

snow-white locks falling upon his shoulders give Mr. Sommerville a venerable appearance. But his years are only sixty two and a half. On the pulpit stool he seems a giant. When he descends into the common arena, he is like other men, of medium height, with a benignant countenance and a soft tranquil eye. But, when warmed with his subject, the countenance glows with enthusiasm, the eye flashes fire, every muscle of the body does duty; he speaks from the heart, and every word he utters, goes to the heart. So soon as it was known that he intended to visit Montreal, arrangements were made to give him a fitting reception. A prayer meeting was announced in Knox Church on the Saturday evening of his arrival; this was well attended, and earnest supplication was made that the blessing of God might attend his ministrations in this city. He officiated three times on the Sabbath to large audiences, and twice on the four succeeding days. Every appearance which he made served to increase the interest occasioned by his visit, and to swell the numbers who flocked to listen to him. At the farewell meeting held in the American Presbyterian Church the admission was by ticket and so great was the press that the large edifice could not nearly contain the multitude who came to hear him. The lecture on this occasion was specially intended for young men. The subject of discourse was, "the fiery furnace," described in the third chapter of Daniel, which was portrayed in a manner never to be forgotten by those who were present. If we were to express a preference for any one of Mr. Sommerville's addresses in Montreal, though it is difficult to do so, we would name the discourse delivered by him in the Côté Street Church on the Wednesday evening, from these words,—

Verily, verily, I say unto you, he that believeth on me hath everlasting life. John VI. 47.

We do not profess to report what was said on that occasion, but only to jot down one or two leading thoughts which may help to preserve the recollection of an

admirable address in the minds of some of our readers who had the privilege of listening to it.

Everlasting life! Is such a thing to be had? How and where is it to be obtained? These are questions of transcendent importance, and such as a large class of people, who are in a state of anxiety regarding their spiritual condition in the sight of God, are constantly asking themselves. The text, when carefully considered and properly understood, supplies a satisfactory answer.

Here are two subjects of self examination (1) "He that believeth on me." Do you believe on Jesus Christ? "Oh, yes!" you say; "at least I hope I do. Indeed, I am persuaded that I do. I would not for all I possess say aught to the contrary." Very well; are you prepared to take the next step in this transaction? (2) "Hath everlasting life." Have you the assurance that you possess everlasting life? "Ah! that is another thing," I fancy I hear you say. "If I could say *that*, my happiness would indeed be complete, but, that is just the point upon which I am perplexed. I do wish I could claim for myself this great boon of everlasting life, but I do not see how I can do so without being chargeable with great presumption." But, don't you perceive, the two things are indissolubly connected in the text." What therefore God hath joined together, let not man put a-under." Believe in me, Jesus says, and you *have* everlasting life. If you do not consciously possess everlasting life, why then, you do not believe in Jesus Christ. There is no possibility of explaining away that logic. Belief in Christ, and everlasting life, are two golden links welded together by God, and just because men try to separate these links, and to place between them something of their own, arises the chief difficulty in coming to a right conclusion on this matter. Their Christian experience, their feelings, their good works, their faith, most needs be made connecting links between God's arrangement and that which would satisfy them.

Your salvation is not made dependent upon your experiences, your feelings, your doings; no, not even upon your faith. What! does not the text say that everlasting life comes of believing in Christ? Granted. But, here is the point of the argument,—you are not to be saved on *account of* your faith in Christ, but it is *CHRIST* on whom you believe that saves you. By way of illustration, suppose a man taken ill with a grievous malady. Call it neuralgia. He is nearly distracted with pain. A friend comes to see him; asks what is the matter?