

THE LATE JUDGE MARSHALL. REV. S. B. DUNN'S SERMON ON HIS LIFE AND WORK, AT GRAFTON STREET CHURCH.

On Sabbath evening, April 11th Rev. S. B. Dunn preached a sermon in the Grafton Street Methodist Church, in which he referred to the death of the late Hon. John G. Marshall, who had been a member of that Church for many years. The Reverend gentleman chose for his text, Jeremiah xlii. 5. "How wilt thou do in the swelling of Jordan?" He said: In the wealth and sacredness of their associations, the Nile and the Jordan are the twin-rivers of the world. On these two silver threads are strung the rarest pearls of historical recollections. Civilization had its birth on the fertile banks of the Nile; and Christianity was cradled on the banks of the Jordan. After briefly referring to the physical features and historical associations of the Jordan, he proceeded to an exposition of the text itself; showing that allusion is made to an impending emergency of special trial, danger and difficulty. To us that emergency would be the hour and article of death. But to one prepared for it, that emergency would be a time of triumph. He then spoke to the following effect:—

Have we not an illustrious example of this truth in the recent death of the

HON. JOHN G. MARSHALL,

or Judge Marshall, as he was familiarly called, whose remains were borne a few days ago to their last resting-place? May I not, therefore, presume upon your indulgence while I pause just at this point to direct attention for a moment to this departed saint? Who has ever thought to ask how he died? It was enough to know how he lived—how firm and deep were his convictions; how strictly consistent was his character; and how uniform was his life down to the last. I say, it was enough to know the man as every one knew him, to know what his end was

"The Chamber where this good man met his fate Was privileged beyond the common walks of virtuous life, Quite in the verge of Heaven." After a religious life extending over 58 years, without relapse or intermission, but with a growing knowledge, and a gathering wealth of Christian experience, what could be expected other than a ripeness for the better life above. Nothing could be more assured than to look upon the beaming radiance that lighted up his countenance as he recalled the memory of his conversion to God in the year 1822. And when asked what were his hopes he replied that he was still trusting for final salvation in the same Saviour, in whom he had trusted for so many years. And at last, with his mental faculties unimpaired, and fully realizing his end, the faithful veteran peacefully fell asleep; "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." He came to his grave in a full age, like as a sheaf of corn cometh in his season.

"O, may I triumph so, When all my warfare's past And, dying, find my latest foe Under my feet at last." Now the old and familiar proverb: "De mortuis nil nisi bonum," admonishes us to say nothing but good of the dead; nor will affection permit us to violate this very fit and proper canon of propriety. What is far more seemly is that we should single out from the character of the remarkable man, whose loss we lament, some features that are not only most distinctive, but also most useful and profitable for ourselves.

1. Then, first, the good man that has just passed away from amongst us, was certainly a man of strong and profound convictions. His independence of mind led him to examine matters for himself, and when once a conclusion was reached, his opinion became a conviction, and the conviction solidified into a principle. Now, how little of conviction is there in the modern mind, especially on matters of Christian truth! Opinions are as rife as weeds, and as flippant as a magpie, and often as unmeaning. Much of the thought of to-day is anything but veritate, for it has no backbone in it. Having no depth of earth, its fruit is slender and feeble. Men never talked religion more than they do in these times; but does true religion abound in any due proportion to this mental activity? Mere opinion will never regenerate the world. As well try to bind mighty Samson with gossamer threads, as try to tame and control the human heart with mere opinions, however accurate and orthodox those opinions may be. Conviction is the power that dominates the heart. Principle is the arbiter of life's destiny. It is not when a man holds certain opinions, but when his convictions hold the man, that stability of character is assured. Lay your foundations deep and broad, by a personal and independent investigation of the truth, so shall your principles stand firm and fixed amidst the shifting sands of popular opinions.

2. Judge Marshall, besides being a man of strong profound convictions, was also a man of stern integrity of character. Like its foundation, its superstructure was rock; and as erect in moral uprightness as its materials were solid and substantial. Confucius, on one occasion, was giving a lesson in morals, when pointing his pupils to a lofty obelisk standing within sight, he exclaimed: "See yonder tall object? In its uprightness is its strength." Here, too, is a quality in the character we are contemplating, that the young men of the congregation especially will do well to cultivate and reproduce in themselves. Young men, seek thou yonder character? "In its uprightness was its strength." A character having a bias from the strict perpendicular of moral in-

tegrity, totters to its fall, and shall sooner or later live only as a ruin. But a character reared on firm convictions and sound principles shall outlive the pyramids from whose summit forty centuries look down upon us. Sincerity of spirit; honesty of purpose; a manly self-control; the subordination of the passions, and a supreme love of virtue, these are the materials out of which integrity of character is constructed; and a man who illustrates these qualities in himself has not lived in vain; for if his life is not an inspiration, it is at least a protest and a rebuke.

3. Still another feature in Judge Marshall's character, worthy of passing remark, is his uncompromising fidelity to Scripture truth. With the proud pretensions of an infidel science, and the craven concessions of an elastic, obsequious orthodoxy, he was alike impatient. "The law and the testimony," and not the darkening and obscuring glossaries of human interpretations, were his oracle and supreme authority. As the natural consequence of his high appreciation of the Holy Scriptures, the Bible was his constant study. Repeatedly has he said to me for his theology, and for all his information on matters of eternal concern, and made himself acquainted with all the doctrines and duties of our faith. Like John Wesley, therefore, he was "homo unius libri"—a man of one book.

Would that such an excellent example were more closely and more generally followed! Is not the Bible too much neglected? And is there not too great a readiness to abandon the old-fashioned beliefs of our fathers for new-fashioned and plausible notions that are foisted into the plain letter of the Scriptures? The safety of the Church, not less than the stability and worth of individual Christian character, essentially depends upon an uncompromising fidelity to the Word of God.

4. Just one word more and I shall have done, and that is Judge Marshall's tireless activity. He was a man of work, as he was also a man of worth. His vigilance always found something calling for effort, and his passion for activity prompted him to respond to the call of what he regarded his duty. If any man ever earned the rest and retirement of life's sunset, that man was John G. Marshall, for few have been permitted to enjoy a longer day, or to do a nobler work, than were his; and yet, with the weight of 94 years upon him, he still wielded his pen, which was his wand, with all the freshness of a fiery champion. A pamphlet from his pen, written a few days prior to his lamented death, is passing through the press, and will be cherished by his friends as the finale of his long, and busy, and benevolent life.

In this age of activity nothing can be accomplished without hard work. And when so much requires to be done to maintain the somewhat cumbrous machinery of benevolent and christian enterprises; and to overtake the increasing demands upon man's best endeavors, where is the coward, sluggish heart that shall decline the yoke, and like recant Jonah, flee the post of duty? There is such a thing as a genius for work, and I am not sure but it is to be coveted even more than the genius of mind. It is work, hard, a persistent, faithful work that achieves success and merits all the emoluments that success ensures. Work warms and brightens like a sun-beam; it waters and fructifies like a rain-drop, and its sure reward is the beauty of a flower and the wealth of a golden harvest.

Peace to the ashes of a man whose life and character have taught us these priceless, timely lessons, and when we too come to "the swelling of Jordan," may we do as well as did the Hon. John G. Marshall!

In the course of the sermon a very interesting letter was read from the Rev. J. G. Hennigar, in which some reminiscences of the late Judge's earlier career were recited. Altogether the service was solemn and impressive.

CANADIAN METHODISM: ITS EPOCHS AND CHARACTERISTICS.

BY THE REV. DR. RYERSON. ESSAY IV.—PHENOMENA AND PHILOSOPHY OF EARLY METHODIST REVIVALS OF RELIGION.

These meetings in America originated with the Presbyterians in the Western States; and the most remarkable instances of these phenomena occurred among them, at these vast forest gatherings. "Violent opposers were sometimes seized by a mysterious power which agitated them from head to foot; men with imprecations upon their lips were suddenly smitten down. Drunkards, attempting to drown the effect by liquors, could not hold the bottle to their lips; their convulsed arms would drop it, or shiver it against the surrounding trees. Horsemen charging upon these camp-meetings to disperse them, were seized by the strange affection at the very boundaries of the worshipping circles, and were the more violently shaken the more they endeavored to resist the inexplicable power. As many as five hundred persons are said to have been thus affected in a single congregation. The nervous affection spread from one denomination to another, as prevailed as an epidemic through much of the valley of the Mississippi.

"Prior to the introduction of camp-meetings, infidelity prevailed generally in the new States of the West, the effect, to a great extent, of the writings

of Thomas Paine, and of his great personal influence in America during the then recent revolutionary struggle. Many wise as well as devout men, who witnessed the results of these meetings, believed that they were a providential provision for the counteraction of the deism and corruption which seemed to threaten with utter demoralization that vast country—the seat of future and gigantic States—and that the astonishing physical phenomena which attended them were a necessary means of arresting the popular attention. The 'great revival' which followed, and which swept over the whole valley of the Mississippi, unquestionably broke down the prevalent deism, and opened the way for the most rapid religious development recorded in the history of any modern people."

Perhaps one illustration of similar work in Canada may be given, from an account of the "first camp-meeting in Canada, which took place in 1803, in Adolphustown, where the first Methodist class in the province was organized in 1790, by its first Methodist preacher, William Losee, and its first Methodist chapel erected in 1792. Camp-meetings had been extensively held in the Western States for about five years. They originated among the Presbyterians. They seemed justified by the necessities of the frontier, where there were few chapels, and where, after the harvests, the settlers could travel considerable distances from home, and avail themselves of a week of camp-life for religious instruction and social intercourse." The first camp-meeting in Canada appeared to Dr. Bangs, a salient fact in the history of Canadian Methodism. He therefore made particular notes of it.

"Its announcement beforehand excited great interest far and near. Whole families prepared for a pilgrimage to the ground. Processions of waggons and foot passengers wended their way to the place of assemblage, with two of his fellow-evangelists, Dr. Bangs had to take his course from a remote appointment, through a range of forest thirty miles in extent. They hastened forward, conversing on religious themes, praying and singing, and eager with expectation for the moral battle scene about to open. They arrived, in time to commence the meeting, on Friday, the 27th of September, though only about two hundred and fifty people had yet reached the ground. The exercises commenced with singing, prayer, and a short sermon on the text, 'Brethren, pray.' Several exhortations followed; and after an intermission of about twenty minutes another sermon was delivered on 'Christ, our Wisdom, Righteousness, Sanctification, and Redemption.' Some lively exhortations followed, and the Spirit of the Lord seemed to move among the people. After an interruption of an hour and a-half, a prayer meeting was held, and towards its close the power of God descended on the assembly, and songs of victory and praise resounded the forest. During this day six persons passed from death unto life.

"At five o'clock Saturday morning a prayer-meeting was held, and at ten o'clock a sermon was preached on the words, 'My people are destroyed for lack of knowledge.' At this time the congregation had increased to perhaps about five hundred, and the people of God were seated together on logs near the stand, while a crowd were standing in a semicircle around them. During the sermon I felt an unusual sense of the Divine presence, and thought I could see a cloud of the Divine glory resting upon the congregation. At the close of the sermon I sprang to my feet, and immediately descended from the stand among the hearers. The rest of the preachers all spontaneously followed me, and we went among the people exhorting the impenitent and comforting the distressed; for while Christians were filled with joy unspeakable and full of glory, many a sinner was weeping and praying in the surrounding crowd. These we collected together together in little groups, and we exhorted God's people to join in prayer for them. O, what a scene of prayer and tears was this! I suppose that not less than a dozen little praying circles were thus formed in the course of a few minutes. It was truly affecting to see parents weeping over their children, neighbours exhorting their unconverted neighbours to repent, while all, old and young, were awestruck. This meeting resulted in some forty conversions.

"On Sabbath morning, as the natural sun arose in splendor, darting his rays through the forest, we presented ourselves before its Maker, and poured out our songs of thanksgiving to the Lord of the universe. We felt that our early sacrifice was accepted, for the 'Sun of Righteousness' shone upon our souls, and made all within us rejoice.

"After breakfast, a host being now on the ground, we held a love-feast. The interest and excitement were so great, and the crowd so large, that while some assembled around the stand, a preacher mounted a wagon at a distance and addressed a separate congregation. The impression of the Word

was universal; the power of the Spirit was manifest throughout the encampment, and almost every tent was a scene of prayer.

"At noon the Lord's Supper was administered to multitudes, while other multitudes looked on with astonishment and tears. After the sacrament, a young woman, of fashionable and high position in society, was smitten down, and with sobs, entreated the prayers of the people. Her sister forced her away. A preacher went forth without the camp, and led them both back, followed by quite a procession of their friends; a circle was formed about them, and we sang and prayed. The unawakened sister was soon upon her knees praying in agony, and was first converted; the other quickly after received the peace of God, and they wept and rejoiced together.

As to the philosophy of these revivals of religion, and the extraordinary circumstances connected with some of them, little need be added to the reasonings of Messrs. Wesley and Watson in the quotations from their writings made in the former part of this paper. I will therefore only subjoin a few remarks.

1. These extraordinary physical phenomena of religious revivals or excitements first occurred long before the time of Wesley himself. They occurred in the mediæval ages in the Roman Church, on the Continent, and in Scotland. President Edwards has recorded many of them in his accounts of the great awakening in New England; and they were known in New Jersey before Whitfield's arrival there.

2. Though arising, directly or indirectly, from religious causes, these phenomena are themselves physical affections; they have not always been followed by a religious life; they are no criterion of a genuine conversion, the proof of which must be sought in its fruits; and the most devout men have not been most under their influence.

3. They have not been identified with any diseased affections; nor have they been followed by any morbid physical effects, or even exhaustion, though they have been known to continue some days without motion, food or drink.

4. Though the power of the work of grace either in a revival of religion, or in individual conversion, does not consist in these phenomena; yet their presence is not a proof that a deep and extraordinary work and revival of religion is not being wrought in the hearts of men by the Spirit of God, and that it is not a season of refreshing from the presence of the Lord. Conversion is an individual work, operating upon each heart separately, as much as if there were no other heart in the universe, and evinces the particular providence of God as well as the work of the Holy Spirit. And there is joy before the angels over one sinner that repenteth.

I cannot better conclude this paper than in the words of the Rev. Dr. F. W. Farrar's "Life and Work of St. Paul," Vol. I., Chapter x., pp. 198, 199:

"In the course of human lives there have been other spiritual crises analogous to this in their startling suddenness and absolute finality. To many, the resurrection from the death of sin is a slow and life-long process; but others pass with one thrill of conviction, with one spasm of energy, from death to life, from the power of Satan unto God. Such moments crowd eternity into an hour, and stretch an hour into eternity.

At such hours Of inspiration from the living God, 'Thought is not.'

"When God's awful warnings burn before the soul in letters of flame, it can read them indeed, and know their meaning to the very uttermost; but it does not know, and does not care, whether it was Perez or Upharsin that was written on the wall. The utterances of the Eternal Sybil are inscribed on records scattered and multitudinous as are the forest leaves. As the anatomist may dissect every joint and lay bare every nerve of the organism, yet be infinitely distant from any discovery of the principle of life, so the critic and grammarian may decipher the dual syntaxes and wrangle about the disputed discrepancies; but it is not theirs to interpret. If we would in truth understand such experiences, the records of them must be read by a light that never was on land or sea.

"Saul rose another man; he had fallen in death, he rose in life; he had fallen in the midst of things temporal, he rose in awful consciousness of things eternal; he had fallen a proud, intolerant, persecuting Jew; he rose a humble, broken-hearted, penitent Christian. In that moment a new element had been added to his being. Henceforth—to use his own deep and dominant expression—he was 'in Christ.' God had found him, Jesus had spoken to him, and in one flash had changed him from a raging Pariah into a true disciple—from the murderer of the saints, into the Apostle of the Gentiles. It was a new birth—a new creation."

DICKENS AS A PEDESTRIAN.

"Are you a good walker?" inquired the English friend who drove me to the station from which I was to start for Gad's Hill, on my first visit to Charles Dickens. "Pretty fair," I replied, with that American confidence in the ability to do anything which has made my countrymen famous. "All right," responded my friend, with a quizzical glance at the thin-soled gaiters affected by New Yorkers in 1856—a glance which I did not thoroughly appreciate until forty eight hours afterward, in my room at Gad's Hill place, when I endeavored to coax those very gaiters off from my swollen, burning and painful feet. During that interval I had met Charles Dickens, and we had taken one of his walks together. Professional or amateur, there never was a more enthusiastic pedestrian than Dickens. He loved walking for its own sake; he practised it for its beneficial effects upon his health; he utilized it as a means of observation; he preferred it to any other method of locomotion; he found in it rest, recreation, and unlimited enjoyment. To ask you to walk with him, in town or country, was one of the highest compliments which he, who paid so few compliments, could offer. Many are the happy hours, along London streets and Rochester roads, that memory now tenderly recalls; but these pleasures do not obliterate the recollection of the exquisite pedestrian pains that followed my first walk with Dickens. There was nothing, except my friend's tentative question at the station, to prepare me for the sacrifice. A basket-carriage was waiting at Gad's Hill station in time for dinner. Next day the host himself drove me about Cobham Park. It was not until the second morning, when we had become better acquainted, that he proposed that I walk to Rochester, around Rochester, through the marshes, to Gravesend, by Chalk Church, that sent me back to London footsore from unaccustomed exercise, but with head and heart full of the genial and wise gossip of the great novelist. "Not quite twenty miles out and back," said Dickens, as we reached Gad's Hill Gate, "but good walking for five hours and a half, considering the country." Considering, too, he might have added, the stoppages for hearty laughter; the episodes of flower-gathering and stair-climbing; the visits to roadside hostleries, old church-yards, and curious ruins; the talks with tramps, with children, and with inquisitive dogs, and the merry accompaniment of anecdotes, reminiscence, and remark, that made each mile a miracle of delight to one who was, for the first time, alone with the Dickens of his boyhood's adoration and his youthful dreams.—Brenton's Aquatic Monthly and Sporting Guide.

INDIA COMING.

Fifteen years or more ago Prof. Max Muller, of Oxford, after having devoted much time and labour to the study of the Hindus and Hinduism, wrote:—"From what I know of the Hindus they seem to me to be ripe for Christianity than any nation that ever accepted the gospel." The authority of such a statement is most happily confirmed by subsequent occurrences.—We wonder what the Professor would say in view of the progress made within the past few years, which the following short paragraph from a lately received copy of the Bombay Guardian may indicate illustratively:—

"Up to the 16th of last June the missionaries of the Teluga Mission continued their policy of deferring all applicants for baptism. On that day they began again, after a lapse of fifteen months, to receive converts. In twenty-one days, with the aid of native preachers, Rev. Mr. Clough baptised 5,429 converts, adults on profession of faith in Christ, averaging 258 a day.—On one day 2,222 were baptised. In what remained of July, 3,262 additional baptisms were reported, making the whole number baptised in forty-one days, 8,691. We know of nothing more wonderful than this movement. It quite harmonizes with the idea we have always had, that the Hindus will come to Christ, when they do come en masse. The principal of cohesion is so mighty in them that the whole body can almost as easily be moved as individuals can be. There is great encouragement in these facts for missionaries who have been long laboring without visible fruit.

Almost the only discouraging thing to the missionary in India is now the paucity of laborers. Here are 250,000,000 of men, women and children ready to come to Christ en masse, calling aloud to us for help, and yet all the Christian Churches of the day are collectively doing for them as to supply them with 1,000 missionaries. Fancy charging one man with the eternal welfare of not less than 250,000 souls! Fancy leaving millions of imperiling ones in India to die in preference to a single pupil or other occupation here. God is calling men and women every day to go into the whitened harvest field, and they plead uncertainty as to their call and a thousand excuses, which in view of such need and their acknowledged abilities are paltry in the extreme.

what will they do? We are appalled by prospects from the station which He who has "India saved, and exclaimed Bishop Christian mission and take up his words, at the others in the mat tendment, and let us blessing to mankind. Indian Missionary.

DOES SMOKING DRINK?

This question has prominently to be found number of the New York Times was an article by Surgeon F. C. Wood and Food of which he ventures back to be an ally of Sir Henry does not conclusions on the temperance societies' face physiologist, as well as her another, the well-known coties, Dr. B. W. B. He says:—"Under seems rapidly to be and alcohol is called again, also as a test that the heart is not rily concerned at the vessels at the termin circuit. These m under a nervous infl passage of blood thro lated, and which is modified by very re through the organic ous centres. The these minute vessel ous system, is to ca them as a primary fa of the person affecte the surface of the h heart labours to forc blood until its ow comes under the i stomach involuntar after a time, the vol privied of blood, co or pass into active tetanus. Alcohol, through its influen tions, relaxes the ve circulation, sets free the muscular power ticular counteracts a person receives a by some intelligence, that thereby stuns. Hamlet, he is bechil

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he is for the momen as the man who first bacco, and who, w surface, and reclin sense and feeling s mortal suffering an each of these case ment, acts as an sarily as the best an one. When, theret smoking and drinki cup of wine or spirit which would other the fumes of the cig observe the facts of though innocently d experiment on a l pan, unconsciously not to his sensationi biologist,—is induc tion of his arteries

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The following cur is reported in the Feb. 26: "Dr Rose formed the curious ing a colored man cavity in a white m known that the teg soulder, as a rule, men, and cases like red, though they r reasons that are ea terday Dr. Rosentha white patient, and u to the restaurant Fourth-street, oppo and found a colored bargained for one The colored man-w seat, had his tooth his \$10. The tooth the patient's mouth to take root.

THE ITINERANC every preacher a parish a preacher with the least frict vally. 4. It furni economizes homile cures more time for contributes to the pulpit. 8. It prom both pastors and and develops the spirit of the apostol