Esq., of Toronto, whom he dearly loved, and who was all his heart asked in that relation. So happy was he in his home, that on one occasion he wrote to friends in Brookline, Mass., that he feared at times he was having his good things here. But DEATH soon invaded his peace. In June of 1846 he was called upon to surrender his two sons; and the year after, in the same sweet month, their mother followed them to the grave. His "good things" were thus speedily taken from him, and he was left lonely and desolate. Few knew how desolate he felt. The date of his marriage to Miss Thomson was Feb. 17th, 1843. His second marriage took place Aug. 15th, 1848. And now, after thirty years of wedded happiness, a sorrowing widow cherishes the memory of a noble and devoted husband. We well know how extremely distasteful is eulogy to Mrs. Fyfe, but we cannot refrain from expressing, in a single sentence, our sense of what is due to her from the Baptists of Canada, in view of her relations with the past. It was the bright home-life of which she was the soul, together with all her varied wifely ministry, directed by a cultured mind, that helped to make Dr. Fyfe the man he was, and to do the work he did. Many, very many, of our readers will feel the truth of this, and join with us in thanking God both for the life that has vanished and for that which still abides—but abides, alas! in solitariness and grief. May a dying husband's prayer for one so deeply loved bring down the richest consolations benignant Heaven can give!

THE FUNERAL SERVICES.

[For portions of the following account we are indebted to the *Daily Globe* of Sept. 7th. The photographic report of the Funeral Addresses, &c., is kindly furnished us by Mr. Thomas Bengough.—Ed. C. H.]

The last tribute of respect to the late Dr. Fyfe, embraced services both at Woodstock, the place of his death, and Toronto, where his body now lies interred. These services took place on Friday the 6th of September.

SERVICES AT WOODSTOCK.

In order to connect with the train leaving for Toronto at 9.39 a.m., these services were held at an early hour and were necessarily brief. At 8 a.m. the students attending the

Institute marched down to the residence of the deceased, the bell of the Institute meanwhile tolling. There a short service was conducted, the Rev. Dr. Cooper and Rev. John Dempsey officiating. After service the procession was again formed and a start was made for the Station. There was no hearse called into requisition, the students and others in the College preferring to carry the coffin themselves. There were three sets of bearers detailed for this purpose. The representatives of the Faculty carried the remains one-third of the way, the students carried them another third, and the members of the Executive Committee performed the rest of the mournful duty. While the body was being placed on the cars the choir of the Institute sang, "Safe in the Arms of Jesus."

A large number of friends accompanied the remains from Woodstock to Toronto, including the Trustees, Faculty, and many of the students of the Institute.

ARRIVAL IN TORONTO.

The Yonge Street station of the Great Western Railway having been reached about 1.30 p.m. and the body placed in the hearse, the procession moved off in the following order to the Jarvis St. Baptist Church:

Officiating Minister.

Rev. Dr. Castle.

Deacon Burke,	} HEARSE.	Deacon Elliot,
Deacon Burns,		Deacon Laird,
Deacon Lawson,		Deacon Buchan

Chief Mourners.

Henry Moodie,	T. M. Thomson,
Daniel Kendall,	Agustus Kendall.

Faculty of the Institute.

Prof. J. E. Wells, M.A. Prof. J. Montgomery, B.A.
 Rev. Pt. Crawford, D.D. Rev. Pt. Torrance, M.A.
 Rev. N. Wolverton, B.A. Hugh McQuarrie.

Trustees of the Institute.

Rev. T. L. Davidson, D.D.	Rev. C. Goodspeed, M.A.
R. W. Sawtell,	Rev. E. Topping,
John Beardsall,	R. H. Burich,
John Hatch,	F. B. Scofield,
Rev. J. Couits,	Wm. Pavey.

Students of the Institute.

A large number, including Messrs. Trotter, Burwash, McGillivray, McEwan, Morgan, McLaughlan, Patton, Corkery, Page, Hibbs, Iler, Hall, Pickard, Irvine, Carey, Haines, Eede, Speller, Davidson, Sale, McCall, and others whose names we did not learn.

Ministerial Brethren.

Including Revs. John Campbell, Montreal; A. A. Cameron, Ottawa; R. B. Montgomery, Brockville; G. Richardson, Port Hope; J. Curry, Sunderland; H. F. Griffin, Barrie; D. A. McGregor, Whitby; Malcom McGregor, Georgetown; W. Stewart, D.D., Hamilton; E. Hooper, Beamsville; J. W. A. Stewart, B.A., St. Catharines; W. H. Porter, M.A., and R. Cameron, M.A., Brantford; Jas. Cooper, D.D., London; A. V. Timpany, Vienna; S. A. Dyke, E. M. C. Botterill, Wm. Muir, Joshua Denovan and Joseph D. King, Toronto.

Other Friends.

Including Hon. Wm. McMaster, John

Paterson, C. A. Morse, J. A. Boyd, Jno. McCintosh, L. Buchan, G. R. Pattullo, J. J. Wellsted and many others.

The route of the procession lay up Yonge to Front, along Front to Church, up Church to Shuter, along Shuter to Jarvis and up Jarvis St. to the Baptist Church, which was reached shortly after 2 o'clock.

AT THE JARVIS STREET CHURCH.

The corpse was placed on a bier in front of the communion table (which was draped in black), and the face of the coffin unscrewed. While the Woodstock and many of the other brethren were at luncheon in the adjoining lecture-room, those in the Church had an opportunity of viewing the body—a privilege of which most of those present availed themselves. On the coffin, which was handsomely mounted with silver, was a silver plate bearing the following simple inscription:

DEB SEPT. 4, 1878,

REV. R. A. FYFE, D.D.,
Aged.

61 YEARS, 10 MONTHS, AND 15 DAYS.

SERVICE IN THE CHURCH

Commenced at 3 o'clock, and was attended by a large congregation of friends of both sexes.

REV. DR. CASTLE, pastor of the Church, presided.

The congregation rose and sang the following hymn:

- 1 How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!
- 2 So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eyes of day;
So dies a wave along the shore.
- 3 A holy quiet reigns around,
A calm which life nor death destroys;
And nought disturbs that peace profound
Which his unfeared soul enjoys.
- 4 Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
"How blest the righteous when he dies!"

REV. GEORGE RICHARDSON, read, as an appropriate Scripture lesson, the 90th Psalm.

After this the exercises proceeded in the following order:

Prayer by Rev. W. H. Porter, M.A.

Father in heaven, look down in pity and compassion upon Thy sorrowing, bereaved children. We thank Thee that we can look up to-day and see a silver lining to the cloud, and know that our Father has done it; that Thou art a God too wise to err, too good to be unkind; able to bring light out of darkness and order out of confusion, and to say to the troubled waves: "Peace, be still." We beseech Thee, O Lord, to look upon those whom Thou hast most deeply bereaved and keenly afflicted, especially upon Thy widowed handmaid, who in her sorrow mourns her loss. Comfort her heart, we beseech Thee, and may she, as never before, be enabled to cast her care and burden upon Thee, who carest for her, and to realize that Thou doest all things well. We pray Thee to bless those who are most intimately connected with our father in the gospel who has departed. Grant to comfort them. Some

look up through their tears scarce knowing what to say or what to think of Thy dealings with them, so sad seems the bereavement; but we pray Thee to help them to say: "It is the Lord, let Him do what seemeth Him good;" and grant, we pray Thee, that those who feel most deeply their loss may, in their affliction, be drawn into closest sympathy with Thyself. Bless Thou the Institution over which our brother presided. Grant, we pray Thee, to bless those who have the care of that Institution; and may they be enabled to gather the holy mantle of the prophet ascended and wrap it about them,—that mantle of devotion to the Master's service, of self-denying consecration to the good of his fellow-men; and we pray Thee that the Institution may, under Thy fostering care and blessing, still be preserved, and still go on as a mighty instrumentality for widespread and lasting good. We pray Thee to bless the denomination, O Father, look in mercy upon us we beseech Thee. "A prince and a great man hath fallen in Israel." The Lord help us by raising others to fill his place, knitting the hearts of Thy people more closely together in the Master's love and service, and in Thine own way repair the loss, and give us great success. We pray Thee to bless each and all of us. May we be enabled to follow in the steps of him who through faith and patience inherits the promises, and may we, by greater devotion to the Master, and more self-denying effort in His cause, so live that our death may be a loss, and yet leave behind lasting, precious deeds. Hear us, we beseech Thee; bless this service. Grant that all that is said and done may redound to Thy glory; and all we ask is in the Redeemer's name and for His sake. Amen.

Dr. Castle's Address.

FATHERS AND BROTHERN,—We are assembled here to-day under the shadow of a great calamity. There has been nothing for a long time which has come in tones so near and spoken so solemnly to many of us as the death of our beloved brother, the Rev. Dr. Fyfe. It was proper that his funeral cortege should halt on its way to the grave, and that we should bear him, with reverent hands, into this place, into the midst of the people whom he loved and guided in the past as counsellor and guide. Our hearts are sad, but we remember that God lives; that the workmen die, but God's work goes on. It is intended to make this service very informal, and a number of brethren have been appointed in very brief addresses to speak out their thoughts and feelings with reference to the departed, in the various relations in which he stood to us in his cherished, honorable and useful life. It therefore does not become me to speak many words. I will therefore simply call, one after another, upon those who are to-day to give voice to the deep emotions which fill all hearts. I will first call on Rev. Calvin Goodspeed to speak as the Pastor of our honored friend and brother.

Rev. Mr. Goodspeed's Address.

CHRISTIAN FRIENDS,—To-day I feel under the shadow of a great cross. Dr. Castle has kindly alluded to me as the pastor of our reverend brother who has departed from among us. I occupied that position; but he was my pastor, as he was the pastor of all

young ministers in the denomination. I regret exceedingly that it was not my sad privilege to be near at hand to him in his last hours, but I understand that his last hours were,—as all his life,—happy. He seemed to be so much occupied with the Lord's work, even until the end, that he had very few thoughts to give to himself. The Saviour filled his whole life. I had only been his pastor for a little over four years, and yet I feel I have lost the dearest friend I ever had. During the four years that it has been my privilege to be the pastor of the Woodstock church, he has been my counsellor; he has been my loving friend; he has been almost more than a father. I shall never forget when I have gone to him, knowing that he was pressed with many cares and many heavy burdens, and fearing lest I might be intruding, how he has received me. I shall never forget, dear friends, how, in times of deep anxiety and trouble, I have gone to him for sympathy, which he was ever ready to give me. I remember once particularly, on account of some trouble that all pastors know very well, how, when I came away, he put his hand upon my shoulder and said: "Brother Goodspeed, I want you to understand that you may come to me whenever you think I can be of assistance to you." I remember the times when, during the last year, he could not attend the regular prayer meeting or the meetings of the church, and whatever might be the policy adopted by the church he always carried out his own rule that it was better to fall in with the majority. I can feel this, that notwithstanding all the imperfections of my pastoral life in Woodstock, Dr. Fyfe always acted on the principle of making the best of a thing in order that it might be benefitted. He has gone; and though we say his life on earth ended, his life on earth has only just begun. He has stamped his life on hundreds, and the influence of that life, that has been touching so many of our lives for a greater or lesser number of years, cannot be lost. The influence of his example will abide and produce its fruits throughout coming generations. God knows best what is the future of the College. It seems to us that he was never needed more than just at the present time; but God so ordered all His plans, and we know it is because he has higher, nobler and more important duties above that He has said to him who labored so long and toiled until his strength was all but exhausted: "Enter thou into the joys of thy Lord." Brethren, let us follow onward, feeling that he followed in the footsteps of the Master; and may his life be an impulse to us in helping us to think more about others than about ourselves; and may that God on whom we trust lead us in the future into all truth.

Dr. CASTLE: These words from a pastor will be followed by words from a friend,—one who commenced the active work of life with our departed brother, and loved him all through and weeps for him to-day,—Rev. Dr. Cooper, of London.

Dr. Cooper's Address.

It is just thirty-five years next month since I entered the dwelling of my dear departed brother in Perth. I came to the country in 1843, in the month of October. In those days we had no acquaintances, and we had scarcely any idea of where we were going. I

came to Montreal, spent one Sabbath there, and I was making my way to Kingston for the next Sabbath, but it was told me there was a Baptist church in Perth, so I made my way there and landed in the house of my brother Fyfe. They were then just talking of getting him down to Montreal to take the place of Dr. Davies, who was going to England. He said to me: "At any rate, you will stay over one Sabbath"; but he did not tell me anything about the Montreal arrangement. I stayed over one Sabbath and he started for Montreal on Monday. It was then settled that he was to go to Montreal and it was also agreed that I was to stay at least for the winter,—the winter was just setting in,—and have the care of the church in Perth, for the winter at any rate. He left for Montreal on Saturday first.—That was the farthest ever we were distant,—I in Perth and he in Montreal. From that day till this, we have been almost touching each other in our work. He was interested in all the denominational work, and I always found him, as you know, true to the work. He loved the cause; he loved the Saviour; and he loved all good men, and everything that tended for the good of the church and the glory of the Saviour. His heart was in it from that day till the last day of his life. In this regard he was the same, true and steady. One day, after a little general conversation that we had together, he brought in his hand a roll of paper and he said, "I have got an outline for a plan of a school here; I would like you to look at it; I think we can get up a building, and I think we can do something to get a school for our young men." We had talked about this generally,—and somewhat particularly too,—but now it was coming to a point. I looked at it; it seemed a huge undertaking. There was a great press among aged educated ministers in those days, very deeply rooted in some of the dear brethren, good and true, too, who had themselves fought the battle without any education, only they thought things were always to be so. Well, the matter was settled, that the Institute was to be in Woodstock. I was then pastor of the church in Woodstock,—in 1850 or 1851,—and since that time we have been touching each other all through. The last conversation I had with our late dear brother,—we had a little quiet talk one day,—he put his hand on my shoulder and said, "Brother Cooper, you and I are getting very near the top of the ladder now." I said: "Yes, brother, a few more steps will bring us into the higher regions." I saw his clothes hanging so loosely, and O, my heart ached. I am somewhat in his senior,—about five or six years,—but my heart ached. I saw the dark shadow looming up as the pall enveloped us to-day; I saw it coming, and I asked myself, on whom will the mantle fall? and I thought to myself again: "The Lord will provide;" and I am satisfied, dear friends, the Lord will provide. Brother McPhail, dear, good servant of God, has gone home. There was another intimately associated with us in those early days, our dear brother, Dr. Boyd, who is laid upon his back with sickness for twelve years,—I believe lying still. I wrote to him the other day telling him that our brother Fyfe was gone. Brother Peter McDonald is now in London, and that is about all of our dear brother's companions. So we are getting

nearer home. And though I feel very sad to-day, yet for some years past, somehow, when I lay a child of God in the dust I do not like to look at cradle and sackcloth and ashes all the time. There is a bright side; and while we cannot but look on the dark side, yet, it seems to me, brethren, there is a bright side, and I think we ought to look at that bright side. Look at it now, how the Lord has taken our brother. He has done his work. The Master has called him home, and we have no doubt at all where he has gone. We know where he has been these years past,—he has been in Christ, working in Christ; and he was working in Christ when his eyes were closed in death. He died in the harness. He has left us, to enter into the upper room, and there is just a veil—and a very thin veil—which has to be lifted before we will pass through it and meet him never to part again. I speak, just as I have been introduced, as an old friend. Well, so it is; and our friendship, so far as the godly is concerned, was unbroken. When I received the telegram from Prof. Torrance that our brother was about in his last moments, I ran to catch the train but was just too late. I hoped to see him before the breath of life was out; but the next train was too late,—it was all over; but when I saw him I thought, "Well, it is all right; the Lord doeth all things well; it is the right time and in the right circumstances." As I was saying to our dear sister, Mrs. Fyfe, "How thankful you ought to be that you got home from your little visit here and there, and that you were in your own quiet home, and that you could attend to him and do everything to minister to his comfort; and just as you had got home and were settled down the call came; it was just the right time." She said she knew it. It was a long tedious illness. I have no doubt that the Lord will guide our Institute, and we will see that His hand is in it. We see it now, but He will let us see it more and more. There is a danger that we lean on men, and I do not know any man in the denomination on whom we have all leaned more than our brother; but now the staff is taken away, and we must lean on Jehovah. We have come to that, and we will find that he Lord will sustain us, and He will bless us, even in the midst of these difficulties, for His own glory. The lesson comes home to us all, especially those who are nearing the end of our life, to keep our armour bright, lions grinded, lamps trimmed,—no smoked glasses, no smouldering wick; all bright and all right and all ready; and when the Master comes, just like our brother may we go into another region having an abundant entrance ministered to us. The Lord bless you, dear friends, and bless us all for His name's sake.

Dr. CASTLE: First of all, our dear brother was a Christian; he loved the Lord Jesus Christ and loved all who revere that name. But his convictions—and he was a man of strong convictions—threw him into a particular family of Christians. How he loved that family and how he worked in it, one who worked at his side through all his active life will now tell us,—Rev. Dr. Davidson, Secretary of our Convention.

Dr. Davidson's Address.

MY DEAR CHRISTIAN FRIENDS,— My heart is so full to-day that I can scarce find

utterance for the thoughts that fill my mind. The emotions that are welling up almost choke my utterance. The brother who first addressed you told you the impression that had been made upon his mind by four years intimate acquaintance and fellowship with our departed father in Israel. Our revered brother who has spoken to you last has referred to his acquaintance with him for the last thirty-five years. My memories of him go four years back of that. I see but one brother in the house,—brother T. M. Thompson, erstwhile brother-in-law of our departed friend and brother,—who I think has known him longer than I have. I remember him when he came as a student from Newton about the year 1830, in company with the late Rev. Daniel McPhail, preaching peace by Jesus Christ through the townships of Drummond and Beckwith and Bathurst in the County of Lanark. I remember well the deep impressions that were made by their united testimony for Christ and earnest pleadings with sinners to come to Jesus, and the impressions made upon my own poor heart when I was then without a God and without hope in the world. I remember him coming again as a student in company with our brother McDonald,—now retired, we may say, from active labor, who is living in London,—and again going over the same ground, before I knew Christ and before I loved him; and it was after both those visits that I gave my wanderings o'er by giving my heart to Christ. I remained, without having the privilege of being baptized, over a year after I had experienced what I believe to be a saving change, simply because there was no one to baptize me; and it was after I had been baptized we formed the church in Perth. I think, as nearly as my memory aids me, that the church there was formed about the year 1841. Dr. Fyfe had finished his studies in Newton, had been ordained, and married, and removed to take the pastoral oversight of the church that was to be formed,—for before his coming we had not been formed into a church. We were formed into a church by him, and I was one of the original constituent members of that church. Every one of the members has gone from earth save myself and Deacon Kellogg of Perth. Dr. Fyfe was my pastor, therefore, as long as I remained in that section of the country. It was through his judicious counsel and earnest advice that I was led to see my way clear to study for the ministry of the gospel, and I believe that he was God's instrument, in connection with the church in which he was pastor, in leading me away from secular pursuits and leading me to devote my life to the furtherance of the kingdom of our Lord Jesus Christ. I had not been in Montreal more than a few months when to my surprise and inexpressible joy my pastor came to be my tutor, and he remained my tutor from the fall of 1843 until the fall of 1844 or thereabouts, when Dr. Cramp came to take the Presidency of the College, and Dr. Fyfe came to Toronto to be pastor of the church in what is then known as March Street. I saw but little of him till 1847, when, through his direction, I was brought to this western part and settled twenty-five miles out of this city in Markham. He was Moderator of the Council that ordained me, and on my head his hands were laid. I think I am perhaps the first

that he was privileged to participate in ordaining, of all the living ministers of the denomination to-day. I remember well his connection with the denomination in those times. Days were dark and friends were few. We had a Missionary Society known as the Canada Baptist Missionary Society. The Grande Ligne Mission was not distinctly denominational then. But, oh, how his sympathies went out toward those societies, and how earnestly and heartily he worked with them! His heart was in the work of his own church, and he did a very noble work in the time when God permitted him to lead the band. After he ceased to be pastor here he returned again to Perth, and after a short pastorate there, was about five years absent from the country in the United States; and glad was I when he returned again and became pastor of the church in Toronto. When he returned to this country he had formed what is now known as the Baptist Missionary Convention of Ontario. We had formed that in 1851, in his absence, but he at once threw his energies wholly and heartily into the enterprise of carrying the gospel to those that were living in the townships and back settlements and rising villages of our country; and there are scores of witnesses here to-day to regard to the valued services that he has rendered in connection with the all-important work of home evangelization. On one occasion he and I were travelling to an ordination of a brother in Cheltenham. We have been perhaps to fifty ordination councils, and I have been with him in councils when sore troubles were afflicting us, and I believe I have never known a man who possessed the same wisdom, the same discernment, the same breadth of view and comprehensive view of the work we owe our position in Canada to-day largely to his wisdom, his energy, and his power, as an organizing and as an executive officer. It was on that occasion to which I am now referring, when we stopped at the house of brother McKee, in Chinguacousy, in the Township of Peel, that the first idea of the Canadian Literary Institute was dawning upon his mind. We spent the whole evening talking about it. It appeared to me to be eutopian; but the more we talked about it the more it took form in my own mind, and by-and-by he drew out a plan; and when he opened out the details of that plan as it stood to Brother Porter and others who are here to-day, at the Grand River Association in Victoria, there was only one minister beside myself who had faith in its success; but there were three of us who had faith in its success and we pushed it, and by God's blessing what was then a mere conception of oak and what was then a mere conception of his noble and capacious mind has now yielded forth fruitage to this denomination. I need not speak to you of the vast amount of labor that he has performed; the valuable services that he has rendered in the work of training our rising ministry; I need not point you to those scores of young men who are coming up to fill the places of the fathers who are passing off the stage, and who have received an impress upon their characters and impulses that will never die while they live, from their contact with him as an educator, as a father, as a counsellor, as a friend. I have ever felt that in him we had a tower of strength in this department of our denomi-

national work. When the matter of Foreign Missions began to press upon our attention we talked over that matter earnestly; and no man amongst us had more faith in the successful establishment of the missionary enterprise amongst the churches in Canada than our departed father in the gospel; and when at that meeting at Beamsville we resolved ourselves—shall I say?—into a society auxiliary to the American Baptist Missionary Union, to send out the pioneer missionary, brother Timpany—who is here to-day—we felt that we were all deeply indebted to him for his wisdom, his needed and wise advice, in regard to the movements that we should make. If I call your attention to the initiatory steps that were taken to send out missionaries to Manitoba, and the north-west, you will find there that he is ready to be the initiatory; that he presses upon the Home Missionary Board the appointment of a deputation to go out and explore that land; and I never performed any service more prominently in the cause of my Master than I performed that arduous and perilous journey in connection with our Brother Baldwin. Still I went out impressed with the thought that the work was an important one, and all the events that have taken place subsequently have borne out, to a very great extent, all the far-seeing wisdom and prudence of our brother whose remains lie in this coffin to-day. And when, my brethren, I look at our other societies,—especially at the work that is done and is now being accomplished by the Widows and Orphans Aid Society,—and we can never forget how he labored in council in that matter,—from the beginning of this nine-and-thirty or forty years of my acquaintance with him, till the last meeting in Paris, I stand as a living witness to say I never knew a nobler or a truer man; I never had a dearer friend, or one who has acted a more fatherly part to me. I can look back to the time when, as a mere lad, he took me by the hand, through all those long years that have passed away when we have been yoke-fellows and companions in arms; and when I found that he was gone, although I had been long looking forward to the gathering of this cloud, although I had been long preparing for this event, still it startled me; but I rejoice, my friends, from my heart of hearts that he was ever born to be born again,—that he ever lived and labored so successfully for Christ in this land. May God send upon us a double portion of his spirit, and grant that though he has been taken away from us, whose loss we to-day as deeply mourn, others may be raised up as true and earnest and wise and zealous as he. The Lord God bless this providence to every one of us, and help us so to number our days that we may apply our hearts unto wisdom.

Dr. CASTLE: A clear, earnest, scriptural preacher; a tender and loving pastor; a wise counsellor in the denominational movements;—yet his greatest work was as an educator. Noble is the office of a teacher. We have to think of Jesus as the Great Teacher. A teacher re-duplicates his power; leaves his impress upon others; and doubles, and trebles, and quadruples, and sends himself forth to the country. Such was his work. We will hear for a few minutes from one of his earliest students, as the representative of those whom he has given to the ministry of reconciliation.

Rev. Wm. Muir's Address.

MY DEAR CHRISTIAN FRIENDS,—I could wish that the day that now develops upon me had developed upon some other brother, as, since I learned of Dr. Fyfe's late severe illness on Monday afternoon last, until the present time, my mind and thoughts have been turned in every direction; but as it seemed good that I should, as the oldest student perhaps, and as a member of the first class that graduated, properly so-called,—as it seemed good to the brethren last night that I should say a few words to the friends assembled here, I am glad to do so. I shall speak of him very freely, and in the relation or capacity of an instructor,—a teacher,—and while what I may say had special reference to the class of which I was a member, it would have a bearing upon all the classes, upon his life-work, so far as that life-work was given to the training of young men for the ministry, it was impossible, I think, for any student, male or female, to come in contact with Dr. Fyfe as a man, as a Christian, as an instructor, and as the principal of the College, without respecting Dr. Fyfe. A poor, poor specimen of humanity must the individual have been indeed who would not at least respect the Doctor. The great mass of the students revered the Doctor; they admired the Doctor; his influence over them was almost unbounded; and that, too, because of the various relations in which he stood to them as students. In the class-room he was ever prepared for his work,—thoroughly prepared; he did his work well. O, what a privilege it was to us, in the early days of the College, to sit at his feet and learn of him! and as years passed by his experience and his power became greater, and yet greater, for he was essentially a growing man to his very last hours. How patiently he would bear with us in the class! and frequently I saw the old saying illustrated, that while one man can take the horse to the water to drink, ten men cannot make him drink. He would bring the student up to the point,—to the thought that he wished the student to grasp; and when it was thought the student had not got hold of the idea he would bring him up once and again and yet again, until he had got hold of the idea,—for Dr. Fyfe was essentially a man of ideas, a man of principles; he was essentially a deep-sea fisher; nor did he go down into the mighty deep to bring up those treasures for his own mental gratification, but that he might spread them out and set them forth in such a common-sense way to his class,—to all that came under him for instruction,—that it was scarcely possible not to lay hold of the idea he wished to convey to the mind. Dr. Fyfe was a wonderful man. I think I can say conscientiously that I never knew a man who could so take hold of underlying principles, bring them out, and spread them before men in order, and before the students of Christ,—I am speaking with special reference to them,—that they might see and grasp the principles that would remain with them through life; and it very frequently occurs that you will hear one and another and another to-day, as you mingle with them, speak of the instruction they received from Dr. Fyfe. I benefit continually from the principles he endeavored to impress upon my mind,—principles that will continue with me through life.

It is a pleasant thing for me to speak about Dr. Fyfe,—to think about him,—but I am sad, sad, at heart to think that I speak of him as having fallen asleep, passed away, gone to glory; and O, how I have felt for him for a number of years past, as I saw him sinking gradually and yet working up to the full measure and beyond the measure of his strength. I feel that we did not support him as we ought to have done. Travelling night and day during the summer season to attend Associations to raise funds, when he ought to have been at home or in some quiet corner resting and renewing his strength; and staying at little hotels,—anywhere at all,—and into those receptacles that a hale and strong brother characterized or designated "a sort of Potter's Field in which to bury strangers." O, how they must have worn upon his form and constitution that had been undermined by disease. He wrought on nobly; he did his work well to the last hour; and to-day he enjoys the rest of heaven; he has entered upon that inheritance that is incorruptible and undefiled and that fadeth not away; and it is my desire and prayer that the young men who profited so largely,—and I bless God that many did profit so largely from his instruction,—it is my prayer and desire that they, with me, may walk in his footsteps even as he walked after Christ, and at length enjoy the same rest and enter upon that same glorious inheritance which shall never fade away. May God in His infinite grace and mercy visit us and give us one who, if he be not able to do as great a work, will yet do a mighty work for God and for perishing humanity.

Dr. CASTLE: In one other relation still we need to hear a few words spoken from a heart that loved him. If the ties that bound him to his brethren at large were so tender, what must have been those ties that bound together the men who, in the same Faculty, were training up a ministry for our churches! We will hear a few words from the Rev. Dr. Crawford, of the Woodstock Institute.

Dr. Crawford's Address.

DEAR FRIENDS,—A painful duty has been laid upon me at this time, but in another sense a pleasant duty. It is pleasant even in death to think of our dear departed friends. I am to speak as representing the Faculty of the Institute; and what shall I say? If I should say that we respected him, that would be little; we loved him as a father and a friend. As I was coming here, and speaking with my associate, Professor Wells, he said, with deep emotion, "We have labored together for fifteen years, and I have learned to love him more to the last." My friends, I have known the Doctor for some twenty years. He was my first friend in Canada. I preached my second sermon in Canada in his pulpit in this city, and from that day until the day of his death he has been my best friend. But I have been associated with him for ten years in our work at Woodstock, not merely in the same College but in the very same department; and yet for those ten years there never was a jar. He might differ with me in some unimportant thing, but yet it never estranged him nor me. I loved him; I respected him; I worked earnestly with him, and he with me. He was a

man of strong will, but he was a man of strong common-sense. He was a man of large heart, and therefore you could always work with him, and the fault would be yours if you could not. To illustrate this, I would just say that Dr. Fyfe and I were perfectly agreed upon all that was essential in every part of theology. There were a few things of minor importance in which we differed; and I remember conversing with him on one occasion some time after I went to the Institute, and he said to me, "Professor Crawford, this point will come up in your class; don't feel hurried; give your views; and when it comes up in my class I will give my views." Now, that showed a large man; it showed him to be just what you all know him to be. But, my dear friends, we cannot deny you; I will just say that while his heart was in every department of labor,—the Foreign Mission, the Home Mission, everything,—yet that which lay nearest to his heart, I believe, was his own work in the Institute. The ruling passion is strong in death, and when his memory was fading away he did not forget the Institute. He said, on one occasion when his mind was wandering: "I have to be at the Institute at nine o'clock in the morning." On another occasion he was delivering to his students his address at the opening of the Institute. It was very remarkable that he died on the very day on which it was to be opened; and he distributed the prizes all in his imagination; but after that he forgot the Institute,—he forgot everything he knew but one thing; he did not forget the Lord Jesus. His dear partner said to him, when his mind was just fading away: "Do you know me? do you know your wife Rebecca?" "No," he said, "I don't know her." Then she said: "Do you know the Lord Jesus Christ?" "O yes; I know him well;" and those were nearly his last words. My dear friends, as we have said, the Institute was near and dear to his heart, for he felt that there was a great work that would tell upon all departments of our labor. Now, if you respect him, if you respect his memory and love him, let me ask you, just in closing, to remember us in our present circumstances as an institution. Pray for us. The work is of God, and if it is to go forward, it must be sustained by your prayers. Let me ask your prayers and your efforts. I need not say anything more; I might enlarge, but I feel I have said enough. A mighty man has fallen in Israel, but the Lord is still with us.

Prayer by Rev. Joshua Denovan.

From everlasting to everlasting Thou art God. All flesh is as grass, and all the goodness thereof is as the flower of the grass; the grass withereth and the flower thereof fadeth. Surely the people is grass; the grass withereth and the flower fadeth because the spirit of the Lord bloweth upon it; but the word of our God shall stand for ever, and this is the word which by the gospel has been preached unto us. Under the cloud of bereavement, where we are now mourning, we desire to set up our Ebenezer, saying, Hitherto hath the Lord helped us; and we return thee thanksgiving, Almighty God, for the gift thou didst give us when thou didst bring a Scotch boy across the wide ocean, and then, by thy grace, bring him to thyself, and then, by the mighty power of Thy Spirit,

call him to the ministry and consecrate his life to that work. This afternoon we unite in thanking Thee for this grand, this powerful, this beautiful life. We thank Thee, Almighty God, for the kindness of his heart, for the softness and the power of his hand, for the honesty of his purpose, for the glorious manliness of his life. We thank Thee for the soundness of his principles and for the generosity of his nature. We thank

Thee for the manifestation of Thy grace in such a great many forms in this one blessed and beautiful life. We thank Thee for the strength he has so often given us, and especially for that noble example which is set before the young men of our ministry to follow him as he followed Christ. O God, raise this life not be lost upon us. Let it be that "he being dead yet speaketh." O Lord, we beseech Thee that the mantle of his holy consecration and devotion to Thyself may fall upon not a few of our strong young men. We do beseech Thee to grant them his generosity of nature, his deep and sanctified life, his holy and sweet affection, his high purpose, and his unbending will. And now, we beseech Thee, O Lord our God, to grant us the full benefit and blessing of this bereavement.

O do Thou graciously grant us grace to number our days and apply our hearts to heavenly wisdom. May we go forward to our remaining task more than ever resolved that by Thy grace we shall follow him as he followed Christ Jesus our Lord. May we be ashamed of our past indifference. May we be ashamed of our coldheartedness in our work. May we be ashamed of our want of consecration and our smallness of heart in this great and glorious undertaking. O do Thou graciously grant that we may feel the loss that we have met, and boldly step into the vacant place and take up the work that he has laid down, and do the best we can, by Thy grace, to carry on the work that he has left us to do. Lord, we do beseech Thee to bless the Institute. Grace and mercy and peace from heaven rest on it. Do Thou graciously grant Thy servants the professors and the teachers all the wisdom and all the prudence and all the kindness and all the strength that they may need to carry on the work of this year; and O, do Thou graciously open the hearts of those who can give to help that Institute. Its best earthly friend, we believe, lies here in this coffin; but Thou didst raise him up; Thou didst support him through it all; and Thou canst do as much for us again, and far more too. O God of Abraham, Isaac and Jacob, in our desolation look down upon us. O we beseech thee to bless us; to make up the loss that we have met; to make it more than up; and may the consecration of this bereavement and the beauty of his example be a benefit and blessing to us all as individuals, as a denomination, and as churches. Hear our humble prayer; receive our thanksgiving again for all Thy mercies; and may we go from this place to deposit with reverent hands this dust in the grave, remembering, each one of us, that the solemn day is coming when this dust shall rise again and when he and we shall stand before the great white throne. O, what a solemn meeting that will be! How we shall mourn if we then have occasion to think of the vast contrast between our idleness and his devotion, his earnestness and our supineness! In prospect of that solemn meeting with him—in

prospect of that solemn meeting with his great and glorious Master,—may we go from this place resolved to do more and suffer more and give more to the cause of Jesus Christ. Hear our humble prayer and accept of us for Jesus Christ's sake. Amen.

Miss BROKOVSKI here sang "I know that my Redeemer liveth."

Dr. CASTLE: I think that this service has been somewhat protracted, but this is the last sad duty we shall perform for our departed brother. It is not often that the denomination has so much reason to adore the God of grace, to recognize so perfectly and deeply their indebtedness to the Lord Jesus Christ for such a Pastor, such a Preacher, such a Leader, such a Teacher of the young. He had great talent, he had great energy, he had great will, he had great affection; but beyond all, first, and always, we must recognize that Robert A. Fyfe was what the grace of God made him. He was the great gift of the ascended Master to the Baptists of these Provinces. I know we shall go away to-day solemn yet grateful to the Holy Ghost that formed such a character, in giving us such a man, and go forth in calm trust, with the thought that the Lord that led us and guided us in the past will not forsake us now, but will guide us in the future.

THE CONGREGATION then sang, with much feeling, the hymn commencing "My faith looks up to Thee." After which a number of persons in the body of the church, who had not before seen the remains were permitted to do so. The coffin was then closed, and carried out, the organist playing the "Dead March in Saul."

The procession re-formed outside the church, and the cortege proceeded to the Necropolis, where the interment took place.

AT THE GRAVE.

After the lowering of the coffin to its last resting-place beside the remains of the last Mrs. Fyfe, and Dr. Castle had read a few appropriate verses of Scripture the following prayer was offered, after which the sorrowing company dispersed.

Prayer by Rev. Joseph D. King.

O God, Thou art our God; we have none else in heaven above or on the earth below. Thou art our refuge in the time of trouble. We flee to the shadow of thy wing now. O, rejoice us to know that whilst we are under the cloud, Thou art above it. Thou seest all things, and doest wisely and well. We bless Thee, O God, that we need not now sorrow as those who have no hope. The resurrection of the dead is a doctrine of that gospel which we all believe. We thank Thee, Father, that our Saviour, by His resurrection and ascension into glory, has left us the indubitable evidence that what Thou hast promised concerning His people can be and shall be accomplished; and that now as we look into the sepulchre where we deposit the dear remains of a beloved friend and brother we feel that the sepulchre has no darkness,—all that has been dispelled by the glorious resurrection of Christ; and therefore from the sepulchre we look forward with confidence, in the expectation of that day when Christ shall return again, bringing with him

all His saints who sleep in Him. Our Father, we thank Thee for our brother. We bless Thee for the life he lived; for the death he died; and now we go from this his grave to re-commend the duties of life and perform what remaineth for us to do on earth, we trust with fresh zeal, with more entire consecration. Help us, we pray Thee, O God, to follow his steps; to live as he lived,—a life of self-denial for the good of others, and the glory of God; and when we come to die may it be said of us, as we now can say of him, "Blessed are the dead that die in the Lord." Father, hear us, we beseech Thee, when we pray that Thy Holy Spirit may be given to us all, that we may glorify Thee while we live, and that, dying, we may go to dwell with Thee in the land of glory where Thou art. We ask it for Christ's sake. And, may the grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Ghost the Comforter abide with us all forever: Amen.

For the "CHRISTIAN HELPER."

MEMORIAL STANZAS.

In affectionate remembrance of the late

REV. R. A. FYFE, D.D.

BY MRS. J. C. FYFE.

"But, He said:—"Weep not; she is not dead, but sleepeth!"

"He saith unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Not dead, but sleeping—
Sleeping till the morning,
Up the fair east, with kindling glories bright,
Rising, shall soothe Earth's long night of weeping
With the soft flush of Heaven's rejoicing light.

Not dead, but sleeping—
All the day's work ended,
Ended the tumult of the battle of life,
Ended the pain, the care, the vigils-keeping,
The toil and weariness of mortal life.

Not dead, but sleeping—
(Sweet the sleep and holy—)
Never a sigh to stir the tranquil breast,
Never a tear the folded eyelids weeping,
Never a pang to mar the perfect rest!

Not dead, but sleeping—
Of this day, 'twas spoken!
Sleep hath no power to bind the unfettered soul!
Earth cannot hold it in her narrow keeping,
Or its glad flight with mortal bonds controul!

Not dead, not sleeping,
With exultant soaring,
Upward it rose on swift, rejoicing wings;
Sun, moon and stars triumphantly crowning,
To the dear presence of the King of kings!

True; yet he's sleeping—
So hath said the Saviour—
Naming the body's rest, not death, but sleep—
Jesus, too, slept, the while His loved were weeping,
Yet woke, that Love thenceforth might cease to weep!

Sweetly, then, sleeping,
Thus, until the morning,
Gently to earth entrust the precious clay!
Calm shall it rest in God's most holy keeping,
And wake with singing at the dawn of day!

SARFORD, Sept. 20th, 1878.

RESOLUTIONS.

CANADIAN LITERARY INSTITUTE.

The Trustees of the Institute held a special meeting in the pastor's vestry of the Jarvis Street Baptist church Toronto on Friday, September 6th, 1878, when the following members were present: Messrs. Davidson, Burch, Hatch, Pavey, Beardsall, Topping, Scofield and Sawtell.

Dr. Davidson was appointed Chairman. The following resolutions were adopted:

I. Moved by R. W. Sawtell, seconded by R. H. Burch.

Whereas, it has pleased God in his infinite wisdom to take from us our beloved and revered brother, who, as Principal of the Institute, has so long, so energetically, so wisely and so successfully laboured to promote the cause of ministerial education, and of higher education generally in the Baptist Denomination of Ontario and Quebec, be it resolved,

1. That while we bow in humble submission to the will of our Heavenly Father, we desire to record our deep sense of the great and almost irreparable loss we have sustained. In the death of Dr. Fyfe we have lost not only a wise counsellor and an able and indefatigable worker, but also a true and faithful friend, and a noble, self-sacrificing and exemplary Christian brother.

2. That in view of our deceased brother's untiring devotion to the Institution which was originated through his wise foresight, and which has been so signally prospered and blessed under his management, we feel we cannot better honour his memory, than by striving with redoubled energy, and in confident reliance upon the sympathy and co-operation of the Denomination throughout Ontario and Quebec, to carry on, and perfect the work of the Theological and Literary Colleges at Woodstock. We thank God that our brother was enabled to labour unto the end, and we pray that worthy successors may be found to take up the burden where he has left it at the Master's call, and to carry it on in the same spirit, and towards the same noble end.

3. That we beg leave respectfully to tender to Mrs. Fyfe the assurance of our deep and unfeigned sympathy with her in her sore affliction. We trust that in the many precious promises of the Gospel she may find a constant source of sweet consolation, and that she may long rejoice in witnessing the ever enlarging results of the life and labours of him to whom she was so long privileged to be a sympathetic and devoted help-met.

II. Moved by W. Pavey, seconded by J. Hatch, and,

Resolved.—That in view of the near approach of the regular annual meeting of the Trustees and shareholders of the Canadian Literary Institute, to be held at Brantford, no action be now taken by this Board to nominate or elect a Principle to fill the position so long occupied by Dr. Fyfe, but that the faculty be requested to arrange for the classes usually taught by the late Principal until said annual meeting.

R. W. SAWTELL,

Sec. pro tem.

Toronto, Sept. 6th, 1878.

BAPTIST MISSIONARY CONVENTION, EAST.

RESOLUTION PASSED AT THE EASTERN CONVENTION IN RELATION TO THE DEATH OF DR. FYFE.

(Report of Committee on Resolutions).

No event that has occurred during the past year in connection with our denominational affairs, has produced such deep sorrow or is of so much importance as the death of the Rev. Dr. Fyfe, the late Principal of the Canadian Literary Institute at Woodstock. Your Committee would therefore recommend that the following Resolution be passed by the Convention and recorded in its minutes.

Resolved.—That the members of this Convention are painfully conscious, that in the death of the Rev. Dr. Fyfe the whole denomination has suffered a great and irreparable loss. The special work that our departed brother was permitted to

accomplish was difficult and valuable to an exceptional degree. He did it as few men could, bringing to its performance sound scholarship, varied acquirements, broad sympathies, unusual sagacity and correctness of judgment, and marvellous energy, united with a captivating geniality,—all sanctified and enhanced by a deep piety and devotedness of spirit that were truly apostolic. He has gone to his rest, leaving behind a memory and an example almost as valuable as the work he has performed, and which will ensure to him long, grateful and affectionate remembrance in all our hearts.

On behalf of the Committee on Resolutions.

A. H. MUNRO.

The resolution was unanimously adopted in Convention by a standing vote.

BAPTIST MINISTERIAL EDUCATION IN CANADA.

AN HISTORICAL SKETCH BY THE LATE REV. DR. FYFE.

From the CANADIAN BAPTIST of February 14, 21, and 28, and March 7 and 14, 1878, and now published in the HELPER by request.

Introductory.

There are now comparatively few left who took part in founding the first Theological School; and consequently, few who know anything about the struggles and self-denials connected with that work. The general impression is that as the friends and supporters of Montreal College became embarrassed and had to break it up, they must have mismanaged affairs and could have done little good. I propose in some four or five brief papers, to give the outlines of what the Baptists in Canada have done in the work of Ministerial Education.

By Canada here I mean simply Ontario and Quebec. More than forty years ago it was deeply felt that the Baptists in Canada could never do their work in this great country, without a native educated ministry. But how was this to be obtained? There were at that time (1836) not more than 5,000 Baptist communicants in Ontario and Quebec. They were poor in worldly goods, and very widely scattered. They were not by any means agreed, specially in regard to their views of communion and church order, and their means of communication in this new country were tedious and insecure in the extreme. How were they to get together? and how were they to unite on plans of co-operation? How were the necessities of one part of the country to be made known to the other?

MONTREAL COLLEGE.

The late Rev. John Gilmour, then about resigning his pastorate of St. Helens Street church, Montreal, proposed to visit England to raise funds. I, to aid in organizing a College to train native Canadians and others for the ministry among the Baptists in Canada. 2. To aid in carrying on Home Mission work in Ontario and Quebec.

In 1836-7, he visited England, and raised £1,250 stg. for these purposes. I am unable to say, just how this money was invested in England. But in the year 1839 I think, when the late Dr. Ben Davies came out to commence the Baptist Theological College in Montreal, his salary was paid by the Colonial Society in England. There was paid besides a certain proportion of the salary of each Canadian Home Missionary who was

appointed by the "Canada Baptist Home Missionary Society." (A society which was founded in connection with Mr. Gilmour's mission to England). It was not intended at that time to fix the location of the Baptist College at Montreal. They began there simply because they must begin somewhere. Mr. Gilmour's preference was to have made Brockville the location of the College.

It may here be remarked that the plan of the College was drawn after the English model, viz., a simply theological school—where a principal and a tutor do all the teaching which young ministers require. However well this plan may work in old countries like England where there are greater facilities for early education, it has always been found defective in new countries, where the facilities are so unequally divided and so sparsely distributed.

The Montreal committee, some time after commencing the work of instruction, purchased a large stone house, two stories high, with dormer windows in the roof, (a real French Canadian structure) to which there was a considerable piece of land attached.

At that time this property seemed very far out of the city—among the green fields and farms—now it is in the heart of the city. The house they fitted up for the temporary home of the College, and the land they cut up into building lots, which at the proper time, they intended to sell for the benefit of the school. As the Baptists were then few in number, and as a very large majority of them distrusted the soundness (on the common question) of the chief managers of the College, but few students entered at first. Indeed there never was a large attendance of students at the Montreal College, and some of them were not the best kind of material out of which to make ministers. Some excellent men were indeed raised here, the benefit of whose labors the whole denomination feels this day. I need only name Dr. Davidson, W. K. Anderson, J. Dempsey, A. Slaght, and others, to suggest to my readers some of the services rendered by that College to the Baptists of Canada. In 1843, Dr. Davies was called to the presidency of Stepney College (now Regent's Park College), and our Canadian school which could not yet walk alone, was left without a head. The Rev. Frederick Bosworth, M. A., now of Exeter, England, was Dr. Davies' assistant. In their utter inability to think of any other, the committee turned to me—then having just completed my first year's settlement over a little church I had formed, in the village of Perth. I was first informally asked to take permanent charge of the College. This I refused to do, for two reasons. One was because I doubted my special qualifications for such work, and another was because the Committee could easily find an educated man to come to Canada to be head of a College, when they could not secure such a man to go to a village, or the backwoods, and preach the gospel. I was then formally asked to take charge of the College, till the Committee should procure a suitable successor to Dr. Davies. I made a greater sacrifice of feeling and comfort in meeting the wishes of the Committee than they, or any one else, in those days, gave me credit for.

From the autumn of 1843 till the autumn of 1844, I did my best for Montreal College, as its principal. Dr. Cramp came to be the

new head and guide of the school in 1844. During the five years of his existence, up to this time, considerable progress had been made in collecting together many excellent books as the foundation of a College library, as well as other facilities of instruction. Still the school languished. What could be done to rise above the obstacles that stood in the way of its success?

It was situated four hundred miles east of where the largest body of the Baptists were; and these did not then care very much for an educated ministry; and least of all, for a ministry educated under the auspices of sympathizers with open communion! The facilities for reaching Montreal were nothing to what they are now. We had no railroads. Then, in and around Montreal for a great distance, there were scarcely any opportunities for the students to preach. These obstacles, taken together, seem to be, and really were, insurmountable. Nevertheless a body of men labored more faithfully, or struggled harder to succeed. I know that we have no men now among the Baptists—and we never had any—who would work harder, or give as liberally as the Montreal Committee did, according to their means, to make the school succeed. But they were striving to make water run up hill. When Dr. Cramp came it was felt that something must be done to give new life and impulse to the educational work.

It was decided to build a new home for the students, which would settle the question of location, and would perhaps be a pledge and indication of progress. The Committee resolved to build in Montreal, because there was no one place, aside from Montreal, at which there were a sufficient number of business men who were Baptists and interested in the work, who would act as a committee to take care of the school. At that time *necessity* seemed to be laid upon the Montreal brethren. They could not help themselves. Hence the College building was erected in Montreal.

The Montreal Committee of the "Canada Baptist Missionary Society," erected a fine cut stone building, upon a beautiful site, which they had reserved from the land they had bought. It was a beacon which could be seen from a great distance, and brilliantly proclaimed the enterprise of the Baptists. For some time the enterprise seemed to feel the onward and upward impulse of this "new departure." The attendance of students was considerably increased, and a number of those who had not the ministry in view were received into the School.

Financial Embarrassment.

After a time, however, financial embarrassments began to be felt. The Canada Baptist Missionary Society, under which the whole educational and missionary work of Canada was carried on, had taken under its patronage the *Grand Ligne* Mission also. It is well known that this Society, like most others, has always been able to use more money than it could raise; and the obligation to provide for this Society drew heavily upon the general organization. This, taken with the fact that they had incurred a very heavy debt in erecting the College building, taxed the Committee heavily. They hoped to be aided, from England, to the extent of at least \$10,000 toward the building, but

were utterly disappointed. In addition to all this, the great body of the Baptists in the West, never warmed up toward the Montreal College, and consequently neither contributed men or money toward it. Then the hard times of '48-'50 came on, and utterly prostrated the few who had struggled so hard for ten or eleven years. The Grand Ligne had to be thrown mainly upon its own resources, "The Canada Baptist Missionary Society," was disbanded, and the College property was sold to pay its debts, so far as possible! The Library which had made a very fine beginning, was sold, and scattered all over Canada. To this day, we, from time to time, come across books which belonged to that Library. We have probably over a hundred volumes in the Institute Library, bearing the marks of the Montreal collection of books.

A Good Work Accomplished.

This Eastern enterprise of which I am writing, has often been severely criticised, and its managers have been greatly blamed; but, from my experience for the last twenty years, I can no longer join in this. A more liberal and large hearted body of men in proportion to their means, I never expect to see. It is well known that I never agreed with the views of most of them in regard to Communion and Church Order, nor with the idea of locating the College at Montreal. But aside from these it is nothing but just that we should recognize the important services which they rendered, and their self-denying exertions to accomplish their work. No intelligent Baptist can look back forty years, and ignore the great impulse imparted to the Baptist cause, by the Montreal Society. Of the men educated at the Montreal College, we have one in England and six in Canada, still engaged in preaching the gospel. There are besides seven in Canada, who are not engaged in the ministry. I can recall, four others who are in the United States, and several who have finished their course and gone home. Besides, there were a number of ministers who were induced to come to Canada by the Montreal Society, who rendered good service to the cause of the Master. From my heart I gratefully thank God for the good work done by the Montreal Society!

When I closed my work in Montreal College, I settled as pastor of March Street Church, Toronto, in 1844. A few of the many Western Baptists who would not cooperate with the Montreal College had felt that they ought to do something to raise a College for the West. In the following year (1845) I attended an education meeting held at a point about twelve miles west of where I am now writing. But it was utterly impossible, for the ill informed and conflicting elements which composed that meeting, to take even one step toward getting up a theological school. The idea was given up for that time.

MACLAY COLLEGE.

After the Montreal College was closed, the question was, what is to be done to provide an educated ministry for our churches? The leading Baptists in the West began to feel that they must bestir themselves in this work. In proof of this, an agitation was commenced in 1852, to establish a Theological College in

Toronto. The late Rev. Dr. MacLay was employed to canvass the country for an endowment. He was a great collector, and with some local aid from Dr. Lloyd and others he secured pledges for over \$26,000 towards an endowment. The subscriptions were in the form of bonds, bearing interest till paid.

The subscribers met in January 1853. They organized, drew up, and then adopted a constitution, and made other important and necessary preparations to commence work.

But the Baptists of those days were far from being homogeneous in their views and sympathies, and this state of things made itself felt in everything which required harmony and co-operation. It made itself fatally felt in the organization and management of MacLay College. Different sections or divisions of the office-bearers seemed to lack perfect confidence in each other, and consequently did not work toward the same end. The result was that one subscriber after another became disgusted and withdrew their bonds, which represented their subscriptions, and the whole enterprise began to crumble into dust. The constitution which was framed, as I suppose, to avoid the evils of the then divided state of the denomination, was made really unworkable, and this hastened the winding up of the enterprise. In order to arrest the process of disintegration which had commenced, a president of the College was appointed. But this had no good result, for the president did not seem to meet the views of any party. It would be very unbecoming in me to cast reflections upon any person, for his course in connection with MacLay College. I am touching as lightly as I am able upon the mere facts which rose to the surface of this movement. The new president only occupied his position for about four months, and there never was a student in MacLay College.

The first meeting which I attended in behalf of education, after I returned from the States to Canada in 1855, was one called to raise means, if possible, with which to pay off the debts incurred in connection with MacLay College, whose president was then a member of my church. Money was raised, his salary was paid,—at least for a portion of his time,—and he left the country. This was the closing up of MacLay college! A large number of our best men had freely and promptly pledged their means for its support, and the hopes of all were high. Its failure therefore was undoubtedly a heavy blow and sore discouragement. Many of the brethren in the country, (some of whom seem to fancy that the organization and management of a College ought to be a very easy and simple affair) laid the chief blame upon Toronto, and have scarcely yet forgiven her. In spite of the great depression occasioned by the failure of the MacLay movement, one clear benefit remained. Their ability to raise so much, in a short time towards an endowment clearly showed to the denomination what they could do when they pleased. This lesson was a clear gain any way. But under the effect of the loss of confidence, and disgust produced by the failure, how can the denomination be again aroused to do what it is well able to do? Who can inspire them with the needed confidence?

THE CANADIAN LITERARY INSTITUTE.

When we began agitating once more about ministerial education in 1856, I found but two or three men who had any confidence in the Canadian Baptists could be again induced to lay hold of this work. I had no confidence—and never had—in being able to raise and conduct in Canada a really satisfactory theological school by itself. The grammar schools in Canada, twenty-two years ago, were of little value, and fully five-sevenths of all who should attend them, would have to leave home to do so. I was in favor of a literary department in our theological school, where we could exercise some oversight over the pupils. This department if thrown open for pupils not having the ministry in view, would interest a larger number of the Baptists, and help us to enlist their co-operation. This idea of the school commended itself to the brethren, and was finally adopted, as I shall more fully state in my next.

The Plan Proposed.

In the autumn of 1856 two or three ministers, with myself, held a meeting in my study, to consider "the institution" in regard to ministerial education. After long consideration, a plan for a new movement, (to be submitted to a public meeting which was proposed to be called) was drawn up. The main features of the plan were as follows:

1. We will aim at organizing a School with two departments, a Literary and a Theological. We need a literary department, because as yet, the Grammar schools are generally very inferior; and chiefly because were they all first rate, over five-tenths of all our young men would have to leave home to attend them. And then no provision has been made to provide for their suitable boarding places, and proper oversight; and having to attend fifty different schools, no two of them would have the same kind or degree of preparation for the study of theology. Whereas if our students should attend a preparatory school of our own, they would have not only the same curriculum, but the same incidental training and discipline.

No person who has not had experience as a teacher can tell how much, how very much, this incidental training and discipline amounts to. It gives the students a thorough acquaintance with each other, a unity and compactness, which must tell largely upon their life work. At the drawing up of our plan for a new departure, it was deemed essential therefore that we should have a preparatory department for our Theological School; and I may add now, after nearly twenty years' experience,—notwithstanding the very great improvements in our Grammar Schools and Collegiate Institutes,—the necessity for a preparatory department seems more clear and imperative than ever.

2. It was decided to admit ladies also into the preparatory department. We had no place in which to educate our young women. Many of them were going to American schools. And the co-education of the sexes was receiving more and more consideration, and increasing numbers were favoring the practice. Indeed, very great and rapid advances, both in England and the United States, have been made during the last ten years in favor of the admission of the ladies to the same institutions of learning as the men. We certainly could not then have

raised two schools, one for the gentlemen and another for the ladies, so we put them together: and for the overwhelming majority of our people in Canada we find we have been doing the very kind of work which they required to have done.

3. As to the location of the School it was resolved, that it should not be placed west of London, nor east of St. Catharines; that its location should be on some great thoroughfare and thus be accessible; that the place should be healthy; and should have a good Baptist church, out of which an executive committee could be chosen. These conditions being premised, then the place, which would furnish a site, and the largest amount of money toward the building, should have the School located in it. In drawing up this scheme, we felt that it would be an object especially for smaller towns to have such a School located in it. Since the founding of the School, there have been spent in Woodstock, by the School, and its pupils, not far from \$40,000. The whole expenditure is now fully \$30,000 per annum. We therefore justly expected that there would be some competition between the various localities, to secure the location of the Institute.

Meeting in Brantford.

This document of which the foregoing were the chief provisions, was laid down before a meeting of Baptists, convened at Brantford. After full and careful discussion, the plan in substance as above sketched, was adopted by the Brantford meeting. A committee consisting of the late Rev. H. Lloyd and the writer, was appointed to publish the scheme, call for competition, and locate the School according to the conditions laid down by the meeting. The committee attended to their duty, and announced that they would meet at Paris, Ont., on such a day, to examine the tenders and give their decision.

Choice of Location.

Unfortunately the Brantford meeting had not instructed their locating Committee, as to the form of the money pledges or bonds, which they should exact from the place where they decided to place the School. The Committee had therefore to be guided simply by their own judgment. Three places desired to have the Institute with them viz., Fonthill, Brantford, and Woodstock. When the documents sent by these places to the Committee were opened at Paris, it was found that Fonthill promised, in the form of a legal guarantee \$18,000; Brantford offered about \$1,000, in the form of a list of *bona fide* subscribers; and Woodstock \$16,000, in the form of a guarantee from responsible parties. Fonthill was rejected for several reasons; chiefly because it was so difficult of access. The choice then lay between Brantford and Woodstock. The Committee considering a legal bond or guarantee, more easily managed, and better than a list of subscribers, even where the amounts were equal, gave the preference to Woodstock, which guaranteed that \$16,000 should be raised, and that more than half of that sum should be raised in Oxford county. This decided the question of location. And we were taught afterward that God's hand directed this decision. If ever a Committee pled for guidance, Mr. Lloyd and I did, and I think we were answered. Soon after the decision Mr. Zim-

merman was killed in the Des Jardins Canal accident, and after his death, his estate was unexpectedly found to be embarrassed. Had we chosen Fonthill therefore, we should have lost at least \$10,000 of the \$18,000 promised. About the same time, the church edifice of the Brantford Baptist Church was consumed by fire; and nearly all the subscribers on the list which they offered us would have been necessarily withdrawn in order to rebuild a chapel which they *must* have. The Institute buildings therefore would have had to be postponed for years, if not altogether.

Difficulties in the Way.

But deciding where to build the Institute did not end our difficulties, by any means. It rather increased them. We obtained our guarantee of \$16,000 just as the flush times of 1855-56 began to ebb; and the latter part of 1857 and 1858-9 were very hard indeed. The main Institute building, whose foundations were laid in the early part of 1858, was not completed for more than two years—indeed it was never quite completed.

From the early part of 1857 till June, 1860, I had little to do with the affairs of the Institute, being sufficiently occupied with my work in Toronto. I then had little expectation, and no wish to be made Principal of the School.

The Executive Committee at Woodstock struggled and toiled on through those dark years. To show how some of this Executive Committee felt during those days, when the Institute had no money, and scarcely any friends, the late deacon Archibald Burch, who was for some time treasurer, *mortgaged his own dwelling house in order to carry on the work.* I question whether another man in the denomination would, at that time, when so few had faith in the enterprise, have done so much. This is something to be held in remembrance. In the Spring of 1860 the parties most closely connected with this latest phase of our educational work thought I must give up my pastoral charge and devote my whole time and strength to this new undertaking. This was not what I coveted for myself. After much thought and prayer I accepted the position. At that time I did not expect to take up a permanent residence at Woodstock. I supposed, that in a comparatively few years the theological department would be moved to Toronto, and that I should be moved with it. To this somewhat vague expectation I shall refer more fully at another stage of the historical sketch I am now giving.

The School Opened.

In June, 1860 I moved to Woodstock, and opened the School the 4th of July following. At that time the building was incomplete. We had only one flat of dormitories finished. Our first beginning was a half term, six weeks. At the end of this short term we had forty pupils on the roll. During the vacation that followed the first term I went out and raised nearly money enough to finish another flat of dormitories. In the Autumn term, up till the Christmas vacation, we had on the teaching staff, Miss Brighton, Miss Vining, Mr. (now Dr.) Stewart and the late Mr. Hankinson, besides myself. There seemed to be a growing interest in the school, and the promise of a large attendance at the beginning of January 1861. We closed the

term in pretty good spirits and looked hopefully to the future. And yet we had no endowment and very few friends.

A Terrible Disaster!

I often think that it is well we cannot see (the future. On the eighth of January 1861, (the very day when our new scholars were coming up for examination and classification) our Institute building with nearly all that was in it was reduced to ashes and piles of brick!!

How the burning of the Institute still throws its lurid glare over the horizon of the past! Some thought it was a judgment upon us, which would quiet Baptist ambition for ever. Had the Baptists not failed twice, and this was the third and last time;—but God meant for us good, and not evil. On the evening of the day on which the Institute edifice was burned, eighty students came in to join the School. They were billeted in Woodstock families, (who showed much sympathy with us) till the Committee should be able to decide what to do. Hamilton offered us the use of a building, and so did Brantford if we would move. After long and earnest effort, "Woodstock Hotel," (rent free for two years) with all its furniture, was procured for us by citizens of Woodstock, though we had to pay part of the price at which the hotel furniture was valued. It was proposed to assess the town for \$600, for our benefit, but this we refused, and paid the money ourselves. The Institute building was burned on Tuesday, and classes were reciting on Friday in the old Hotel!

Still there was not a ray of light showing us where we were to get another building. After paying out the whole insurance we had on the building, we were more than \$6,000 in debt.

How the Fire Warned the Denomination.

Before the end of the week on which the fire occurred, the Hon. W. McMaster wrote saying that he would contribute \$4,000 toward a new building. This clearly pointed out to the Trustees that they should make a vigorous effort to build again. From all quarters expressions of sympathy poured in. One minister, now in a better world, rode up on the day after the calamity, and told us, "To be of good cheer; he was sure we were destined to have a good School here, else the Devil would not be so mad at us!" The Trustees met, and resolved to raise \$20,000, in the form of promissory notes, the notes to be binding, only on condition that the whole \$20,000 were actually pledged before July following. I was appointed chief solicitor, along the main thoroughfares, (for I could not be spared from my classes) and Mr., now Dr. Peddie, who was then a student in Madison University was engaged to canvass the churches off the chief lines of travel. For the love he bore to his native land, (and I think he still loves Canada) he was willing to undertake this arduous, and not over pleasant work. He raised about \$4,000 in the country churches. The rest of the canvassing was done by myself and volunteers.

In about fourteen weeks from the commencement of our agitation, we had \$21,500 pledged. The fire had warmed up the whole country! Canadian Baptists before the fire, and Canadian Baptists after the fire, were entirely different people! While the new building, larger and better than the one which

was consumed is in process of erection, it may be proper to mention some other features in our educational plan.

Straitened Circumstances.

When we commenced in Woodstock, we not only had no endowment, but the Institute was in debt. We not only had scarcely any books, but we had scarcely any educational facilities of any kind. Everything had to be procured—the most essential books of reference, black boards, maps, &c., &c. In the Theological department, my own library was the constant and almost only resource of the students. This being our condition, we could scarcely ask for money to procure such necessary implements of our work, and money to pay the salary of the Theological teacher, and to aid poor students besides. Again, we did not expect that for the first three or four years, before the School became known and appreciated, that the mere tuition fees would pay the salaries of the teachers. To tide over this somewhat unpromising period, a scheme of scholarships, which was adopted with the first plan of the school, was carried into effect. Over one hundred and twenty-five scholarships, at \$80 each, which promised four years instruction in the Institute, and which were payable in four annual instalments, of \$20, were sold. This gave us about \$10,000 to use for teachers' salaries and the like. Then, when we were collecting the money for the new building, we could not very successfully appeal to the churches for money for ministerial education. So that during the first four or five years of the existence of the School, comparatively little was given by the churches for ministerial education; it is since that time that our claims for this object have been more and more pressed upon the churches. Thus for a number of years the theological department leaned chiefly upon the other departments of the Institute.

Our Beneficiary System.

There is another feature of our work which deserves separate and close attention; that is our beneficiary work. In all theological schools, I believe, of every denomination, aid is rendered to poor but deserving students for the ministry. This aid varies both in amount, and in the principle on which it is distributed. In some schools so much money is given yearly, \$100, \$200, or \$250 per annum to each student, and if he requires any more, he must get it in some other way. In other schools they take in students and furnish everything,—tuition, books, board, and sometimes even clothing. This beneficiary system has, in the last thirty years, become, especially in the United States, a source of very great perplexity and anxiety. So much money has been given for the education of men who have either left the ministry, or have proved themselves inefficient, that very great dissatisfaction is felt. Many are threatening to give up the practice of aiding students for the ministry at all; but they see that this would be tantamount to giving up the work of education for the ministry altogether. At least, a large majority of those who now devote themselves to the ministry—many of whom turn out to be among our best men—would have to give up the idea of devoting their lives exclusively to preaching Christ.

With us, during the last twelve or thirteen years, our students for the ministry, in the stages of preparation, have averaged fifty to eighty. At the present time we have seventy-three. Had we aided all who need help as they aid them in

the States, during their whole course, we should have required nearly five thousand dollars in addition to the professors' salaries—about eight thousand a year from the denomination. Yet there are schools, not a whit better than ours, which require to keep them going, nearly twice eight thousand annually!

Our poverty compelled us to adopt a system of aiding the needy more nearly within our reach.

1. We determined, as far as possible, that all our students should aim at supporting themselves, and thus develop all the self-help that was in them.

2. We made ourselves acquainted with all the destitute churches, and promising fields in the country; and all the students who could preach, or act as colporteurs, were sent out to these fields during the long (five months) vacation, care being taken to send the right man to the right place, as far as we could judge. In this way many would receive nearly enough remuneration to keep them during the next seven months of study.

3. By a special arrangement we are enabled to give free tuition to as many as twenty students, in the literary department, (students in the theological department proper are never charged tuition), which furnishes a much needed relief to a number.

4. To some who actually require our aid we make a money grant, not exceeding \$60 a year. *And though we have never refused any really deserving student who applied to us, we have not paid out in any year, I think, more than \$800 in cash to aid students!*

5. In addition to the foregoing provisions, some two or three students, under our advice, stay out for a year to teach, or to preach, to earn means to complete their studies. Some two or three more are aided by churches or by private individuals, in acquiring an education. Here then is our beneficiary scheme developed gradually during the last thirteen years. What it has done in developing the self-help and self-reliance of our young men; what it has done for mission fields and destitute churches; and how it has contributed to carry on our work of ministerial education, which otherwise could not have been carried on for want of means, "The Day" only can declare. Let any able business man take into consideration the amount and quality of the work which we have done, and how we have husbanded and managed our little means to do it, and if he does not say "well done," I shall be much surprised.

What has been already Accomplished.

Since the Institute was opened, we think fully four hundred have been hopefully converted within its walls, and several of them are now preaching the gospel. Besides the many hundreds who have been educated by us for business pursuits, and the many trained to be school teachers, we have graduated from the theological department fifty-five, and in a few weeks six others will be added to this number. In addition to these, about forty have settled as ministers, who have not completed our course of study. That is, nearly one hundred labourers are in the Lord's vineyard to-day, who have been more or less trained by us for their work. Fourteen of our students have graduated from Toronto University, and ten are there as under-graduates. Two have graduated in the arts department of American colleges, sixteen have studied medicine, six have studied law, and ten ladies have taken our full course, which entitles them to our diploma. This exhibit, we know, is far from perfect, but it approximates towards a fair statement of what we have done, so far as figures can state it.

The new Buildings.

Our main edifice in its first form—141 feet over the wings and 73 feet deep in the centre, four stories high—was completed and in possession of at the opening of the School on September

1863. The teachers went on vigorously with their work, furnishing the value of our scholarships in teaching the pupils with others as fast as they presented themselves. I believe all but two or three of the 125 scholarships, were taken up long ago. It soon became necessary to enlarge our primary school, as we had not the means to put up a large building—hence, the western edifice (erected 1867-8) which is a building two stories high, but minus wings, which may grow out some day! It would require six or seven thousand dollars to finish that building, in symmetry with our other buildings. Our theological students, with two professors' class rooms now occupy the building. It was not occupied by Theological students at first.

Enlargement.

Nest the necessity was laid upon us still farther to enlarge our accommodations, and provide for a more thorough organization of our school. But it took many, many weary hours, days and even months of thinking, planning and worrying before it was seen how this could be done. The Hon. Wm. McMaster and T. James Claxton, Esq.—made a very generous offer, provided the denomination would add ten thousand dollars to it. They wished that our mode of using the money should furnish free tuition to twenty students for the ministry who might require it. The Trustees resolved to carry out this suggestion and appealed to the denomination to contribute on this condition. The Trustees at last decided to purchase the whole of Mr. H. T. Burch's farm, (except the homestead,) 64 acres in all. The central portion, with 26 acres, with a good broad street all around, was set apart as the Institute grounds. The remainder was cut up into park and building lots and sold. Then we made an addition of thirty feet to the rear of the central part of the main building. The upper part was for kitchen purposes, and the upper part for class rooms. We next erected a separate building, about one hundred and fifty feet to the east of the central edifice. It is 90 feet over the wings, and three stories high, and one wing is 73 feet deep. In this wing there are a suite of rooms and kitchen fitted up for Prof. Wells and his family. All the remainder of the building is given up to lady teachers and female pupils.

Co-Education of the Sexes.

As our school is organized with reference to the co-education of the sexes, it may be of interest to mention some of the features of our plan. We have a definite curriculum laid down for ladies who wish to take our diplomas, or they may take the same course as the gentlemen, learning one or two studies which are made optional to them. In addition to this, the Senate of Toronto University has passed statutes, providing for the examination of ladies in connection with Woodstock. This is a matter of great interest, and when ladies understand the working of this better, they will give more heed to it.

In regard to the intercourse of the sexes in the Institute, I may remark that between the ladies' building and the main edifice there is a covered way, through which only the ladies and their teachers are allowed to pass. At the end of this one door opens into the dining room. Through this the ladies enter and leave when the meal is over. On the opposite side of the dining room the gentlemen have their own door at which they enter and leave. In like manner the ladies and gentlemen have their several doors for entrance and exit to and from the chapel; the ladies occupying one side of the chapel room during prayers, and the gentlemen the other. In the class rooms the ladies and gentlemen sit in different groups. They simply recite together. This is the extent of their intercourse, except that sometimes, once in six months, the students of both sexes are allowed to spend an evening together in

the reception rooms of the ladies' building, in the presence of their teachers, with music, conversation, etc., closed by a slight collation, and family prayers. In few, very few families in Canada, is there anything like the careful guarding in regard to the intercourse of the sexes that there is with us. There are obvious benefits, especially to the male students, from the ladies sitting at the same table, and practising the social amenities with them. But I must not enlarge upon the arrangements which bear on the co-education of the sexes. The ladies' edifice, together with the proper grading, laying out and leveling of the grounds, was completed for occupation in the autumn of 1873.

The Question of Endowment.

I shall have reason to remember the crushing burden and anxiety which this great undertaking in all its branches laid upon some of us, as long as I remember anything. The land, the buildings, furniture, library, etc., are well worth \$75,000, on which there is no encumbrance. The largest individual contributors to the library have been thus far, Jas. S. McMaster, Esq. and T. James Claxton, Esq. Before discussing this part of my subject, I need scarcely say, that the theological department was still further benefited by the Institute, through the free tuition furnished by the literary department to students for the ministry. I may add however, that so anxious are our students to provide for themselves, that we have never had so many as twenty apply for free tuition in any one year.

It is perhaps not necessary that I should enter further into historical details at present. I propose to close these papers by calling attention to a phase of this work, which is likely to occupy the serious attention of the denomination.

We have now reached a stage in our work when an *adequate endowment is an imperative necessity*. The strain of conducting our work as we have been doing, has shattered my health, and is beginning to do the same for others. Brethren, is this right? *Our school must be endowment, if it remain here it must have at least \$120,000.*

The Question of Removal.

But as this question comes up, there are those who associate with it the proposal to remove the theological department to Toronto. This is a proposal which needs to be handled with great caution, care, and delicacy. We, as a denomination, cannot afford to divide in our educational counsels. We must not bring passion, self-interest or prejudice into our consideration of the matter. *We must go together.* As I tell my students, in all matters of mere opinion, it is better for any society to co-operate in the second best course, than it is to quarrel about the first best.

If any people on earth ought to work together harmoniously, the Baptists should; for as a denomination they have no friends outside of their own people. Hence, if their own thoughts with each other, they simply cut their own throats.

In reference to this question of removal, I wish to make two or three special remarks.

If removal—no matter what place—is to take place, have we reached the point when we should act in the matter? What is there in the circumstances around us, or in the state of the denomination, which indicates the necessity for removing? I hesitate not to say, that no person who has made himself so thoroughly acquainted with the state of the Baptists in Canada, as those who have the immediate care of the School have been obliged to make themselves, would affirm that we ought to move to the Theological School as present! That our work is meeting the wants of the denomination, is evident from the fact that none of our men are unemployed, and that the demand for them is greater than we can supply. By the middle of the term twenty of the students, nearly all undergraduates, were already engaged for next summer's vacation. Eleven out of

twelve of all our churches are country churches, which do not much seek for good habits. Eleven of our students are married men, who must take the shorter course. The time has not yet come to move.

2. Can we raise the means to move now or soon? Many who speak of removal have no idea of the expense involved in this project. We should require at least \$250,000 to enable us to do so with safety to the interests of the schools! The denomination could not be so unjust, not to say mean, as to leave the Woodstock school without putting it on a living basis. Nor could they propose to move the theological department to Toronto, without putting it beyond penny and want. It can be no improvement to move it from one place to another, unless more and better facilities for instruction are furnished to it. Let any one sit down and reckon how much it would take to put the literary department at Woodstock on a merely living basis, and let him reckon in addition, how much it would require to furnish suitable building, furniture, books, &c., &c., together with an adequate endowment to aid indigent students, and furnish Professors' salaries, and he will find that \$250,000 is under, rather than above the mark. Can we raise this sum anywhere within the next five years? I think not. We can easily "call spirits from the vasty deep," but they won't come when they are called! We are not yet ready to move.

3. Can not an endowment say of one hundred and ten or twenty thousand dollars be raised within two or three years, and the part meant for the theological school be bound to it, so that it will go where the school goes, and when it goes? I see nothing to prevent this. We could, in this case, work on where we are for eight or ten years, striving to raise the denomination, and the tone of education. Then if it seemed best the school could be removed, and the required addition could be made to its endowment to support it properly in its new departure. This seems to me the very best thing that can be done. The whole removal question cannot be discussed with any advantage now. Whatever we do, brethren, let us go together, else we are lost.

Personal Explanations.

Finally, a strange notion prevails in some quarters, that I am the great obstacle in the way of removal—that I am personally bound up in the idea of the School remaining at Woodstock. There never was a greater mistake. I spent some of the best years of my life in Toronto, and a number of my oldest living friends are there; it would be strange if I did not personally prefer Toronto. My sole reason for preferring to remain here, for the present at least, is because I think it best, in the present state of the denomination, for us to do our work here—I am certain of this as I am of any opinion I ever formed from experience and observation—and because we have not the money, nor do I believe we can raise it, to warrant moving. Let the brethren, in this matter, dismiss all notions they may have about my personal preferences one way or another, and act solely and intelligently for the good of the denomination, and I shall be satisfied.

Rev. Arthur Mussell, of London, England, is to deliver the opening lecture of the course before the Y. M. C. A. of New York, on the 25th of October.

The Rev. C. H. Spurgeon's twenty-fifth year of ministry being now arrived at, it is proposed to present him with £5000 as a testimonial. Mr. Spurgeon has expressed his desire that the whole amount raised should be devoted to the purposes of his congregation, and especially to the providing a permanent maintenance for the aged inmates of the almshouses in connection with the Metropolitan Tabernacle.

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

"Not for that we have dominion over your faith, but we helpers of your joy." II. Cor. 1: 24.

Vol. II. Oct. 15, 1878. No. 6.

EDITORIAL NOTES.

THE NEW INTERNATIONAL LESSON COMMITTEE, as we learn from the *Sunday School Times*, held its first meeting on the 25th of September at Cincinnati. The Lesson Scheme to be adopted commences with the year 1880. The first half of that year will be occupied by studies in Matthew, and the latter half by studies in Genesis. The course of studies will, like the present, extend over seven years.

"NATIONAL POLICY."—The Officers and Teachers of Baptist Sunday Schools will soon be ordering their "lesson helps" for 1879. It will not only be wise, but thoroughly in accordance with the spirit of the "National Policy," which has become so exceedingly popular of late, to patronize the *CHRISTIAN HELPER*—a purely home production. See our advertisement in another column.

THE INSTITUTE.—We are happy to learn that the Institute classes have opened well. There are a fine lot of new students; and the Divine presence is felt among them. Quite a number are said to be anxiously inquiring what they must do to be saved. Our city friends will be glad to know that brethren Speller, Sale and Whitcomb, all of whom have the ministry in view, are hard at work in their classes, and find college life exceedingly congenial.

MANITOULIN AND MUSKOKA.—Our indefatigable Convention Secretary, Rev. Dr. Davidson, has been giving, in the columns of the *Canadian Baptist*, an interesting account of his recent missionary tour in these parts. All who have access to the *Baptist* should read these instructive sketches, which will be found in the files of 19th and 26th September and 3rd October.

THE ORILLIA CHURCH PROPERTY.—Rev. E. D. Sherman has kindly sent us a cabinet photograph of the Orillia Baptist

Chapel and Parsonage. The picture is an excellent one and well worth framing or a place in the cabinet album. Bro. Sherman has a number of these photographs on hand, which he proposes to dispose of at 50cts. each, the profits to go towards the reduction of the chapel debt.

By relieving our brother of his stock our friends will not only possess themselves of a handsome picture, but will help on a very worthy cause. Send your orders at once to Rev. E. D. Sherman, Orillia.

We expect to have an engraving of the above chapel in our next issue, taken from a smaller photograph.

THE "MISSIONARY LINK."—The October number is out, and contains an epitome of news suited to the wants of Our Women's Mission Circles, which they could not very well otherwise obtain, without becoming subscribers to all of our three Canadian Baptist newspapers and some of the publications of the American Baptist Missionary Union as well. We understand that during the three weeks or so since the last month's issue was mailed, at least another hundred subscribers have been obtained—making twelve hundred already. Surely God is smiling on this effort to promote His kingdom.

THE "HELPER" IN THE MARITIME PROVINCES.—Our denominational newspapers in Nova Scotia and New Brunswick have from the first been courteous and friendly in their attitude towards the *CHRISTIAN HELPER*. Both papers exchange with us regularly. The *Christian Messenger* has not only done us the honor of frequently quoting from our columns, but the Editor has, in correspondence, expressed his appreciation of our humble efforts to do good. The following editorial notice, from the *Christian Visitor* of September 25th, will we doubt not be as pleasing to our readers as it is gratifying to us personally:—

"THE 'CHRISTIAN HELPER.'—This excellent Sunday-school paper is published in Toronto, monthly, and edited by our good Baptist brethren, H. E. Buchan, M.A., and Rev. Joseph D. King. The former is superintendent of the Jarvis-st. Sunday school; the latter, pastor of the Yorkville church. Each number, besides a full exposition of the International Les-

sons by Rev. S. A. Dyke, contains apt and helpful articles on Sunday-school work, with religious and denominational miscellany.

"Our brethren are desirous of introducing this paper into our Sunday schools. They have appointed the proprietors of the 'Visitor Book Room' wholesale agents. We can supply single subscribers at 75cts. per copy, and clubs of 5 or more for 53cts. each per annum. As a Dominion Baptist Sunday-school paper it has claims upon our patronage. We will send sample copies gratis to all who wish to examine it, and fill all orders promptly, postage paid."

S. S. Lesson Department.

International Bible Lessons, 1878.

STUDIES IN LUKE'S GOSPEL.

FOURTH QUARTER.

Prepared for THE CHRISTIAN HELPER.

Nov. 3.—The Ten Lepers.—Luke 17: 11-19. A. D. 30.

GOLDEN TEXT.

"And Jesus answering said, were there not ten cleansed? but where are the nine?"—v. 17.

IN THE STUDY.

This incident is related only by Luke. In harmony with his general plan of preparing a gospel only for the Gentiles, he leaves out the name of the village where it took place, which would be of no interest, and draws attention to the fact that only one returned to give thanks, and that he was a Samaritan, not a Jew, and of an alien and despised race.

It is difficult to give this incident its exact chronological position, Robinson, in his Harmony, places it immediately after John 7: 2-10; and Luke 9: 51-56. If this be its true position, it will explain the peculiar expression, "through the midst of Samaria and Galilee." If he had travelled through these districts, the order would have been through Galilee first and then Samaria. But on account of the hostility manifested towards all persons journeying to the great feasts at Jerusalem, by the Samaritans, and from the fact that He had closed His ministry in Galilee, He passed along the frontiers of both, or between the two districts, having Galilee on His left and Samaria on His right, until He reached the Jordan. Luke 9: 52-3; Matt. 11: 20-24. Josephus gives an account of the massacre by the Samaritans of a number of pilgrims, at a date not long after that of our lesson.

It will be observed that though these lepers belonged to, at least, two nations which were at deadly enmity with each other, yet these companions in distress were content to make one company. Their common misery had drawn them together, and had even caused them to forget the fierce hatred that existed between the mongrel and semi-idolatrous Samaritans and the Jews, who prided themselves on the purity of their blood and religion.

"As is the custom in the East, this dismal company hovered near the village which they might not enter, Num. 5: 2; 2 Kings 7: 3. Sad emblem of those who behold the blessedness of that heavenly Kingdom from which they are forever excluded!"—Whiston.

The 13th and 14th chapters of Leviticus, give

the Mosaic enactments concerning the disease of leprosy. Leprosy was not infectious in the ordinary sense, but seems to have been taken, under Divine direction, as the symbol of the defilement and deadly character of sin. "The whole ordinances relating to leprosy were symbolical and typical. This disease was specially selected as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. The leper was the type of one dead in sin; the same emblem are used in his misery as those of mourning for the dead; the same means of cleansing as for uncleanness through connection with death, and which were never used except on these two occasions. Comp. Num. 19: 6, 13, 18; with Lev. 14: 4-7. All this exclusion and mournful separation imported the perpetual seclusion of the abominable and polluted from the true city of God, as declared—Rev. 22: 15."—Whiston. "Leprosy was indeed nothing short of a living death, a poisoning of the springs, a corrupting of the humors of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away."—French. The legal limit lepers were compelled to observe was one hundred paces.

IN THE CLASS.

In this lesson we have a striking example, 1st. Of misery; and, Of mercy—imported—granted—acknowledged; 3rd. Of Salvation.

MISERY.

And it came to pass—apparently by chance, but it must be so than—on His journey through Samaria, and His meeting the woman at Jacob's well, as recorded in John 4th chap., of which it is said, "He must needs go."

As He went to Jerusalem, to the feast of the Tabernacles October, 11. His last journey. And as He entered—*and about noon*—the lepers were not permitted to enter any village or city, but they hovered about the suburbs for the charity upon which they depended. There met Him ten men—who stood afar off. How miserably sad their condition! Hopelessly diseased, beyond all human power to heal, with no prospect but a living, lingering death, a miserable end, and meanwhile shut out from all the privileges and joys of home, and all the holy services of the sanctuary, so wretched that all social and national distinctions are forgotten, and Jew and Samaritan seek in companionship some relief to their sorrows. Leprosy was Divinely chosen as the fittest emblem of sin in its character and consequences,—polluting—separating—incurable by human power—and ending in *death*. It destroyed all human distinctions as to purity and despoiled the self-righteous Jew would take his place with the cursed outcast Samaritan. So when a man discovers the leprosy that is within him, he takes his true position, before God when the truth defiled by sin and reaching cleansing; his self-righteousness vanishes. He too, is a leper in God's sight, requiring and ready to implore mercy.

MERCY.

And they lifted up their voices. On the approach of any person they were compelled by law to raise the warning cry from covered lips, "unclean, unclean," but *this* cry was not one of warning. In some way they were aware that He who drew near with His company was Jesus, the healer, and out of a deep sense of their misery and with a hope of healing, they cry for mercy. However slow they may afterwards be to manifest gratitude, they are intensely in earnest now in imploring mercy. Had they known that Jesus was passing by for the last time, how much more in earnest, if possible, they would have been! They needed cleansing: here was an opportunity—they seized it; so every sinner needs cleansing. "Jesus of Nazareth passeth by," it may be for

some, the last time. "Now, is the accepted time," what to-morrow may be, we know not.

And when He saw them. As ever, when the cry of mercy reached His ear, He had compassion on them, albeit He saw fit to manifest it in a different way, yet one that was, as ever, a test of their faith in His power. So Christ ever has mercy on those who ask it, yet ever in a different way. Let us then not expect Him to save us in precisely the same manner that He has saved others; but let us ever believe that He has power to save in any way He pleases.

Go show yourselves unto the priests. Lev. 14: 1-2. This command was given before they were cleansed, and to be obeyed, required faith, strong faith, in Jesus, without knowing *how* the desired blessing would be imparted. And it came to pass. So it ever is as we believe, according to our faith, it is done. How many look for salvation before *trusting* in Jesus to save, look for all the joy of salvation before exercising the faith required. Believing, trusting, they obeyed; so must we trust in Jesus to save us. Cast ourselves on His mercy, and in His own way and time the evidence will come.

And one of them. Only one, and he a Samaritan, when he realized what had been done for him, turned back to give thanks. "All are glad; but one is glad and grateful. The thoughts of his benefactor so fill his heart, as to drive the priests from his mind. The others will visit the priests to make sure of the result; but whether they ever see their Saviour or not is the least of their concern." It was only physical cleansing they wanted; as to anything higher they had no concern. But in the heart of this poor Samaritan, there was some "good thing towards the Lord," as manifested in his turning back and giving glory to God, and falling at the feet of Jesus, and giving Him thanks. How many there are who care only for temporal blessings, and who are content with the same as taken in the enjoyment of them, that they forget even to thank the Giver. Ten were ready to ask for mercy, only one to acknowledge mercy received. Those from whom Christ had greatest right to look for thanks, withheld them, while the unlikeliest gave them.

SALVATION.

And He said unto him. Gratitude for the blessings we have, is the surest way to have greater. Already this man's heart was prepared for the greater blessing of salvation from spiritual leprosy. In his giving glory to God, we see an evidence of faith in Him, as the giver of every good and perfect gift; and in giving thanks to Jesus, a recognition in some measure at least, of His relation to God, and so there was but a step between him and the kingdom; this step Jesus enabled him to take, and he went away doubly cleansed. So if we recognize all our mercies, as the gifts of our gracious heavenly Father; all our deliverances as from Him, we may hope that He will show us His great salvation, and reveal Jesus Christ in our hearts. The nine went on their way lepers still in heart. This one went away cleansed by the blood of the Lamb.

Nov. 10.—Whom the Lord receives.— Luke xviii. 9-17. A. D. 30.

GOLDEN TEXT.

"Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein."—v. 17.

IN THE STUDY.

"If any one thing is essential in religion it is prayer. The first truth of religion is that there is a God. The first duty of him who believes that there is a God, is to come into communion with Him, and this is prayer. Our Lord set the ex-

ample of prayer in His own conduct: He taught us how to pray by giving us a suggestive model, which we call the 'Lord's Prayer,' and He directed by instructing His disciples as to the proper spirit of prayer. He would take up one point, direct attention to it, and give a forcible illustration of it in some incident or parable. We need not say that this was the only point, or the most important point, to be noticed in prayer. Our Lord's different teachings must be put together, if we would learn His full view, and worthily apprehend our duty."—S. S. U. Notes.

The parable of the widow and the unjust judge in the opening verses of this chapter is closely connected with the one we have as our lesson to-day. In that we have set before us the importance of *perseverance and importunity* in prayer, and to heighten the contrast an 'unjust judge' is taken to show, that if unceasing importunity prevails with him how much more will it with a just and merciful God. In this we have set before us the *spirit* in which we should come to God in prayer. That encourages us to pray without ceasing, this reminds us that while 'man looketh at the outward appearance' 'God looketh at the heart,' and teaches us *how* we ought to come before Him.

In reference to 'titles' the Pharisees were scrupulously exact. They tithed, that is gave a tenth of all the productions of their land, even to such as were not included in the requirements of the Mosaic law, as pot herbs. They also went beyond the letter of the law in their fastings. The law required only one fast in the year, *Lev. 16: 29*, but the Pharisees fasted every Monday and Thursday. On these points see *Matt. 14: 20; 23: 2; Lev. 27: 30; Dent. 14: 22; Gen. 22: 26*.

It is worthy of remark that the word used by the *Publican*, and here rendered 'merciful' is the same, used in verbal form, as the word 'proportion' in *Rom. 13: 25; John 11: 2; and in 10: 10*; and seems to imply that the publican had given more than he was required to give. The word would be merciful only through a sacrifice for his sins, a sacrifice foreshadowed by the daily offerings of the temple service. While the word 'justified' is the same word as is used in *Rom. 3: 24; 26: 5: 1; Gal. 3: 16*, and many other places. The man was justified not simply because he prayed for mercy, but also because he came in the right spirit seeking it by faith in the way of God's appointment. How great the contrast then between this man and 'those who trusted in themselves that they were righteous.'

IN THE CLASS.

Lesson outline. 1st. The two worshippers; 2nd. The two prayers; 3rd. The one received, the other rejected; 4th. The further lesson from the children.

THE TWO WORSHIPPERS.

Two men went up into the temple to pray.—1 Kings vii. 29-30, 41, 47-8; Mark ii. 17. The Temple was on high ground, and there was a court for the public. The one a Pharisee. The word comes from the Hebrew word *pharisee*, to separate. The Pharisees were the most powerful religious sect in the Jewish state, the recognized teachers of the law, and professors of a greater sanctity than all others, yet proud, deceitful, and cruel—fair without but foul within. The other a *Publican*. "The publicans were tax-gatherers. Judea was a province of the Roman Empire. The Jews bore this yoke with great impatience, and paid their taxes with great reluctance. It happened, therefore, that those who were appointed to collect the taxes were objects of great detestation. They were beside, often of abandoned character, oppressive in their exactions and dissolute in their lives. By the Jews they were associated with thieves and adulterers, and those who were profane and dissolute."—*Barnes*. "The publican represented those who, although they have sinned greatly, yet feel

the burden of their sins and desire to escape from them. The parable would make us feel how much nearer is such an one to the kingdom of God than the self-complacent Pharisee, or than any one who shares in the temper and spirit of the Pharisee—that he indeed may be within it, while the other is without it."—*Trench*.

How striking the contrast between these two worshippers—in their appearance, in their manner, their estimate of themselves, and the esteem in which they were held by the multitude! And yet how different from the popular opinion of them, and their own opinion of themselves was God's! How helpful the prayer of David.—Ps. cxxxix. 23-4.

THE TWO PRAYERS.

The Pharisee stood. Standing in itself was not an evidence of pride, for the publican also stood, it was the usual posture; 1 Kings viii. 22; Mark ii. 25; though in seasons of more than ordinary humiliation or sorrow the suppliant kneeled or even prostrated himself; *Dan. vi: 10; Acts ix. 40*. And prayed thus with himself. He boasted rather than prayed, and his prayer, if such it may be called, went not beyond himself; it was of himself, to himself, and beyond himself; it was of himself, to himself, I thank thee. For what? For the blessings of His providence, for His mercy and grace? no, nothing of the kind. He deserved the first, and he had the second, or sinful self, to thank for his performance is divided into two parts: 1st. Under the form of thanks he enumerates the bad things the rest of men are, but he is not; 2nd. He enumerates the good things he does; and there closes.—*Walden*. "He begins well: 'God, I thank thee,' yet even in his thanksgiving see three great errors:—He compares himself with other men, 2 Cor. x. 12. He trusts to what he is not, 'not an extortioner,' etc. The question is, what we are. We do not tell the doctor of all the diseases we have not, but the one we have. He boasts of his good deeds, 'I fast.' I give tithes of all that I possess,—of all that I acquire, of all his gains. *Matt. vi. 2, 5, 16; James i. 16*. But after all, is this prayer? What does he ask for?—*Stock*. And the publican standing afar off. Yet still in the court, for as he a Jew he had a right there. Augustine says, "Not that afar off from God, for He is nigh unto them that are of a contrite heart." But feeling his own sinfulness and realizing God's holiness, in reverence awe he stood where he felt himself to be. "Would not I lift up so much as I? His eyes, a token of self-accusation; but smote upon his breast, of inward grief, saying, God be merciful. On the word merciful, see note above, 'a sinner' should be 'the sinner.'"

THE ONE RECEIVED, THE OTHER REJECTED.

I tell you. "With what emphasis did this 'I tell you' come from this Divine I."

This man . . . justified; "his sins forgiven, treated as a just person, and his prayer answered."

"In going to God and man, the prayer of the Pharisee, like a stone cast at heaven, returns to break his own head; while the publican's ascends like a cloud of incense that floated away fragrant and heavenward from the morning or evening sacrifice. Not that his confession and sorrow were the price of pardon; but that, feeling himself lost and undone, he cast himself on Divine mercy, and so became partaker of the righteousness which Jesus has provided for the chief of sinners."—*Guthrie*.

For every one. "To be self-emptied or 'poor in spirit' is the fundamental and indispensable preparation for 'the grace that bringeth salvation.'"

THE FURTHER LESSON FROM THE CHILDREN.

And they brought. Matthew says, "Put His hands on them and pray." It was customary to seek in this way the blessing of good men.—

Gen. xlviii. 8-16. There is no trace of infant baptism here.—*John iii. 1-2; Mark x. 16*. And yet this is one of the *proof* passages for that popish ordinance.

Suffer little children. Do nothing to hinder, place no barrier in the way of their early coming to Christ. Let there be nothing, in precept or example that will hinder them; but do all you can to help them to Jesus.

"So let our lips and lives express The holy gospel we profess."

that the little ones shall be won to Jesus. Verily, I say unto you. "The lesson of this verse admits of only one interpretation. It describes the spirit and frame of mind which are absolutely necessary to salvation. Pride, high thoughts, and self-rightness must be laid aside. We must be converted and become as little children."—*Matt. xviii. 3—Rydal*. "Not childishness, but child-likeness, trusting and loving God as a child does its parents." May we not see here also an encouragement to *intercessory* prayer: you bring the children to Jesus,

ILLUSTRATIVE.

"The Times of June 23rd, 1858, in recording petitions presented to the House of Lords, remarked of one that it was rejected on the ground of an omission—after all but a simple one—the word 'humble' was left out. How many petitions to a similar tribunal are rejected for lack, not perhaps of humility in the words employed, but in the heart of the individual employing them?"

Note.—The remaining lessons for November are left over till our next issue which will be published in ample time for their use.

DENOMINATIONAL NEWS.

Ministerial Changes. REV. D. P. McPHERSON has returned to his studies at Woodstock, GEORGE DAV, pastor of the Baptist Church at Dresden, Ont. REV. GEO. GRAFFTYE, for many years pastor of the Kingston Church, has accepted a call from the First Church Oswego, N. Y. REV. J. B. HUFF, has resigned his pastoral care of the Leamington and Blythwood Churches, and is open to a call. P. O. address, Leamington. REV. L. M. RANDALL, has resigned the Dutton and Southwood Churches. His P. O. address is Iona. REV. C. W. HAYCOCK has resigned the Eden, Goshen and Courtland Churches. P. O. address Cornell. REV. W. D. REES, late of Louisville, Ont., has accepted a call from the Dutton and Southwood Churches. REV. JOSEPH WILLIAMSON has resigned the pastoral care of the Artemesia Church, and is open to a call: P. O. address, Mongolia. REV. GEORGE DAV, pastor of the Cape Kirk, Daywood and Woodford Churches, has changed his P. O. address from Leith to Woodford. REV. ELLMORE HARRIS, B.A., who some month ago resigned the charge of the First Church, St. Thomas, has been restored to health, and has accepted the unanimous wish of the Church to return to the pastorate. REV. ROBERT HOLMES, from Belfast, Ireland, has settled as pastor of the Baptist Church in Minesing, Ont. REV. M. GOLDY, of Kinsale, has gone to England to spend the winter. REV. JAMES COURTS, of Collingwood has accepted the pastorate of the Church in Guelph.

Church Organized. On the 5th of September, baptized believers to the number of 18, formed themselves into a regular Baptist Church at Orangeville. The new church is, under God, much indebted for its existence, to the labours of Rev. B. Cameron, M.A., of Brantford, who on that day baptized several of those who afterwards became constant members.