THE WREOK OF THE ATLANTIC AND MORTEFLEET.

PROM BHORF HAND NOTES OF BERNON BY THE BRY. C. MOFFAT.

TEXT,-" Desolution shall come upon thee sudden ly, when thou shelt not know."

On the night of the 22nd of January, the emigrant ship Northfeet was run down, and three hundred and twenty souls were swopt into eternity. All Britain was shocked—for was not the night calm and the ship only a few yards from a peaceful But when it was known that the steamship which had cut her down had sailed on and away beedless of every drowning prayer; then there arose from an indignant tion a mighty cry for justice, justice, alas, little likely to be thoroughly satisfied. Swiftly afterwards came the news that the moble steamship Atlantic had struck and was a total wreck. It was no fools, jest—oit was destruction swift and terrible—out of ope thousand souls, one half are gone for over. Pity asks, where are the mothers and the children saved; man may tremble in his answer, but the waves in scorn askwhere-where?

Had some fierce wintry storm tossed these ships upon its billows, and then with masts gone and boats swept, dashed them upon rocky shore, far from help, the world could have understood the awful story. But to perish as they did is a disgrace to the very names of British seamanship and humanity. From our text and these thrilling scenes, we would look at our thoughts; and may Ged's spirit bring them home to our

wrecks; of no ocean without its curied mysteries. No land is exempt from the sweep of disease. In city, village and forest the father falls, the child is taken, and the lock of hair is a treasure sacred forever. You know of no season without its funerals: and the sea has received many of the unahrouded dead; ah, the way to God's acre has been often travelled here too. Sudden deaths are never rare on sea or shore. A few hour's illness and all is over but the great heart sorrow. Man is stricken alike in pulpit and in pew, cut down on the street and the ocean. The brain reels, the heart ceases to beat, the pulse flutters and stops; and the living veil their ignorance of his and death. by the world-old verdict, Died by the visitation of God. But how fearfully appalling when death sweeps at one mighty stroke three hundred and twenty; and by another withering blow five hundred into eternity. If it were some new and obscure disease, sweeping away one half of any community before man had discovered any specific rem-edy, then there might be wonder. Write in letters of fire these two words, Recklessness and Carelessness; and you see at once the cause of countless wrecks on every sea and sweeping away one half of any community in overy land. These sins may be our own, then we are not ready. These may be the sins of others, then is the soul insured, is your peace made, if so, welcome death at midnight, welcome death at day dawn. Sudden desolation and the door shut, how dreadful. Sudden death and glory in a moment, what bliss unspeakable. Be sure you are ready, for in such an hour as ye think not the summons comes.

Second.—Sudden desolation reveals human character as it is. Yes, and in a way the word has never dreamed of. The flaming fire, the sinking wreck may reveal in a moment the most utter selfishness, or the noblest heroism. In any crisis of being, we want not honeyed suavity, but the whole the whole soul. The great captain of our salvation had for wrecked man not only the wisest words, but the clearest brain, and the mightiest hand, but that the poorest soul might reach the shore of life eternal, he poured out his very heart's blood. Godliness has two meanings. Godwardness, Godlikeness; may our own lives glow with Then our Bibles lull us not asleep. but, by the Spirit, they pour into the soul ever refreshing streams of life—hie fitting us to face the most awful disaster, to meet as God's redeemed the sudden call, come when and where it may.

The Northfleet is struck, in a moment the wildest panic. Selfishness in every form bursts forth in the disorder of the hour. The strong save themsecves, they strike they strike they it helps a man to suffer and to toll! was in the name of the brethren, the apost down the weak, they trample under foot. How it calms his temper and soothes his mother and child alike. Yea, and nearer spirit! How it he als his wounds and anhome are there not very loud whispers of onts him with Jay. "His tool shipped, man only caring for self. Yea, of men in the shape of human fiends saved from the Watchmaker of Genava, "his tool slipped, and the work was spoiled. He repeated doctors, and pasters." wreck, but saved only to plunder purse and jewels from the helpless dead. On these doomed ships, you hear, in the midnight hour, the foulest blasphemy and the holiest

But how utterly inhuman the conduct of the Captain of that steamer which sunk the Morthfleet. Remonstrance as of avail, drowning cries for pity are heard but heeded not, they are crushed, leave them to

Sharp strikes the bell, on with full head of steam, away into darkness, the world will never know who did the reckless, heartless deed. An, heartless soul, you may crush the foor and the feeble, you may wring the heart dry of its truest blood, and cast it away as a faded, hated rag, you may fice and leave not even a thin line of foam to tell the tale; but, be not deceived, God as not mocked. Man may loathe, God will judge.

Third.—Sudden desolation may come as we begin the voyage. The Northfleet has not even entered the broad ocean. No, she lies at anchor waiting for a fair wind to waft her on to her far away shore. There, ere billow is breasted or gale weathered, the dread blow is struck, and she founders within sight of the doors of home. Wrecks like this are every where. How many are wrecked before they have crossed the threshold. How many are wrecked before the voyage is well beguin; no vigilant wetch, no hible light, no fleeing from swift subtle tempwrecks on every street, fast youth, but fast not to manhood's glory but to wreck and ruin. Sad are the memorials left behind; ritin. Sad are the memorian for behind, broken hearts, dishonoured graves. The last night on earth spons in profanity, in drunkenness, in gambling, and you shudder at the too common scenes on ship and on

Is this the way to begin new life in a new Where is the solemnity of a last land. farewell with every sacred tio sundered. Before the day breaks how many souls be-fore their God. Oh, what a terrible awakening. May the prayers breathed that night have eternal banedictions. Oh, young men and maidens, let it be thy heart's prayer every night; "Oh, satisfy us early with thy mercy, that we may rejoice and be glad all

is drawing nearer to some, a new life opens to others in the great land before them.

Alas, little do the sleeping hundreds dream
If that fatal rock. Warnings the most earnest are treated with insolent contempt. Too late the warning try is heard, with full steam on the terrible shock comes. The too few boats are either swamped or swept, the companion way is broken down in the rush for life, the waves sweep over and

Oh God, the ship fills, and there is nought but the lush of death below these decks. What a struggle for life in these long dark hours of morning; how the chill hands grasp rail and mast and rigging; how soul cheers soul; how heartrending the separations from those helpiess to help or save. The heart shudders at the ghastly sights, wheth own hearts to-night.

First.—Sudden desolution comes every where. Death is ever busy on land and sea. We know of no shore without its descent the friendless emigrant and she welled dead.

First, which is the standard of th are far on in the voyage of life, beware of your reckoning. It is madness to forget the strong currents which hurry you on to an unknown shore. Better by far a few hours' delay than risk life and eternity. Fifteen minutes too late, and then the crash, the merciless wave. And what provision for the power, the fire of hie; only a summust make the best of it, and the end is wreck. Is the greed that would peril a manaty, if not, as time it was, but alas, Mammon is still King. And how wretched the means of escape provided by the lust of gold, yes, men of the world, glorify the state room, but be sure to grudge the life chey Mc toats. Blessed God, what a world of the world of thousand souls not high treason against hudifference between the greed of man and the infinite bounty of the Son of Man. But has national forethought built no light-house, moored no lightship there? Oh yes, provision was made in the estimates last year, but red tape is in no harry, there is tune enough, what matters a wreck or two, who cares for a few emigracts, and if any Company runs their slips ashore, so much the worse for their dividends. Is there no shame, no national indignation? No, the politicians of this age, whatever be their varty cry, have neither time nor heart to enforce humanity. The day hus yet to come when law will reach, in its majesty, the greed that would imperil life, the recklessness that would endanger life, and carelessness that would risk life, the cowardice that would turn a heartless ear to the last prayer of expiring life. But to repeat it: If he had wished to constitute in glorious contrast to all this, we never can the Peter His Vicar. He would have given him forget the individual heroism amid these chief command over His spiritual army. fatal hours. Be the man common seaman, Christ, so says Holy Scripture, forbade or brave officer, or Minister of the Gospel. Peter and his colleagues to reign, or to co

> human heart. Finally. - Far away we see a quiet grave-One is buried there, the only daugh. ter of a widowed mother; on the humble slab standing at her head, we see two simple words, but how strikingly suggestive, Lifted Higher. No matter when, nor where, nor how, death may strike us, may God in his mercy give every soul an abundant entrance. And with our whole heart we would bless God, that over every wreck in Christendom, the dying eye can read, "Jesus Christ is able also to save them to the uttermost that come unto God by him."—Walkerton Telescope.

RELIGION A HELP IN LIFE.

On these the attempt, and again he was unsuccessful, A slight and mementary expression of hour, the foulest blasphemy and the holiest prayer; you see helpless despair and the brave sublime in saving the perishing.

There stands the brave Knowles yet what care these craven souls for his bullets. They miserably perish, but he dies at his post, a martyr to Christian duty. May God compartyr to Chri trouble appeared on his countenance, but the breaking of his tools, or the anger of his master, or the losing of his employment. or the cries of his children, or the sorrows f his wife, or the sickness of his body, or the troul le of his soul, finds prayer is the secret of peace. And in manifold ways does religion bless the poor man in his pil-gramage. Faith is a rod with which He cleaves Red Seas of difficulty; and God's Word is a pillar of cloud by day, and of fire by night amidst the rocks of a sandy wilderness. And Sabbaths are wells of waters, and ordinances are beautiful and shady palm trees; and prayer brings down manna every morning, and the sight of the cross heals the bite of fier serpents, and hope is a spy going beforehand, to bring back the clusters of Eschol. And then, et last, God's resence is as the ark in the midst of the ver, and the pilgrim passes dryshod into the land that floweth with milk and

Never lose an opportunity of seeing anything beautiful. Beauty is God's landwriting, a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank him for it the fountain of loveliness; and drink it in, simple and hible light, no fleeing from swift subtle tamp-earnestly, with your eyes; it is a charmed tation. Oh; how sad to see so many living drught, a cup of blessing.

honey."—Exchange.

SCRIPTURE V. ROMANISM.

The following remarkable statement of the Scripture argument against Romanism is taken from the speech of Bishop Strossmayer at the late Vatican Council:—

Penetrated with the feelings of responsibility, of which God will demand of me an account. I have set myself to estudy with the most serious attention the writings of the Old and New Testaments, and I have a sked these venerable monuments of truth to make me know if the Hely Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and intallible

mercy, that we may rejoice and be glad all our days."

Fourth. - Sudden Deselation may come are we near the other shore. With the Atlantic all has gone well, the ocean is safely crossed, all danger seems need to be a large that the days when there was no Hiteman. the days when there was no Ultramontan-ism or Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James, and St. John-doctors to whom no one can deny the divine authority with out putting in doubt that which the Holy Bible, which is here before me, teaches us and which the Council of Trent has proclaimed the rule of faith and of morals.

WHAT SAITH THE SCRIPTURE ?

I have, then, opened these sacred pages. Well shall I dare to say it ?- I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no mention in the apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did

You, Monsignor Manning, will say that I blaspheme; you, Monseignor Pie, that I am mad. No, Monsignori, I do not blaspheme; and I am not mad! Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment.

WAS ST. PETER EVER CREATED HEAD OF THE APOSTLES?

Reading then the sacred books with that attention with which the Lord has made mer ten days, but if storms delay, if the me capable, I do not find one single chap- tude nor your caprice can root them out, or hurricane dashes in the teeth, ah well, they ter, or one little verse, in which Jesus must make the best of it, and the end is threst gives to St. Leter the mustery over the apostles, his fellow-workers.

> it Simon son of Jonah had been what we believe his Holiness Pio IX. to be to-day, it is wonderful that He had not said to him. "When I shall have ascended to my Father, you shall all obey Simeon Peter as you obey Me. I establish him my Vicar upon

Not only is Christ silent on this point but so little does he think of giving a head to the Church, that when He promises thrones to His apostles to judge the twelve tribes of Israel (Matt. xix. 21,, He promises them twelve, one for each, without saying that among these thrones one shall be highor than the others—which shall belong to Peter. Cortainly, if He had wished that it Peter. Certainly, if He had wished that Should be so, He would have said it. What Logic do we conclude from His silence ? Logic tells us that Christ did not wish to make Peter the head of the apostolic company.

When Christ sent the apostles to convert the world, to all He gave equally the power to bind and to loose, and to all he gave the promise of the Holy Spirit. Permit me

Christ, so says Holy Scripture, forbade or brave officer, or Minister of the Gospei, Peter and his coheagues to reign, or to cytheir noble courage in risking all to save tercise lordship, or to have authority over perishing life, can never be forgotten so long the faithful. like the kings of the Gentiles as the story of Grace Daring thrills the 18t. Luki xxii. 25. If St. Peter had been elected Pope, Jesus would not have spoken thus; because, according to our tradition, the Papacy holds in its hands two swords,

symbols of spiritual and temporal power. But here is another still more important fact. An occumencal council is assembled at Jerusalem to lecide on the questions which divide the faithful. Who would have which divide the latinum who would have called together this council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter or his legates. Who would have formed or promulgated the canons? St. Peter. Well, nothing of all this occurred. The anostic assisted at all this occurred. The apostle assisted at the council, as all the others did, and it was not he who summed up, but St. James; and when the degrees were promulgated, it was in the name of the brethren, the apos-

Is it to be believed, my venerable brethren, that St. Paul, the great apostle of the Gentiles, would have forgotten the first of these offices, the Papacy, if the Papacy had been of divine institution? This forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX.

The Apostle Paul makes no mention in any of his letters directed to the various Churches of the Primacy of Peter. If this Primacy has existed—if, in one word, the Luurch had had in its body a supreme head, infallible in teaching—would the great Apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then when, as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? New, unless you hold that the Church of the Apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church has never been more beautiful, more pure, or more holy, than in the days when there was no Pope.

Neither in the writings of St. Paul, St. John, or St. James, have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labours of the apostles, is salent on this all-important

THE SILENCE OF ST. PETER.

That which has surprised me most, and which moreover, is capable of demonstration, is—if the apostle had been what we only way to maintain proclaim him (that is, the Vicar of Jesus deservo it. It is easier. Christ on the earth), he surely would have

known it; if he had known it, how is it that not once did he act as Pone? might have done it on the day of Pentecost when he pronounced his first sermon, and he did not do it; at the council of Jerusalem, and he did not do it; at Antioch, and ne did not do it; neither in the two letters he directed to the Church. Can you imagine such a Pope, my venerable brothren, it St. Peter had been the Pope?

Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignor-ant of the fact. Now I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

WAS ST. PETER EVER IN ROME?

But I hear it said on all sides, Was not Sk Peter at Rome? Was he not cracified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city.

St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that episcopato prove his supre-macy? Scaligoro, one of the most learned of men, has not hesitated to say that Peter's episcopate and residence at Rome ought to to present you with the result of my historical researches. Finding

NO TRACE OF THE PAPACY

in the days of the apostles, I said to my self, I shall find what I am search of in the annals of the Church. Well, I say it frank-ly—I have sought for a Pope in the first four centuries, and I have not found him.

GOD'S WORK GOES ON.

It is not optional with you, my friend whether you shall live on a redeemed earth, and in times in which the ends of the age are come; it is only optional with you how you shall live here. It cannot be with you as if your Saviour had not sanctified the world with His feet, and sweetened its air with His charity, and judged it by His Cross. These supernatural facts are a part of the estate you occupy. Neither your ingraticlear you of the accountability they bind upon you. Your indifference may blind your eyes or paralyze your limbs; it does not sliddyon out of the range of the mediatorial ministry, or of the reckoning that must follow it. In any case, therefore, the scales of the choice do not hang evenly balanced. Your right decision is already weighted with the coming of the Son of Man. The way of his has His light upon it. Choose you this day whether you will serve, in joy, the Master of the house, or turn your back upon it and upon Him! You have wandered some distance away, turn you, for your place is kept for you, and you are yet within the borders of the King's country! If you have fallen into the slumber of unconcern, awake and arise, and Christ shall give you light !-Bishop

INFLUENCE OF CHRISTIANITY.

Wherever it comes, Christianity works unclioration in literature and laws, in social institutions, in family and social life. Christian men themselves have often been unfaithful to their faith, they have corrupted its truths, and abused its influences; and on the principle that the best things are capable of the grossest perversions, they have often become worse than the heathen; but in proportion as they have maintained its principles and realized its spirit, it has been a power that no form of human evil could withstand.

Nay, the proof is in every church, in every social circle, almost in every family the phenomena of religious conversions are as indisputable as they are unaccountable, save on the supernatural theory of Christianity. The truths of Christianity read in the Bible, or listened to from a preacher, work the most marvellous transformations they put an arrest upon sinful habit and feeling, and often in a single day change the entire life of a man. Conversions as sudden and as radical as that of Saul of Tarsus are continually occurring. A godless, profligate, hardened man, whose has has been given up to oval, and whose mind has scarcely ever been troubled about religion, is suddenly arrested by some truth of Chris-tianity, subdued into thoughtfulness and penitence for sin. Those who yesterday heard him blaspheme, to day hear him pray. The impure has become chaste, the unprincipled has become upright, the liar speaks the truth, and the hard, grasping, selfish man becomes pitiful and benevolent; ihe sinner has become a saint; and between his old life and new there has come to be in a few hours " a great gulf fixed." And the reality and thoroughness of the change are attested by a long subsequent life of humille holiness, consecrated service, patient endurance, and grateful

Writing to the Counthian Christians, the apostle Poul speaks of 'thieves, and covet-ous, drunkards, revellers, and extertioners," and says, "Such were some of you. but yo are washed, but yo are sanctified, but yo are justified in the name of the Lord Jesus, and by the Spirit of our God." And there is scarcely a Christian pastor who could not speak of similar transformations in some members of his flock.

How are these to be accounted for? No other truths, no other books produce radical changes of spiritual character. Read to a man Plato, or Shakespere, or Milton, or Bacon, they affect him but little ; read to him the New Testament, he becomes " a new creature in Christ Jesus. In the light of these phenomena, are we not justified in applying to the assailants of Christianity the wise words of a calm observer of its earlier phenomena, "Refrain from those men, and let them clone; for, if this counsel or this work bo of men, it will come to nanght; but if it be of God, ye cannot overthrow it, lest haply yo be found even to fight against God."—Rev. Henry Allon, D. D.

The only way for a man to escape being found out is to pass for what lie is. The only way to maintain a good character is to deservo it. It is easier to correct our faults IS IT PRESBYTERIAN.

Editor British American Presbyterian.

Mn, EDITOR, -As I notice my last con. tribution in your columns I venture to contime my remarks on the Auswers to Dis. sent. I have already gone over their ar. guments I now take up their apologies. These are, in effect, "that congregations,

by the finding of the Assembly, are not required to use Instruments of music in their worship, that the granting permission to such congregations as so desire to use them will be the cutting off of strife, and that the introduction of this kind of strife and confusion is not of the Assembly's doing, but has frequently been the subject of discussion in the Supreme Court." To these three points or statements I wish to draw attention-had the first been the action of a congregational Union, I could have understood it, but when issued as an ordinance of a Presbyterian Assembly I must say I am somewhat surprised. One of the objects thought to be attained by Presbyterian Church government is, not only that there be a uniformity of Doctrine in all our put. pits, but that there be such an uniformity of worship in all our churches, as that the mem. bers of the church shall, whatever church they may visit, or unite themselves to, find not only the same Gospel truth proclaimed, but the same mode of worship in use to which they had been accustomed. But this finding of the General Assembly fails to carry out this principle, and leaves the congregation to act as is did the Israelites when there was no king in the land, every one doing what seemed good in his own eyes. Our Church Courts are intended to rule the church, and when these give forth an uncertain sound, anarchy and confusion are the mevitable results. Suppose I, a resident of Toronto should require to reside in one of our country villages, where only one Presbyterian Congregation existed, and that congregation should have corrupted the service by the introduction of unauthorized machinery, am I as a true Presbyterian to violate my conscience by stactioning such evil-worship by my presence. am 7 thus to be deprived of the ordinerces of dod's House, because the Church Courts have tolerated what I dream a breach of the Second Commandment in our congregations. It is not Presbyterian! It is not ruling well the House of God! What I complain of here is not that they do not require congregations to use Instrumental Music, but that they tolerate it all They she uld either have ordered its use, or stopped it at once. In a matter so deeply affecting the purity of worship there should have been no indifference, and however much the subject may appear to some to be a mere matter of debate and argument, the history of the church must satisfy every intelligant mind, that it is free from being so, but on the contrary involves mighty and important principles, which once snapped, open the door to all forms of error and superstition. This first applogy has too much of the nature of Cam's when he said "am I my brother's keeper," too little of the spirit of Elijah's, when he said " I have been very jealous for the Lord God of Hosts" to be satisfactory. The secand is equally so. The assertion that by declining to Legis-

late upon the subject at all, is the best method of restoring peace to the church, is so absurd that I really must suppose the drawers up of these Answers, as blushing whilst making it, than the opening of the door to disputations in congregations can be the means of renewing a cause of strife from the church I fail to see, junless by the Church is meant the General Assembly alone,) and, not to speak of the cowardice evinced, by thus fearing to grapple with a difficulty; what are we to think of the abuegation of duty invoved in rofusing to seek the peace of Jerusalem by firmly resisting all dangerous innovation; had the evil been boldly met on its first appearance in the body, by decisive action, even as would be the case of heresy in doctine, the plague would have been stayed; but I need not remind you Sir how utterly this gallio policy has failed to mannets the pages of the Charlet Mannets the pages of the to promote the peneo of the Church. Montreal, Toronto, London, Port Elgyn, and other places have already been made the scene of strife and confusion by it. Congregations are divided, distrust of the future created, lack of zeal for the promotion of the objects of the church engendered. Every where weakness and apaty appearing-many looking forward to a separation from that hurch, which they fondly believed to be the purest representative of the Apostolic model-truly "they have healed the hurt of my people sightly, saying Peace, Peace, when there is no Peace" I admit Mr. Editor that their third anology "that the Assembly did not introduce the matter" is true, but where the legislation of that venerable body to be confined to such matters has had their inception in that Court-her legislation would be small, as I understand the constitution thereof, it is a Court of Appeal, and Revision, and final judgement and as such should have decided. And the fact that the subject was not new to to the Su-preme Court but had frequently been before it, instead of forming any excuse for neglect of final action, only renders it the more mexcusable. Previous decisions form a good precedent in settling cases before Courts of Law, and there was no lack of precedents for at eace deciding this case before the General Assembly, but I must stop. Such Mr. Editor are the pologies of the

organists for a proceeding, which has led to the question put by Many

Was it Presbyterian ?

В.