

well as their hearts, and poured out their gold and frankincense and myrrh at the feet of the new-born Saviour. The first five apostles were called, and obeyed the call, between three in the afternoon and nine o'clock the next morning. This was surely sudden, and sudden, too, in the case of the very men to whom the work of completing the canon of Revelation, of transmitting the gospel to others, and of organizing the New Testament Church, was to be entrusted. Read their history and see if it be not so. How speedily the heart of the woman of Samaria was changed; and see how her words, sent home by the Holy Ghost, moved the whole village to which she belonged, "and many of the Samaritans of that city believed on him, for the saying of the woman, who testified, He told me all that ever I did." And you recollect the case of Lydia, and of the woman in the house of Simon, and the case of Zacheus, who while coming down from the tree at the bidding of the Lord was saved. And who can forget the three thousand added to the Church at Jerusalem in one day, and further on in the narrative of the doings of the apostles and the history of the Lord's work we read of five thousand *men*, and then of "multitudes both of men and women" being daily added to the Lord. Need I remind you of Paul on his way to Damascus to persecute Christians, arrested by the Spirit of God in a moment, converted, and commissioned to preach the gospel. And is it any stretch of fancy to say that after his own experience of the power of grace he would always preach a gospel of instant and immediate efficacy? As matter of fact we find him doing so in the prison of Philippi, and there enrolling a converted pagan as the first member of a large and flourishing Church—a man converted, baptised, and enrolled in full communion between ten o'clock at night and five the next morning. Need I furnish further scripture evidence? Is not this enough? The word nowhere presents an imperfect salvation. All scripture seems to me to add force to these words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved,"—saved *now*, without a moment's delay. "Behold, *now* is the accepted time; *now* is the day of salvation."

I have thus spoken briefly to the two points raised at the outset; and in view of the mass of scripture evidence now referred to you will not be surprised at what I am about to tell you of the Christian experience of one of the youngest members of this Church, John Alexander Campbell, whom the Lord has been pleased very suddenly to take to himself.

The story of his life is brief, but beautiful and instructive; it is a story of grace speedily ripening into glory. He grew up under the fostering care of parental love. He was taught at home the elements of the Christian faith, carefully and perseveringly instructed in the word of God and the Westminster catechisms; and these lessons were rendered influential and sacred to his mind by prayer and by witnessing a devout and consistent example on the part of his instructors. In these circumstances it is not surprising that he was strongly and lovingly attached to home and to all that pertained to it, and felt no disposition to seek enjoyments and companionships beyond it. His attachment showed itself in many ways which we need not mention, and which will make his memory fragrant to all the members of the family till they join him "over there." While more than a thousand miles from here seeking health he tenderly remembered those from whom he was parted; and while uniformly cheerful and hopeful his lips once gave expression to one of the deep feelings of his heart in those simple words—"I must spend my twenty-first birthday away from home." It was quite true in one sense, and yet not true in another; for just two days before his twenty-first birthday the Great Father of all took him to himself. In the Sabbath school, from the infant class up to the Bible class, and till he joined the ranks of the teachers, he was characterized by regular attendance, conscientious diligence in the preparation of lessons, and a kind and gentle disposition towards teachers and classmates,—always in his place at the proper time, with Bible and Catechism in hand, with prescribed lessons committed to memory, and ready to listen with confiding interest to the instructions of his teacher. This is the testimony borne by his three teachers; and the habits thus formed at home and in the school were not laid aside, but greatly strengthened and matured as he was passing out of boyhood into manhood. In evidence of this it is enough to say that

his Bible and his Catechism were his constant companions to the end, and both, but especially his Bible, so marked as to indicate how his soul fed upon the pure milk of the word. Naturally meditative and calm, not caring for noisy and showy attractions, he occupied his spare hours in reading and storing his mind with useful knowledge. He made it his business to study and to seek to understand the doctrine and the government of his Church, and knew well why he became a member of the Presbyterian Church rather than any other. His membership in the Church was not mechanical, not a matter of course, or a mere matter of examination as to his knowledge—it was the result of deep soul-felt experience through grace. I know that this is a most sacred thing to touch; but for the edification of the Church of God, for the encouragement and guidance of parents and of the young, facts in this connection should be frankly stated. My belief is that in his case, as in the case of very many, God's Spirit was present from early childhood giving effect to the lessons of home and of the Sabbath school, and he was for years walking in the way of truth without spiritual life rising to such a pitch as to enable him to declare himself openly and publicly on the Lord's side. At length the Lord put it into the heart of the teacher of the Bible class which he attended to deal personally with each member of the class. He conversed with him once about his soul, and asked him to his house for a second conversation on the 29th Feb. 1876, and as the teacher opened to him this text he saw that he was saved, and on returning home and being asked what detained him, he frankly answered, "I have found my Saviour" glad news to all in that house. Having found his Saviour, having trusted him with his heart, he speedily confessed him before men, and became a member of this church, for which, during his brief career, he cherished a deep reverence and affection. His limited experience in the world I need not touch upon. Suffice it to say that those who knew him in this connection have testified to his faithfulness and integrity in business. A year ago he was strong in health and full of hope and promise—promise to his family and to the Church. Suddenly he contracted disease which made rapid progress; although the day before he passed away there were no alarming symptoms, but the contrary. The last night he retired peacefully to rest, and in a short time his hour had come, and he was only able to rise in his bed for a moment and to say, "Come, Lord Jesus, come quickly," and he passed away to his Father's house.

From this brief chapter in the history of this church let me point a few lessons.

First of all, *a lesson of gratitude and praise to God for what his grace has accomplished.*—It is only to magnify his sovereign grace, to show his covenant kindness and faithfulness, that we ventured to speak as we have done. Not unto us, not unto us, but to him be all the praise and glory.

*A lesson to parents.*—Seek by the grace of God to make your homes so pure, so attractive, so divinely lovely, that your children will not require to go beyond them for social happiness and enjoyment. Let the highest and most enrapturing society they can seek be found among brothers and sisters, and parents and children. Seek to make your lessons from God's word so plain, so earnest, so real, so effective, that your children may have strength of purpose and discernment enough to resist the sinful allurements offered them by the world. Attach them strongly to the Church of God. Your children are sure to get most good, and are most likely to be saved in the Church in which you have been saved, and nurtured to your present condition.

*A lesson to children.*—See that you are honoring your parents by following them in the Lord, by cleaving to what they teach you in his fear. See that you are so beautifying and adorning your homes by lovely lives that when you pass away your memories may live and be cherished as sacred treasure, and others may speak with truthfulness of you in terms of commendation and esteem, as we have done of your departed companion.

*A lesson to Sabbath School Teachers.*—Rejoice in your high vocation, and try to get near each soul in your class, and to send them home to their parents saying each one for himself and for herself, "I have found my Saviour." O, the inexpressible joy of such an issue to your prayers and your efforts!

*A losing word to all.* Life is short. Life is uncertain. Life with you and me is near its close.

With this young man's brief record before you what else can I say? This is the text through which he found his Saviour. Do you not seem to hear his voice as if from the eternal world saying to you, "it is true, it is true, trust your soul upon it." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Amen.

#### NOTHING TO GIVE.

"So said a member of the — church to one of the appointed collectors for foreign missions, and yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of His gospel.

"*Nothing to give!*" And yet he talked of the preciousness of the gospel to his own soul, and of the hopes he entertained of his salvation through its blood-purchased provisions."

In looking over one of the back numbers of "The Presbyterian Record," my eye happened to fall on the above paragraph, which seemed to me to be exceedingly ill timed. What the object of inserting such a paragraph can have been, is exceedingly hard to divine, particularly as it is placed in the above form without any explanation. The only conclusion which I can come to is, that those who have nothing to give to foreign missions, have no right to profess to be disciples of Jesus Christ, or to talk of the preciousness of the gospel to their souls, or to entertain hopes of salvation through the blood purchased provisions of that gospel. As a Presbyterian I do not think it proper that such a sentiment should be allowed to appear in the columns of what is called a publication "by the authority of the General Assembly of the Presbyterian Church in Canada," without being objected to. It is a long time since the poor were recognized as amongst the dearest of our Lord's friends. I have no doubt that at this present day there are many Christians, and no doubt some of them Presbyterians, who are so poor that they are unable to give to missions, and possibly whose only comfort in life is the hope of a glorious immortality. If it is a fact that the Presbyterian Church in Canada only gives the privileges mentioned in the paragraph to the rich, it is time it were known; and if it is not, then it is time that its organ were instructed so as to be a true exponent of its views.

Because I do not like this way of teaching people to contribute to missions, I take this liberty of calling attention to it.

I have heard that Roman Catholics coerce their people into contributing for church purposes, but I never heard it whispered that they blazoned abroad in the public print that those who "had nothing to give," and frankly admitted the fact, were liable to public censure.

I hope that this communication may bring about a means of accomplishing good in some other way than the one alluded to. A PRESBYTERIAN.

#### BEGINNING OF THE PAPAL POWER.

One thing that greatly helped the development of the papacy was the unfrequent residence of the emperors at Rome after the conversion of the empire and the building of Constantinople. At one time it is said that during a hundred years the capitol had only once been honored with his presence. The result of this was a freedom and independence on the part of the Roman bishop, the one patriarch of the West, which he was always ready to assert and make the most of. It was perhaps helpful to the Bishop of Rome, too, in this matter, that the great old Roman families retained long the religion of their fathers; and being, as it were, out of caste, in an empire now Christian, they could act but little as a check on his ambitions, so that he had the field very much to himself. Very different was the state of matters at Constantinople. It was seldom without an imperial presence. The cathedral there was overshadowed by the palace. And if we have the extreme of haughty independence on the banks of the Tiber, we have the opposite extreme of miserable subserviency on the shores of the Bosphorus. The example of Constantine was improved on by his successors, till it became a gross and demoralizing tyranny, in which the patriarch, notwithstanding his lofty claims and titles, became little better than the tool of the court and the Church, through him a sort of *corpus vile* for court caprice to operate on.—*Rev. James Walker.*

DIFFICULTY excites the mind to the dignity which sustains and finally conquers misfortune and the ordeal refines while it chastens.