

mariah's brother having learned the real direction and purpose of his journey, came to Bobbili just as this decision was reached. The result may be guessed. The two went away together—the one exultant, the other undecided and despondent. Not a bright future, surely, before him as he reflected on the fate of his friend. However, the devil does not seem to have had, at that time, complete possession of his brothers, for they not only allowed him to live, but to act as Miss Hammond's munshi. After this he went to a distant town where he taught school until my arrival in India. Wanting a munshi, and this man being recommended by Miss H., we sent for him at once, and after a little time he came—glad apparently, to get back again among friends. He had relapsed sadly into Hinduism. But the teaching and the sad fate of his friend had not been lost upon him; neither the memory of his former attempt to break away from caste. Conscience was active, and as he got fairly settled with us and conversations with him on religious subjects became frequent, (he spoke English): this activity increased. His state as a sinner under the wrath of God was constantly before him, was the one absorbing thought of his life. The old desire to be a Christian began to return, for his belief in Christ was brightening. One night he had a dream which he related to me, for he talked to us all very freely. At mid-day his friend had come to him, and taking him by the hand, had led him away from his home and friends to a dark wood. But when they had reached its shades, an angel came and took his friend away, leaving him alone and in darkness. He felt that he was lost if he remained in the wood; he knew that just outside was light and life; he knew the way; but he could not move a limb. For three years he had been laboring under the conviction of sin; and although light had seemed to come in, he still feared that God would bring some dreadful judgment on him if he did not get out of caste into the Christian church. Long and earnestly did we talk with him and pray for him; but his case seemed almost hopeless.

"Oh, this caste, this curse of India, this compound of death and hell! Perhaps, as some say, its power is lessening; but if so, what must it once have been, still to wield such a mighty influence. It had its origin in all that is selfish and inimical to God in a selfish and godless race; and thus and there does it still hold its seat. These Brahmins, who call themselves the 'Lords of Creation,' 'twice born,' and but one remove from divine purity, are clearly of lower birth and nature—even of their 'father the devil.'"

Many were the schemes which Sathmariah devised to free himself. One was that he should take his wife and go to Ramapatnam, where, after having studied in the Seminary, he would be baptized. I tried to show him that these plans contained much that was displeasing to God; that he must surrender himself unconditionally, and trust all the future to Him. It was hard for him to see that any plan by which he could break away from the curse that bound him was wrong or displeasing to God. Against this I was compelled to set my face resolutely, and to insist that if he desired to become a Christian, here was the place and now the time. He even went so far with this scheme as to write out a copy of a letter to Mr. Boggs, which, however, we dissuaded him from sending.

One great difficulty with him was that he wanted something, not so much to convince himself of the truth of the gospel as to convince others. He wanted tangible arguments, historical facts. When I told him how it really was, that God meant to convert the world, even the Brahmins, not by arguments, but by the old, old story of the cross, by the foolishness of preaching, he seemed much surprised; but, after some thought on the subject, admitted the wisdom and beauty of this view. Even up to the time of his baptism, however, there seemed to linger in his mind too much of this idea of argument; too much of reliance upon self rather than upon God. He thought he had it in his power to convince all his Brahmin friends that he was right and they were wrong. In so far as his loss to us is due to himself, I attribute it to this mistaken estimate of his own power and strength.

When he should be baptized he desired that all his Brahmin friends might be present. From this also I tried to dissuade him. There would be many opportunities after baptism attended with less danger to himself and greater benefit to others. He would be simply casting pearls before swine; suppose instead that he speak to the crowd of common people who would be present, and warn them against their oppressors. That, he thought would be casting pearls before swine, indeed. But when I led him to see that Christ "came not to call the righteous but sinners to repentance,"

he acknowledged the justice of the view, and a few days after said he thought he would be happy in preaching Christ to the common people.

At this time—several months before his baptism—he would come in on some days with a bright, happy face, and talk so much like one who loved Jesus that we all got to regard and love him as one of ourselves. At such times there was nothing of the Brahmin about him; but with the greatest freedom he would show up the errors and deceptions of the system which he had at heart discarded, and seem strong in faith in Christ. On other days the tempter would come with him, and with hard thoughts of the coming struggle, render him every whit a Brahmin. His face would grow black and a look of bitterness and despair would settle upon it, which was a fitting index to the mind within, racked with doubts and fears. At such times we realized somewhat the nature of the struggle that was going on in his mind between error and truth, death and life, the will and the Spirit, the same struggle—on a diminished scale—that is taking place in all India between the same elements.

One Sunday morning, as I was sitting in my study reading before early service, he came in suddenly, and from his haggard appearance I knew something had happened. He had had a dream, he said; a man had come to him in his sleep and told him he would die at the age of twenty-five years and five months. "But one month now remains," said he, "and I want to be baptized; I dare not delay any longer." He knew—no one better—all that this step implied; but he declared himself ready to surrender all for the sake of Christ. For various reasons we thought it best for him to wait a while, and to this he consented. About two weeks after this, one afternoon, he suddenly asked for baptism. We had been having a long and earnest talk on religious duty, when, taking leave of me as usual, he went into Miss Hammond's study. Having conversed with her for some time he rose to go, stopped, and said suddenly that he wanted baptism at once. I told him to go home and see his wife once more; if he returned I would call the church together. In an hour he came, not having told his wife, and the meeting was called. By this time the news had got into the town, and some Brahmins had come to the schoolhouse. Here, then, was the opportunity for which he had so long been waiting. Now he was to face before these Brahmins, his own people, and declare his intention of leaving them and their false religion, and of joining himself to these outcast Christians. It was a severe struggle; but at last he started to his feet, trembling like a child, and began. As he grew more composed the words came in torrents. The Brahmins got as much as they wanted, and he was received for baptism. I then cut his kudumi, or tuft of hair, and removed his sacred thread. By this time fully a hundred Brahmins had gathered, but were very quiet. The police were drilling on the square in front of the house at the time, under the supervision of the Inspector, a Hindu, but not of the Brahmin caste. They tried to elicit his sympathies, but he would not sympathize. He came to the house, however, and asked to see the "boy" who wanted baptism. The age and size of the "boy" rather surprised him; but like a sensible man he asked him this question in the presence of a large crowd which had gathered on the verandah: "Are you doing this of your own unconstrained choice?" "Of my own unconstrained choice," was the reply, hearty and fearless. "Go ahead," said the Inspector, turning to me, "there will be no disturbance."

As we left the house some one among the crowd of Brahmins on the compound beckoned to him, and we all went over to them. They closed about him, took him by the hands, and relatives and friends begged him to come to his house and reconsider the step. All the persuasion they were capable of using they tried, imploring him in the name of friends, relatives, wife, to come with them but for an hour. He was immovable. Then, being disappointed, they changed and began to rail at him, calling him madman, fool, and other hard names. Still he was immovable, except to give an occasional sharp retort and to declare his determination afresh. As it was getting late we urged him to put an end to the painful scene, and he came away to the river, followed by Christians, Brahmins, police, and a great crowd of people. There was perfect order, plenty of water, and, the beautiful ordinance over, we returned to the house.

By this time Sathmariah's wife knew what had taken place, and was acting like a mad woman, urged on, no doubt, by her friends. As he was anxious to go and attempt to quiet her, we allowed him to do so. He said he would be back

at once; and as he had openly renounced Brahminism, he said, and we thought, that he would not be allowed to enter the house where his wife was. But the Brahmins are as "wise as serpents;" when he reached the house they changed their tactics, admitted him, and kept him there.

By this time the whole town was in an uproar. Such an event as the baptism of a Brahmin had never before taken place in this section of country. It was, on the part of the common people, an uproar of wonder; on the part of the Brahmins one of rage. They flocked in hundreds to the house where Sathmariah was a prisoner. No violence was openly offered to the hated religion; but we have reason to believe that the poor munshi suffered much that night. The next day I went down to the house, and after much difficulty succeeded in having a talk with him. He did not seem much like himself, but said he would come to the Mission House at such an hour. He did not put in an appearance until the following Tuesday, and then escorted by Brahmins, and so worn and changed that we scarcely knew him. He has since acknowledged that he thinks they drugged him that night; his appearance certainly indicated that he had been tortured or drugged into a state of semi-unconsciousness. His state closely resembled that produced by the action of repeated doses of Indian hemp. Undoubtedly, he was kept under its influence for days, until he was unable either to think or act for himself. He was unable to decide even to stay with us. But as they led him away he said, "I will come back."

That night he was taken to a temple, where they tried to force him to worship. He refused. They wanted him to drink the horrid draught—made from certain products of the cow—which reinstates in caste. Still he refused; until, at last, worried, some say from his tormentors, he broke away from his tormentors and made for the river, where he declared he would drown himself if they did not cease their cruelties. That night he was taken to Bimil.

As nearly as I can learn he has not yet been reinstated in caste, there being a difference of opinion among the Brahmins as to the propriety of such a step. But one thing is certain, they will agree in keeping him from us, and, if need be, to go even farther than that, as they have to do before. But we still believe that God will deliver him. For this we hope, for this we pray.

He was a good man, one whom we did not fear to trust in the school. Of a gentle and sunny disposition, he won his way even to the hearts of the children, while we all loved him as a brother.

Yours sincerely,
J. R. HUTCHINSON.
Chicotee, Aug. 4th, 1882.

Preachers evidently run so much in ruts that they leave a large part of the scriptures without exposition. . . . Of many a text we have had to sigh, 'Few there be that find it.' This made the gathering of comments and extracts a long and laborious task; while the barrenness of English literature drove him to the Latin—a vein of exposition but little worked in these days. Some grains of priceless wheat were winnowed from the vast heaps of chaff to enrich the *Treasury* and requite his toil.

The work is to be completed in seven volumes, of which five are now out. The Pentateuchal division of the Psalms into five books is followed; but nothing is said in way of explanation of this. The questions of division, date or dates of compilation, compiler, &c., are almost entirely passed over; the reader being left to form his own conclusions from a few quotations.

There is here no straining to "spiritualize" that which is evidently material, for the sake of a theory. The magnificent *Cosmos* of Psalm civ. is treated as naturally as are the grand revelations of the Lord Jesus Christ in the Messianic Psalms. But these psalms are not regarded as monopolizing the vast theme; the author is ever on the alert to catch a strain of the angel music, "Glory to God in the Highest"; but he as often hears the echo, "On earth peace, goodwill toward men." He believes that the true heart, whether it be that of the sweet Singer of Israel, the Son of man, or whosever, will echo the will of God as the rocks among the Alps repeat in perfect harmony the notes of the peasants' horn.

The "three-fold cord" which binds the whole work together is, David as the perpetual type of the individual Christian; his experience the pattern of the experience of the universal Christian family; and, himself as typical, and his utterances as prophetic, of the Son of Man and King of Glory. The first strand is of hemp, the second of silver, the third of gold. The whole is an audit of the soul's account, reckoning up the large income and lasting treasures of God's bounty, grace, and mercy, the sum whereof is this: The Lord is my Light and my Life, my strength and my salvation.

No work on the Psalms is complete that ignores the genius of Hebrew poetry. The Psalms are a series of the most beautiful lyrics and elegies extant, but they are essentially Oriental, belonging to a class but little understood by the ordinary reader. As one cannot determine their full scope and true relations to the old dispensation and the new without a knowledge of the Mosaic Law, so he cannot enter fully into their varied beauties and hidden depths if a stranger to the nature and characteristics of Hebrew poetry. In the five volumes of the *Treasury* now published the author has not even glanced at this side of his subject, nor given any intimation that it is his intention to do so. Perhaps no finer introduction to Spurgeon's chief work could have been written than a concise essay on this subject.

But he has ever recognized the fact that this poetry is sui generis; and while he has remained silent as to its form and characteristics, as poetry, the whole work to a thoughtful reader is a grand dissertation upon the very topic which the casual reader laments the absence of. If measure, rhythm, diverse parallelism, mere form, constitute the truly distinctive peculiarities of Hebrew poetry, then has the writer failed to distinguish them here; but if "over the whole domain of Hebrew poetry, whether its theme be God, or nature, or human society, or the human spirit, is heard continually the cry of the seraphim: 'Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory!'"—if a discovery of this be a revelation of the genius of David's sublime song then has he produced the greatest work on the subject that the world ever saw. If originality rather than dull-gilded conventionalities, freshness and simplicity rather than artificial propriety, charming variety rather than smooth-flowing sameness, are constituents of the peculiar songs of God's peculiar people, then you can find them all here, disclosed by a master mind and hand.

I will conclude this already too-long review in the words of our author:—"More and more is the conviction forced upon my heart that 'every man must traverse the territory of the Psalms himself if he would know what a goodly land they are. They flow with milk and honey, but not to strangers; they are only fertile to lovers of their hills and dales. None but the Holy Spirit can give a man the key to the Treasury of David; and even he gives it rather to experience than to study. Happy he who for himself knows the secret of the Psalms!"

So may our hearts in time be found, as like David's harp of solemn sound.

J. R. H.

The Christian Messenger.

Bible Lessons for 1882.

FOURTH QUARTER.

Lesson II.—OCTOBER 8, 1882.

THE PASSOVER.

Mark xiv. 12-21.

COMMIT TO MEMORY: Vss. 17-21.

GOLDEN TEXT.—"It is the sacrifice of the Lord's passover."—Exodus xii. 27.

DAILY HOME READINGS.

- M. The Lesson, Mark xiv. 12-31.
- T. The Institution of the Passover, Ex. xii. 1-20.
- W. The First Passover, Ex. xii. 21-30.
- T. Parallel in Matthew, Matt. xxvi. 17-25.
- F. Parallel in Luke, Luke xxii. 7-30.
- S. Parallel in John, John xiii. 1-30.
- S. Apostasy, Heb. x. 26-39.

KEEPING THE LAST PASSOVER.

LESSON OUTLINE.—I. The Preparation, Vss. 12-16. II. The Supper, Vss. 16-18. III. The Traitor, Vss. 18-21.

QUESTIONS.—What day was this lesson upon? What festival began that evening? What was its origin? (See *Home Readings*.) What did it commemorate? What did it foreshadow? What Christian ordinance somewhat resembles it?

Vs. 12-16.—What preparations were needed? Whom did Jesus send to make them? Where was Jesus during the day?

Vs. 16-18.—Who constituted the family of Jesus? Where gathered? When was the ceremonial law abolished? (Eph. ii. 14-18). How was the Passover fulfilled?

Vs. 18-21.—What did Jesus say? What questions were asked? How did Jesus answer? What did he say of his betrayal and death? Of the traitor? What last warning here for Judas? How did Judas throw away his last chance? What bearing has vs. 21 on "Universalism?"

SPECIAL SUBJECTS.—The Passover; its law, meaning, fulfillment, analogy to the Communion, difference between them. Jewish Passover customs additional to the law. Self-distrust, Jesus' kindness to Judas to the last. Doom of apostates. Purposes of God and human freedom. Judas and "Universalism."

NOTES.—I. Preparations for the Passover, (Vs. 12-17.)

Vs. 12.—First day of unleavened bread. The title "unleavened bread" is here given to the whole period of the Passover celebration; as during that time, leaven—Scriptural symbol of corruption—was to be entirely excluded from their households. The first day was the day of preparation for the festival, coming on Thursday, 14th of Nisan, and was the day when they killed the passover. The lamb was chosen by each family on the 10th, and kept till the evening of this day, when it was slain. Upon that night, or in the beginning of the 15th day of the month—the Jewish days reckoning from sunset to sunset—they ate the Passover lamb, and the festival began. For significance of the word passover, see Ex. xii. 13. The study of the whole twelfth chapter of Exodus is important in connection with this lesson, to see in what respects this Passover lamb typified Christ. Where will thou, etc. An important question for those who had no home in Jerusalem. There was some preparation needed, as well as a place; the lamb was to be roasted; bread, herbs, etc., were to be obtained. That thou mayest eat. Morison notes that "they hid themselves behind their Lord."

Vs. 13-17.—Two of his disciples. Peter and John, (Luke xxii. 8). Go ye into the city, etc. An instance of our Lord's infallible foresight. A man. As women were the usual water-bearers, this would be a specific sign. This method of directing the disciples would prevent Judas from knowing the place in time to betray Jesus at the Passover meal. Compare I Sam. x. 3-5. Goodman. Master. Not the man whom they followed, who was, most likely, a servant. The Master saith. This would imply that the "goodman of the house" was, at least, so favorably disposed as to recognize him as Teacher. My guest-chamber. Same word as is translated inn in Luke ii. 7; meaning a resting place. It is possible, that he had arranged with this man beforehand. Large upper room, furnished and ready. A room on the second floor, with tables and couches, large enough to accommodate thirteen at supper. There make ready. The master of the house had prepared the room, but the two disciples were to furnish the lamb, multitudes of which were kept for sale in the temple, with all necessary accessories. In the evening. New Version, when it was evening. That is, the later evening, after sunset, when a new day began. He cometh with the Twelve. From Bethany, descending the Mount of Olives. The two having made the pre-

parations had returned, and Jesus now came with the whole Twelve, and went to the upper room to eat the Passover Supper. It was their last walk, as a whole company, together.

II. Conversations at the Passover, (Vss. 18-21).

For full record of scenes and conversation at the Passover, read Luke and John in connection.

Vs. 18.—Sat. Were reclining. Originally, the Passover was eaten standing. (Ex. xii. 11). Did eat. Were eating. We have here the last table conversation of our Lord. One of you which eateth with me shall betray me. Literally, as in New Version, one of you shall betray me, even he that eateth with me. The first definite announcement of the terrible crime. Strange contrast! A feast of holy gratitude and love, and yet a traitor's hand partaking!

Vs. 19, 20.—Began to be sorrowful. The feast of joy is shadowed by the cloud of treason. Moreover, the disciples were, likely, expecting a far different revelation. Unto him. As well as among themselves. See Luke xxii. 23. Is it I? The form of question, in the Greek, is one which expects a negative answer, equivalent to, Surely, it is not I? The conclusion of this verse is omitted in the New Version; but it is a question among scholars whether it ought not, after all, to be retained. The retention makes the description very vivid. One by one said, Is it I? and another, Is it I? We hear this question going the rounds, until even Judas himself, takes it upon his hypocritical lips. See Matt. xxvi. 25. At this point John, at Peter's suggestion, makes bold to ask, "Lord, who is it?" And Jesus gives such an answer as fixes it upon Judas, (John xiii. 25, 26). Dippeth with me in the dish. Having no forks or spoons, the custom was to dip the bread into the same dish of sauce, or other liquid food. There may have been more than one dish, such as is here spoken of; and Judas, being near the Saviour, shared this dish in common with Christ. The Lord's answer is inexpressibly touching; as much as to say, "He is one of my own little company, partaking of my very food, as if my dearest friend." See Ps. xli. 9.

Vs. 21.—The Son of man indeed goeth, as it is written of him. The treason of Judas did not necessitate Christ's death. He was no mere creature of men's wickedness or caprice. He went the way of death because (Luke xxii. 22) "it was determined"; and being determined, it was so prophesied. The business of Judas could have been overruled, or rendered nought by a miracle; but Jesus had said, (ix. 12): "The Son of man must suffer many things." How else could the Scriptures be fulfilled? See Ps. xxii; Isa. liii; and note the whole sacrificial system of the Old Testament economy. But not to that man, etc. Neither the purpose of God, that Christ should die for our sins, nor the prophecies concerning it, relieved those who took part in his death from their guilt. They sinned wilfully. Good . . . for that man . . . if never born. Terrible doom! For the finally lost soul, there is no redemption. No "Eternal Hope" shines around the head of Judas. And are there not many whose sins are as flagrant as his?

SUGGESTED LESSONS.

We see here Christ's scrupulous regard for the Passover Institution, although it was so soon to fade away. He who foreknows the events of an hour, may foreknow the events of eternity.

We may safely build upon his precious promises.

Punishment for sin is eternal. If not, though Judas suffered a million years and then was restored to glory, it would not have been better if he had never been born. The case of Judas can give no comfort to Restorationists.

Help for Parents, or for the Teacher of the Primary Class.

Our lesson tells about a Passover Feast that was kept in Jerusalem the night before Jesus was crucified. Read vs. 16. Tell how the room had been carefully swept and made clean for the feast.

Picture the scene after sunset; the twelve around that table; Jesus in the centre of the middle table, with John leaning on his bosom.

Jesus meant that one of the disciples would give him up to his enemies. One had already promised to do so. I will read what this one had done before he came to the Passover Supper. Read vs. 10, 11.

It is a dreadful thing to feel guilty. There is no load like a guilty conscience. Poor Judas! What a heavy load he had on his conscience! How did he try to hide it? He said: "Is it I?" just as the others did. —Abridged from the Baptist Teachers'.