

looked down into the future and beheld all the marvellous results of his toil in feebleness, he would have exclaimed with all the enthusiasm of an apostle, "When I am weak then am I strong!"

Is the suffering of persecution a sign of weakness? then was the Apostle weak. Five times he received forty stripes, save one; three times he was beaten with rods, and once stoned down to the margin of the grave. Impetuous by storms, and plaudered by robbers, in weariness and painfulness, hunger and thirst, cold and nakedness often, and yet it was in the midst of all this weakness that he went forth to Jew and Gentile, shook whole provinces and kingdoms with the truth as it is in Jesus, stamped the mind, the habits, the literature, the intercourse of the civilized world with the faith once delivered to the saints. All the events of his daily life demonstrated his own weakness—his physical and spiritual infirmity. He felt the need of patience, forbearance and courage which naturally he did not possess. Yet, by the grace of God he possessed them all, and could say: "When I am weak then am I strong."

Is condemnation and crucifixion a sign of weakness? then was Jesus weak. So weak that public opinion condemned Him to die. So weak that he faintly breathed his last. So weak that he yielded to the ruffian hands that nailed Him to the tree. So weak that he gave up the ghost and died as the felons die, in weakness and in shame, but never in all the displays of his omnipotent energy, when he launched worlds into being, and upheld them by the word of His power, never was he so strong as then. It was in that hour of weakness that He grasped the pillars of Satan's kingdom and shook it to its deep foundations. It was then he broke the fetters of earth's slaves and millions and made them free. It was in that hour when He could not save himself that he saved others. It was then, when he was laid in the tomb, that he flung open the gates of the grave to earth's unnumbered millions, and brought light and immortality to light. It was then, while surveying all the extraordinary consequences of his passion and pain, that He could say as no other can, "When I am weak then am I strong."

We may derive encouragement from examples so illustrious. As with others in their extraordinary sphere so may it be with ourselves amidst all those spiritual infirmities and physical weaknesses which constitute the common experience of our lives.

Brothers, let us be weak that we may be strong, when you are too weak to work out your salvation all alone, too weak to resist the powerful adversaries of your souls, too weak to control the passions of your unchristianized nature, too weak to bear the trials and carry the burdens of your daily life, then it is Jesus you may be strong. And finally, when human weakness is revealed in the last degree, its extremity, faint and feeble, and dying, even then you may display a power which will command the admiration of the world. It is said of Bishop Leighton that his spirits never ran so high as when some illness assailed him, when from the shaking of the prison door he was led to hope that some of these strong blasts would throw it open, and give the release he so much desired to enjoy. Then it was that he seemed to stand tip toe, on the margin of eternity, eagerly waiting the summons to depart. "Thank God," said Thomas Adams, "for decay, for pains and sufferings. Thank God that I was born to die, and that I can die. Thank God for strong consolation through Christ and bright prospects of heaven." The privilege of one is the privilege of all. God, like a loving father, bends over us and says to you, you are weak and poor, the way is dark and dreary, beset with fears and filled with snares, but it is not for long, and you are not left alone. I am near you in the night, and with you in the journey. I have assumed your nature, and can be touched with the feeling of your infirmity. Take hold of my strength, and firmly cling, and Omnipotence shall bear you through to realms of endless life.

Correspondence.

PEMBROKE DISTRICT.

The number of circuits on this District is small; but they extend from Pembroke to Onslow, a distance of 70 miles, on each side of the Ottawa River. There is beyond us to the northward a boundless contiguity of mountains, rivers, and lakes, rocks and forests, an uninhabited wilderness useful only to lumbermen and fur-trappers. To the northwest we have settlers here and there along the Ottawa River as far as and beyond the Mattawan River; and thence westward all the way to Lake Nipissing, on the south side of which new settlements are being rapidly formed. In the winter, these regions are occupied by thousands of men, employed in the manufacture of timber and sawlogs, to whose spiritual wants very little attention has been paid. Very many of these men are members and adherents of our own and other Protestant Churches, coming from the Pembroke, Brockville, Perth, and Ottawa Districts. The Roman Church sends missionaries every winter up the river; but we have no agency employed beyond Pembroke, nor is there a Protestant Missionary of any other denomination, except a colporteur of the Bible Society. A visit which I made during the winter to the Mattawan River revealed more fully to my mind the wants of the people, and has led the District Meeting to recommend the employment of a suitable agent in this destitute region.

During the year, though the brethren have laboured faithfully and successfully; yet owing to removals, pruning, deaths and other circumstances, for which as no one can be blamed, there is a slight decrease in the membership. On some of the fields we have had refreshing revivals and numerous conversions. We are happy to say that there is no special cases of affliction to report, requiring relief from Connectional Funds, as the brethren have been mercifully preserved from accidents and sickness. An aged supernumerary, Brother Hewitt has passed away, for whom a suitable obituary has been prepared, and nothing further may be said in this article.

In Onslow a new church has been built under the care of Bro. W. C. Washington, worth \$350, and has been a decided benefit to the work. In Venracker Bro. Schuster has acquired a parsonage lot and log house on it, worth together \$50, also a church lot in another part of his arduous German Mission.

In consequence of the difficulty of reaching this mission either in Winter or Summer from Pembroke, it is being transferred to the Brockville District, within the bounds of which it lies, and its name is changed to "New Waldack." The other mission among the Germans was visited during the winter; here Bro. Allum is working, and the liberality and piety of the people, with some conversions, attest his fidelity and zeal. Our Connectional Funds are 50 per cent. in advance of last year; the Missionary Fund more than 20 per cent. in advance; and the amount raised upon the District for ministerial support are 25 per cent. in advance. At our District Meeting we secured time for thorough examination and profitable conversation upon the manner in which our pastoral duties are discharged. The circumstances of our people here, which render protracted meetings in the winter almost impracticable, require us to pay more at-

attention to house to house visitation and direct personal effort in order to secure conversions. Our intercourse with each other during the year, and at the District Meeting has been marked by mutual confidence and affection. I may say that I have never been placed among brethren displaying a more amiable and Christian spirit than those with whom I have been this year associated on the Pembroke District.

J. C. SLATER.

THE PERTH DISTRICT.

This district was formed by being separated from the Brockville District in the year 1858. The objects contemplated in its formation were such as are prominent in similar cases, viz.:— to lessen the expenses of ministers and representatives attending District Meetings; to secure a fuller attendance of lay brethren appointed to attend these meetings, by rendering them more accessible; to afford a more efficient oversight of the District, and thus variously promote the work of God within its bounds.

This District extends from Arnprior, on the Ottawa, to Newboro' on the Rideau river, and is about 75 miles in length, and nearly the same in breadth.

True religion occupies a favorable position in this part of the country. Its foundation were nobly laid by our predecessors; and such men as William Brown—better known as "Priest Brown"—Thomas Buck, David Elliott, Andrew Stephenson, Col. Kilborn, and Henry Bredin, contributed, not a little, towards the stability and enlargement of Zion in their various localities.

By comparing the returns of 1859—the first report of the District—with those of the previous year, we shall be able to form some idea of the state of this District, numerically and financially, and behold that, from its formation, it has made steady and encouraging progress.

1859	1870	
No. Sabbath Schools	9	32
Officers and Teachers in S. S.	71	319
Scholars in S. S.	318	1271
Vols. in S. S. Libraries	1104	3251
Church Members	1398	1856
Paid to Mission Fund	\$813.32	\$1700.00
Superan. Ministers' Fund	79.96	189.39

May 31st, 1870. D. C. McDOWELL.

MARRIAGES.

On the 15th inst., at the residence of the bride's mother, by the Rev. George Douglas, LL.D., John J. MacLaren, Esq., LL.B., Advocate, to Margaret Graham, eldest daughter of the late James L. Mathewson, Esq., all of Montreal.

On Tuesday evening, May 24th, at the residence of the bride's parents, Middletown, Ohio, by the Rev. Lake Hitchcock, D. D., Mr. Edward N. Freshman, of Cincinnati, second son of Rev. Dr. Freshman, and Miss Mary H., eldest daughter of H. P. K. Peck, Esq.

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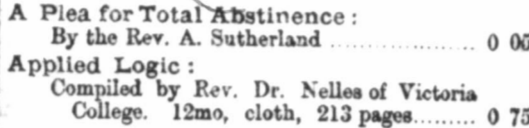
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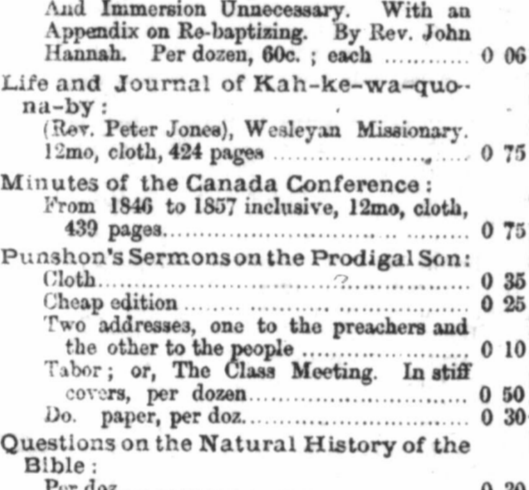
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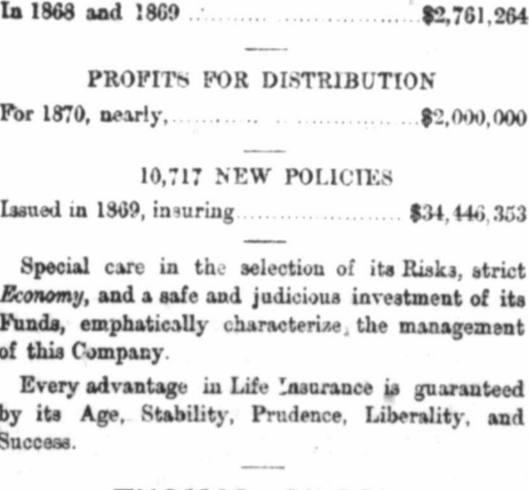
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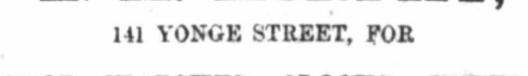
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