the .

EVANGELISTIC WORK.

No. III.

SPIRITUAL POWER great requisite

to suc-

cess in this work. In ontering upon the orquiry as to how this is obtained, we must remember its source. That it was a thing entirely of God was deeply impressed apon tae Lord's workers in Old Testament times. Statements similar to that in sec. 4,.... Not by might, nor by power, but by my Spirit saith the Lord of Hosts "-were often made to them. In New Testament times, the ten days waiting at Pentecost for the power promised, "When they should receive the Holy Chost," was surely meant to make a humbling, profound, and lasting impression upon the Church then, and ever after. The presence and influence of the Holy Spirit were then given in answer to prayer, and has been promised to all who see it, (Matt vii. 11). The men wapm God uses for such work have ever, like W. C Burns, been ominently prayerful. It must ever be so, as prayer is God's appointed means of conveying blessings to his people. There is farther no influence like it for humbling 2 man, and maintaining in him a sense of dependence upon God, nearness to Him, and confidence in Him. There is nothing like an interview with the Commander-in-Chief to clear away a soldier's difficulties and inspire him with courage to do and to dare what he would not otherwise attempt. There still, however, remains 'he question, how is it so many ask for this strength yet don't receive it. Something more is evidently wanted. This is the faith and fitness needed to receive what is asked, which is implied in

CONSECRATION.

This emptying of self in preparation for blessing from God's hand is as necessary as the emptying and cleansing of the pitcher if you would have it filled with the pure outflow of the fountain. Yet, is it one of the lessons we are slowest to learn, and one of the hardest to practise when learned in the self-surrender, which Paul so wonderfully displayed, producing such singleness of aim, and such willingness to be nothing that Christ may be everything. There is no doubt that the natural proneness of the human mind toclaim its fancied due, and to lean upon its own resources, is one of the most common, as well as most reprehensible obstacles in the path of the Christian worker. The living sacrifice if inscribed with, "Holiness to the Lord," is acceptable to God, but if the secret spring which prompts it be "Glory to myself," it is rejected as surely as was the offering of Cain. But in additition to this asking and selfemptying, there must be

FAITH,

to receive and to use the power which God has promised to give—that is a faith which clearly discerns the promises, and remembering its source, has the courage to trust and the joy to find it fulfilled. This is not superstition, however it may seem so to the skeptic, nor mysticism, let the formalist say what he will, but an intelligent and consistent acceptance of Scripture promises, as of bank notes for their face value. mises, as of bank notes for their face value. Is this, then, so taught of God, that without presumption its realization may be looked for? Even in Old Testament times his people were kept in mind that "Power belongeth to God," (Ps. lxii. 11), and that in the exercise of his royal prerogative, Ho feedly imported if to His people (Ps. l-min). freely imparted it to His people (Ps. lxviii. 35), especially to such as were prepared to receive it in conscious faintness and weakness. Is not this the meaning of Isa. xl. 29, and xli. 14? At least one of the prophets tells us of his verification of God's truth in this respect. Micah could say, "Truly I am full of pover by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel

In inaugurating the New Testament dispensation, and sending forth his servants to its works, Jesus expressly declares that this function of power-giving was possessed by Him, and that on this fact was to rest the confidence of His servants. "All power is given unto Mo in heaven and in oarth, go ye therefore," dc. He farther makes plain that this declaration applies to his people "always unto he end of the world." "S. many as received Him to them gave He power, even to them that believe in His name." All know how the reality of this was displayed at Pentecost, and the transferation of that day in them. and the manifestation of that day in their essential features have never since ceased. Stophen was "full of faith and power." The union of the two is here significant and The union of the two is here significant and instructive. Paul in deep humility, solemnly repudiates boasting, and calls all men to witness "the exceeding greatness of the power which God has given," and with which God works in and by "them that believe," see II. Tim. i. 7, Eph. i. 19, and iii. 7, and 90. and iii. 7 and 20.

Mark ii. 22 to 24, taken with other pass ages in the Gospels, show that the principle on which Christ acts in this very matter 18, according to your faith be it unto me,

Acts il. sets forth the magnificent achieve ments which have been wrought by feeble men in the exercise of the faith which has courage to act upon the truth, "that God is, and that he is the rewarder of such as diligently seek Him." In view of these the Acostle exhorts those who read to like consecration, denial of self and trust in Jesus. The history of the Church since that day tells us of multitudes who have responded to his appeal ind had granted to them like victories, "who through faith subdued kingdoms, brought right considers, obtained promises, stopped the mouths of

lions, quenched the violence of fire, escaped the edge of the award, out of weakness the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of Aliene," So, who will venture to say that the end of these things is yet? No, "The Lord's arm is not shortened, nor his ear heavy, but our wire" mad chiefly our unfelled preparat his sins," and chiefly our unbelief prevent his doing many mighty works among us I

Perhaps in no respect does unbelief more interfere with our success than in failure to rely as we should upon the great weapon of our warfare,

THE WORD OF THE LIVING COD.

Among the moral forces, a philosopher would find in the career of such a man as Paul, a prominent place would be given to enthusiasm, force of character, oneness of purpose, consistency of life, all of which the world appeciates far more readily than theory and doctrine, and all these doubtless under God had their place. But the most carnest and self-sacrificing enthusiast could not strike home conviction to hard beauty and the control of the contr hearts and turn the course of depraved hearts and turn the course of depraved lives, if he were not armed with the sword of the Spirit, and inspired with His Divine energy. We greatly lack distinct and practical reliance upon the light bringing and life-giving truth of God's Gospel, in order to many constantly realizing that it in order to more constantly realizing that it is, "the power of God unto salvation." It is true it is added "to them that believe," and in presenting the necessity of faith to sinners, earnest and patient prayer to obtain it from God is commonly enjoyed, forgetful of the fact that true prayer involves the possession of the very blessing sought-"faith, without which it is impossible to please God," and that the truth presented is the very means employed of God to pro-duce that faith, and that for the non-belof of that truth God holds the sinner responsible—in it lies the sinner's greatest guilt. Surely prolonged failure in dealing with men after the method referred to, should suggest mistake and incline us candidly to consider the Scripturalness and practical officacy of what might be called the Evangelistic method, viz., trusting much to the declaration that "faith cometh by hearing, and hearing by the word of God," and that for this purpose a peculiar blessing attends the ministry of the Gospol, for is it not added, "how shall they hear without a preacher?" The "acts of the Apostles" are full of confirmation of the truth of these principles. Should we not teach men to receive the Word of God as readily and simply as they would reliable testimony one of another, and that this faith would lead to salvation, because of God's faithfulness to fulfil the promises they trusted, and that in fulfil the promises they trusted, and that in the very moment of their trust. Does not Jo in teach this in the last chapter of his first Epistle? The extraordinary lesson of faith in the efficacy of God's Word, accom-panied by God's Spirit, given to the falter-ing prophet in Ez. xxxvii. was meant for us as well as for him; so too was that of John xi, when the Word of Christ at the tomb of the dead man produced such amazing results. Is it not in reference to these and the other mighty deeds which at His bidding came to pass, that soon after when about to send forth His disciples with their great commission, He most solemnly assured them that if they would but have faith in Him, they should do the same, and even greater works than these, because His departure would be followed by the descent of the Holy Spirit, (John xiv. 12, &c). How deplorable, how appalling the sin which ordinarily prevents thus! Before closing, a few farther

ILLUSTRATIONS

of these traths may be helpful. And first one more from Scripture. (Acts xviii., 25 to 28.) Apollos was "mighty in the Scriptures, "being fervent in Spirit," he "helped them which had believed, and mightily convinced the Jews." Coming to our own day, and taking from among many the example nearest to hand, those who know Mr. Moody's career bear witness to the consecration of his life. The sagacity and energy he has displayed in his work in Chicago and Britain, would in business have insured prosperity and affluence, but all has been laid upon the altar of God. Along with this, the boldness of his faith has been remarked by many. As early as when in the North of England, and just beginning his British campaign amid diffi-cultres and discouragements, his prayers showed a directness and largeness of expectation, at which people then wondered but which they now better understand and proportionately admire. Indeed when leaving America for England, being asked the characteristic reply: "ten thousand souls for Christ." The extent of his knowledge of Scripture, combined with skill in its use, is also very striking. One of the Dublin clergy, where Mr. Moody has so recently been, remarked of him that, "It seem d as though the Bible were to Mr. Moody a great quiver, from which he drew out arrow after arrow, fitted it to the string, and shot right to the heart." He uses God's word with such faith that it will be blessed for conviction and conversion, that he tells us, " for years he has not cast the net without drawing it in to see what has been taken." The same characteristics apply in large measure to the honeured evangelist, Mr. Varley, who has just been among us. An instructive incident was recorded as occurring in the course of the work in Glasgow. A minister from a distance there on a visit, was asked to preach in a church where a gracious work was in the actured where a gracious work was in progress. He heard with much interest of the three who had the previous Sabbath evening been brought to the Saviour, under the ministry of the pastor, and filled with desire to be used in like manner, he ventured to ask God for a like blossing, and when at the close of the service just enquirers presented themselves, whom he was privileged to lead to the feet of Jesus, his joy was my gled with sorrow that he had so limited the Holy One of Israel.

In another place a young minister was suddenly called upon to undertake special services. The call was not altogether un-expected, as sometime before he had declared his will ingues to assist, yet the un-tried character of the work, its peculiar med character or the work, its peculiar difficulties and responsibilities caused him to shrink back in conscious weakness, till reassured by the exceeding great and precious promises of Islah zil., 10 to 20,

especially, "Foar thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness. Fear net, thou worm Jacob, thou shalt thresh the mountains," &c. Relying upon these promises, he and his followworkers went forward and found God's strength made perfect in their weakness, and they were favoured with showers of Would not many more of us blessings. Would not many more of us find it so, it we had less faith in ourselves and more faith in God. May He help us to ask great things, to expect great things, to attempt great things, and to realize great things to the Glory of His name. W. M. R.

Ashburn, Dec, 5, 1874.

Austor und Leople.

Sabbaths Abroad-The Scottish Church,

Our first Sabbath in Scotland was an exceptionally bright and beautiful day, and through the crowded thoroughfares we made our way to the Glasgow Oathedral, a fine all winds the control of the made our way to the crasgow Cathedra, a fine old minster, the only one in Scotland, besides St. Magnus in Kirkwall, still in good preservation. This massive pile of building, which dates from the twelfth century, has been recently renovated and restored, and adorned with stained glass windows. Those restorations have been executed in the highest possible style of art, and while the effect is exceedingly grand, and while the ellect is exceedingly grand, it is yet so simple in its grandeur as to harmonize perfectly with the plain, yet beauful Presbyterian worship. We entered from the west end, and the nave with its massive pillers and their flowered capitals stretched before us in all its solemnizing effect. The worship in the choir, which is effect. The worship in the choir, which is known as the High Church, had already begun, and through these vaulted assles the pegun, and through these valuted assess the notes of sacred melody came to our ears with a softened power that produced a sweetly solemn impression.! The church was crowded with worshippers. There is no organ, but the psalmody is led by a large choir many of whom are blind yours. large choir, many of whom are blind young men and women from a neighbouring asylum, and the congregational singing was very fine.

The officiating minister was the Rev. Dr.

Robert Wallace, minister of old Grey Friars, Edinburgh, and Professor of Church History. Dr. Wallers is a representative man in the Church of Scotland, one of the leaders in the church ourts, and by some accused of holding and maintaining views that are too broad to be consistent with an honest subscription to the Westminister standards. His fine appearance propossessed us in his favour. His tall, commanding figure harmonizes with his fine head and figure harmonizes with his line head and face, which, while they are strikingly individual, are yet of a marked Scottish type. His high and broad brow and large dark lustrous eyes are expressive of the ardour of genius, while you at once recognize in breadth and strangth of the lower part of breadth and strength of the lower part of breach and strength of the lower part of his face a sturdy will, and probably a pug macious temper. Dr. Wallace's first charge was at Newton on Ayr, where he was ordained in 1857; he removed to Edinburgh as minister of Trinity church in 1860, and pagin in 1868 he specially as minister. again in 1868 he succeeded as minister of Old Grey Friar's church in the same city. The theme of his sermon on this occasion was "Temptation not of God," from James 1, 18; "Let no man say when he is tempted, I am tempted of God." He remarked there are two senses in which the word tempted is made use of in Scripture. Sometimes it is employed in the sense simply of attend the meetings, and some most re proving or testing the faith, the constancy. or the integrity of any one, as when it is said that "God did tempt Abraham." Again it is used in the sense of soliciting to sin as when Jesus was "led up into the wilderness to be tempted of the devil" there temptation implied a direct and determined purpose if possible to lead the Savi-our into sin. The word in the text is obviously used in the sense of solicitation to sin. God is not the spring of the solicitation to evil, yet man is ever ready to transfer his own responsibility to God. He may not avow the doctrine of fatalism; he may not in so many words say "I was tempted of God," yet his excuses carry in them an in-sinuation that comes virtually to the same thing. He tries to rid himself of blame, and that in a way that lays it upon God. For example, he lays his sins at the door of divine providence. Events befall man independently of his own choice, and these are sometimes of a nature to present strong temptation to sin. He yields, and when his sin is brought home to him he says. "What could I do? How could I help it." He conforms to some sinful custom, and then says he must do like others. He accuses his unfortunate position, and tries to throw off the responsibity from himself. Or he blames his misdeeds on his unfortunate semper and constitution of mind. These propensities, he argues, are his not by any choice of his own, and when he gives way to them it is his misfortune rather than his crime, and so the responsibility is harged upon God, and he virtually says,

The preacher then stated with great force and clearness the doctrine of man's responsibility for his sins as taught in the word of God, and claimed that this truth is found in the universal consciousness of man. The testimony of conscience is clear and cogent that man is responsible; and however he may seek to combat this sense of responsimay seek to combat this sense of responsi-bility, when he is enticed to o'th, there is an inward testimony that he is answerable for the views and foolings and motives by which he is actuated, and for the actions which flow from these. A clear and the rough convic-tion of this responsibility lies at the found-ation of all practical religion.

The preacher then spoke of the connec-tion of this truth with pantheistic error. He said that many were loud in their condem-

tion of this truth with pantiensite error. He said that many were loud in their condemnation of pantheism who were entirely ignorant of what it teaches. While looking only at the outer side of things, he did not wonder that many philosophical minds were led to deny a personal God. The pantheistic error is founded upon a great idea—that of a mily in cristance a connection between of a unity in existence, a connection between our life and the universal life around the but our conscience demands a personal God. Conscience witnesses to our responsibility, but that sense of responsibility involves the truth of a morame lawster and a graves.

judge, and thus consciouce demands a personal God. There can be no sense of responsibility except to a personal, supreme, infallible God. We are consciously under obligations to a Boing who will call us to account-to God as the moral governor and judge of the universe. The conclusion of this sermon was an earnest appeal to his heavers to resist sin, to cultivate holiness, the true and of religion being to bring men into conformity with the mind and the life of our Lord Jesus Christ.

The preacher had notes before him, but

they did not hamper him in the least, and the current of speech, ricing occasionally into a torrent, flowed on with uninterrupted The sermon, though in some of its aspects of a decidedly metaphysical cast, was listened too with breathless interest by the large congregation. Judging from what the large congregation. Judging from what we heard, there is no ground for accusations for unsoundness in the faith with which he has been charged—he did, indeed speak with something like scorn of those who, without understanding the difficulties that beset the subject, unsympathizingly condemn all who have doubts in regard to the personality of God. but his own testitlie personality of God, but his own testimony to the great verities with which he dealt was clear and distinct.

After the service we went into the chap terhouse at the northwest end of the cath edral, where the bishops formerly held their ecclesiastical courts, and where interested spectators of the administration of the sacrament of baptism. The able and eloquent paster of the church laid the baptismal yows upon the parents in simple words, that were rendered more impressive by the low but distinct and earnest tones of his voice. Fourteen children were haptized thirteen of whom were boys.—Rev. David Inglis, LL.D., D.D.

Messrs. Moody and Sankey in Dublin.

Notwithstanding the pastoral which was

read in all the Roman Catholic chapels from Cardinal Cullen, the numbers who wait upon Mr. Moody's ministry continue to increase. At some of the meetings many are unable to obtain admission The inquiry meetings are divided, so that the males are dealt with separately from the females, and large numbers remain to these meetings. Among the persons present were men of all ages and classes, and in particular might be noticed some of the most successful merchants of Dublin, who came there to give themselves to the Lord. The most blessed fruits are the result of the meetings. The movement is making wonderful progress, not upon the people of Dublin only, but upon the inhabitants of the entire south and west of Ireland. From the entire south and west of Ireland. From the most distant parts of the country parties comes to spenda week in Dublin in attendance on the ovengelistic services. Hundreds also of the suburban inhabitants come to town in the morning for the noon meetings, and remain to the close of the evening service. Perhaps the most remarkable result is the change it has wrought in the more thoughtful Roman Catholics their only conception of a Protortant meeting, before they came to any of the meet ings, was a place where bitter controversy was carried on; but when they heard the truth spoken in love, or the Gospel in Mr. Sankoy's songs, their opposition was at once disarmed, and many, there is reason to bolieve, have been savingly converted.

Those who are taking the lead in the
management do not tell much about the
offects upon Roman Catholics for prudential reasons, but it is sufficiently well known that many Roman Catholics regularly markable conversions have ensued. The children's meeting on Saturday ias. was conducted by Mr. Moody, and was one of the most successful which has yet been held. After singing, the Rov. Dr. Craig offered he made the children repeat after him. Ho then asked them a number of questions about the reason for making the brazen serpent, and for putting it on a pole, the effect of looking at it, and what would happen to those who refused to look. Having secured the attention of his hearers, he gave a short address showing how one would tell another of this great means of healing, and bring him to it if bitten. If all their own—only a glimpse was needed. The address was illustrated with some most the weather was very inclement, the after-noon service in the Exhibition Palace was attended by even larger numbers than on any previous Sabbath, and long before the advertised hour the doors had to be closed. A collection on behalf of the city hospitals was taken up by several gentlemen during the singing, and Mr. Moody announced at the close that the sum collected amounted to £210. A largely attended meeting for men was held in the evening in the Metropolitan Hall. During this week numerous meetings have been held for different classes of the community, and notwithstanding continued severe weather have all been well attended. Arrangements have been made for a convention of ministers from all parts of Ireland to take place on Tuesday, Wodnesday, and Thursday next. Invitations have been sent out to ministers of all denominations, and it is expected that a very large number will be present. Members of the different congregations in the city and neighbourhood have readily offered hospitality to those who may attend. We learn that Mr. Moody is so much satisfied with the progress of the work and the good that is being manifestly wrought, that he has announced his intention of remaining in Dublin until the 25th instant, when it is expected they will go to Manchester. At the invitation of friends in Liverpool, Megsrs. Moody and Bankey have agreed to visit that city some time in January next. The invitation was signed by eighty next. The invitation was signed by orders six-olorgymen and ministers of various de-nominations. As no building in Liverpool in quite suitable for carrying on the work, it has been decided to erect a large wooden as nas neen decided to erect a large wooden structure dapable of accommodating from 5000 to 7000 persons. Meetings for prayer in anticipation of the visit are being commoded in ventual parts of the town and neighbourhood.

The Failure of Universalism,

Perhaps the animating spirit of Universalism and the prime object that Universaliets have in view, have never been more concisely and truly described than by a writer in a recent number of the Christian Leader, himself a Universalist. "Every man," he says, "who has known the man," general character of the denomination must confess that our chief ambition has been to make Universalists, rather than to save souls."

This is a prognant truth, and the wonder is that the Universalists generally do not perceive that it accurately describes the spirit and practice of their denomination. And, further, it is remarkable that Universalists are not sensible of the fact that the practice, so clearly described by the writer we have quoted, is the inevitable result of we have quoten, is the inevitable result of their creed. For if men are not in danger of eternal perdition as the penalty of sin; if there is no future state of punishment—no hell—no place reserved for the wicked and all those who forget God, where the "worm dieth not and the fire is not remarked." They have are no scale in a quenched," then there are no souls in danger of being lost, and of course there can be no ambition to save souls.

When our Universalist friends comprehend man s lost and runed condition, and realize from the revelations contained in God's Word that "vengoance of eternal fire" will assuredly fall upon the heads of impenitent wicked, then, and not till theu, will they agonize to "save souls."

Unfortunately, however, Universalists are not alone in overlooking the great fact that there are souls to be saved. Multitudes of believers in a sounder creed know that on every side they are surrounded by thousands who are ready to sink into per-dition, and yet they fail to put forth a hand to stay them in their downard course, or to rescue them from impending destruction. Mon forget that after working out their own salvation with "fear and trembling" their first duty is to direct perishing sinners to the Way, the Truth, and the Life, and they exhaust their efforts on secondary and infinitely 'ess momentous objects. One would think, in view of the apathy of too many Christians, that there are no souls to be saved or lost, no heaven to be won, and no hell to be escaped .- N. Y. Christian Intelliaencer.

The Uses of Sickness.

Every sickness, great or small, comes from God on its special errand, as truly as John the Baptist was a messenger sent from Him. The merciful Lord sees. sinner or servant of His overwhelined with worldly business and neglectful of his soul's concerns, and so Ho lays him on a sick-bed, where for days and weeks together ho has to give up all thought and mention of trade, and lie face to face with death and the grave, judgment and eternity, without the possibility of looking away from them, in order that he may have, as it were, a rehearsal of the actual scene when it shall come, and know how he shall bear his part in it, and be prepared to bear it well; and then God lets him up with the warning, Go, and sin no more; Go, and be ready for that call which will allow no dolay or release. And sometimes the individual is obliged to have many such rehearsals in the obliged to have many such rehearsals in the course of his life, because he is dull in learning, and needs them to perfect him in his part. We cannot well conceive of any more impressive, effective and merciful teaching; and one who can go forth from a sick-room when he is told, and knows that he held a parrow escape from death, inch as he had a narrow escape from death, just as worldly and God-forgetting as ever, may well fear that he will meet the doom of him conducted by Mr. Moody, and was one of the most successful which has yet been held. After singing, the Rev. Dr. Craig offered prayer. After singing again, Mr. Moody gave out his text, John in 16 and 16, which has made the children representation. He thinks it heat to keep in the report day thinks it best to keep in, then the report day by day is not so well—worse to day—he has called in the doctor—then he is flightly, or delirious, or insensible—and so on to just alive; and lastly to the turning-point for recovery or for the end of the struggle." For the most part, the mind is left clear at the outset, so that the man begins to think that this may be his last sickness, for so "it has come upon others, and The address was illustrated with some most thrilling accedetes, and applied with great power. The collection for the Dubin hospitals, which was made at this meeting amounted to accept the same of the collection for the Dubin hospitals, which was made at this meeting amounted to accept the same of the collection for the Dubin hospitals, which was made at this meeting amounted to accept the same of the collection for the Dubin hospitals, which was made at this meeting a collection for the Dubin hospitals. power. The collection for the Dubin hospitals, which was made at this meeting, amounted to £61. On Sabbath last though the weather was very inclement, the afternoon agrees with the Evilibrian Peles was true chall feel that it is a manufally and we shall feel that it is a wonderfully and mercifully devised means for the welfare and salvation of the precious soul. Thousands have been raised from it to nowness of life, and blessed God for its visitation, as no doubt the Nobleman's family did, and thousands have found that a loving God has made all their bed in their sickness. The field of the world must be cleared from time to time of its staiks and culms to make room for a new harvest of souls, and God's own way of doing the work, though at the best a sad one, is wise and merciful.—W. H. Lewis, D.D. in the Uhurchman.

A VERY OLD HYMN.

The worship of the early Christians consisted largely in singing the praises of the Redeemer. In the works of Clement of Alexandria is given the most ancient hymn of the priuntive Church. Clement wrote in the year 159, and the hymn itself is said to be of nuch earlier origin. The first and last verses rendered into English may serve to show the strains in which the happy disciples were wont to-address their loving Saviour:-

Shepherd of tender jouth! Guiding in love and truth, Through devious ways; Christ, our triumphant King, We come Thy name to sing, And here our children bring To shout Thy praise.

So now and sill we die Sound we Thy praises high, And joyfully sing : Infants and the glad thr Who to Thy Church belo Units and swell the song the Church over Educa-