

OUR CONTRIBUTORS.

PRESBYTERIAN PULPIT.

THE REV. ROBERT WALLACE.

West Church, Toronto, was organized in 1861, and on 12th September, 1865, Rev. James Baikie was ordained as the first pastor. Mr. Baikie was highly esteemed as a devoted and successful pastor. But he only laboured a few months till he was laid aside by consumption, and died before he was a year settled in the charge. The present pastor, Rev. Robert Wallace, was inducted on the 6th November, 1867. Mr. Wallace is of Scotch-Irish origin, born at Castleblaney, county of Monaghan, Ulster. His father, long a leading elder, superintendent of Sabbath school, and conductor of a prayer-meeting, emigrated to Toronto while Mr. Wallace was a little boy in the spring of 1829. In February, 1838, he commenced his studies for the ministry under the care of Dr. John Rae, head-master of the Grammar School, Hamilton, appointed by the Synod to take charge of students for the ministry, his assistant being the long famous teacher, Dr. Tassie, late of Galt, now of Toronto. Mr. Wallace was the second of the Canadians that studied wholly in Canada placed under the care of Dr. Rae, Rev. Angus McColl, of Chatham, being the first. After four years' close study, Mr. Wallace with six others went to Kingston, and formed the first theological class of Queen's College in February, 1842. In April, 1844, six of the seven resolved to cast in their lot with the Free Church of Scotland, and requested Dr. Burns to send them a professor from the Old Land. In answer to this request, the Rev. Andrew King, of Glasgow, was appointed the first principal of Knox College, Toronto, assisted by Rev. Henry Esson and Rev. Wm. Rintoul. Mr. Wallace graduated from Knox College in April, 1845, and in accordance with the request of Mr. Rintoul, devoted more than a year to missionary labours, doing much heavy pioneering work, travelling over 4,000 miles on foot or on horseback through new roads, and preaching nearly 400 times, visiting some hundreds of Presbyterian families, gathering them together and ministering to them in school houses, barns and private houses, as well as in churches; in some cases being the first Presbyterian minister to preach to them. He was ordained in Keene, Otanabee, 15th July, 1846, but was under fever and ague nearly all the time while there, largely the result of his previous labours. After recruiting for a time he was inducted as first pastor of Knox Church, Ingersoll, in January 1849. The congregation grew and greatly prospered under his ministry, the church having to be enlarged in a few years.

Owing to throat-disease, Mr. Wallace resigned his charge at Ingersoll, January, 1860, and acted for a time as agent of the French Canadian Missionary Society. Then in July, 1862, he was inducted as pastor of the united churches of Thorold and Drummondville, where he laboured acceptably and successfully till called to his present charge. As lately described in THE PRESBYTERIAN by Dr. Reid, the Sabbath school was formed and superintended by the late Hon. John McMurrich for twenty-one years, and by his son, the ex-mayor, for three years. For many years it has been large and flourishing. The handsome and commodious new edifice erected by the congregation of West Church on Dennison Ave., was opened on 18th April, 1880. It accommodates 1,000, and is all very comfortably cushioned and carpeted in the latest style, at a cost of about \$23,000—very much less than several other churches of similar style.

Lately the pastor of this church preached on Gal. iii. 13. "Christ hath redeemed us from the curse of the law," etc. We give a synopsis of the sermon:

In the beginning God created man in his own image to show forth the praise and glory of his Creator and to enjoy fellowship with Him. Although man's will was wholly inclined to that which was right in the sight of God, yet, as a responsible being he possessed the liberty of choosing and acting without constraint, and therefore had it in his power to continue in that state of holiness and happiness, or to depart from it. As a creature, man was necessarily liable to fall, since immutability is an attribute of the Divine nature. Man thus constituted was placed in a state of trial, and God made a covenant with him, the terms of which were life to him and all his descendants, and death was the penalty threatened in case of his disobedience (Hosea vi. 7). There was but one injunction laid upon him as the test of obedience. Man, alas, hearkened to the tempter, the father of lies, disobeyed God, and thus brought himself and all his posterity under the penalty of a curse of a broken law. (Rom. v. 12, 18, 19; iii. 23; vi. 23.)

Had Adam kept the divine law, his posterity would have

enjoyed with him the promised blessing. In that case, there would have been no complaint of injustice because of being represented by another without their consent; but now since our representative transgressed, meritorious, ignorant of their own nature, often complain that they have become liable to the penalty of the broken law. Let us now contemplate, first, the condition of fallen man. The divine record informs us that Adam in his own image became Seth, from whom all after the flood are descended. Adam had lost the image of God, his understanding was darkened, his will was opposed to the divine will, his affections were alienated from God, and his moral nature defiled; and such was the image which he transmitted to his posterity. When man ceased to render perfect obedience to the divine law, he subjected himself to its curse or condemning sentence, whereby he was bound over to death, temporal, spiritual, and eternal. (Gal. iii. 10; James ii. 10.) Adam, after the fall, ceased to be our representative; yet he and all his posterity were still under obligations to keep the law of God. They were formed by his hand and dependent on His bounty for life and all its blessings. They were still the subjects of His kingdom, though rebels against His authority. As the creatures of God they were under the same moral obligations to keep the law, though they had not the same moral ability, the same desire to keep it, as Adam had before the fall. Whence did this arise? Had they not the same faculties of mind and body? They could still raise the voice of praise and prayer and meditate on the works of their creator. Man in a state of innocence, loved God with all his heart. But now love was changed into fear and hatred, and he no longer chose to do God's will. (Prov. i. 29, 30.) God declares of man, both before and since the flood, that the imagination of his heart is evil continually. (Gen. vi. 5; viii. 2.) Man thus voluntarily resigned his ability to keep God's law, and surrendered himself a willing slave to Satan and sin. (1 John v. 19, Eph. ii. 3.) The picture drawn of man's condition in the first chapter of Romans, shows that man's inability proceeds mainly from enmity against God. But does the hatred which a rebel cherishes against a good and benevolent king, free him from his allegiance, or render his punishment unjust? What would be thought of such a person were he to defend his crimes, and exclaim against his condemnation on the ground of such hatred? Would it not greatly aggravate his guilt, while every one would declare that he justly deserved to die? Yet this is the part that man acts towards his Creator, whose rights to his reverence, love, and obedience remain ever the same.

Like a wicked servant, who, from dislike to his master, claims himself that he may not be able to obey his commands, so man has voluntarily resigned his ability to keep God's law, rebelled against his sovereign, and declared that he would no longer have God to reign over him. (Rom. viii. 7.) The same truth is implied in those passages which speak of man's recovery from his fallen state. (Ps. cx. 3, Ezek. xxxvi. 26.) If a parent loses his estate by his misconduct, his children suffer, and society considers this inevitable, so we, by the sin of our first parents, have lost the Divine image and favour. And does not the history of the world plainly declare that man is under the condemnation of heaven? Think of all the evils which man has endured since our first father put forth his hand and took the forbidden fruit. What misery meets the eye on every page of human history. Witness the crimes that brought the deluge, the destruction of Sodom, the carnage and fury of war, and all the horrid suffering inflicted on man by his fellow man. Why all this? The holiness and truth of God require that sin should be punished. (Ps. vii. 11; Rom. i. 18.) The penalty or curse under which we are included death, temporal, spiritual, and eternal. (Gen. ii. 17; Ezek. xviii. 4; Rom. vi. 23; Rev. xxi. 8.)

Second, the method by which man's redemption has been procured. By Christ being made a curse for us. The term "redeemed" relates to the liberation of a captive by the payment of a ransom, that ransom, in our case, the precious blood of Christ. (Matt. xx. 28; Eph. i. 7.) Our redemption is thus procured by the blood of Christ, for the law had determined that without the shedding of blood there can be no remission of sins. Christ assumed our guilt, and the curse was transferred to Him as our Substitute, our Kinsman Redeemer. He became a sin-offering, or the sin-bearer for us, that we might be made the righteousness of God in Him. He gave His life a ransom for our souls, and thus redeemed us from the curse of the law. This truth is everywhere taught throughout the inspired Word. (Gen. iii. 15; Rom. v. 6-8; Gal. iv. 4, v. 2; Cor. v. 21.) For this end He kept that law which we had broken, maintained its integrity, and manifested its extent and purity and inflexible justice by His instructions, labours, suffering, and death. He removed from us the penalty by enduring it when He offered Himself on the cross, thus He delivered us from the curse of the law, and from the bondage of sin by giving His life for ours. (1 Pet. ii. 24; iii. 18, 19.) He assumed our guilt and, therefore, "He pleased the Lord to bruise Him." He was considered accursed or condemned of God (Deut. xxi. 23) and, therefore, as our Substitute, died the death of a malefactor, the accursed death of the cross. But the curse included more than the death of the body. The sufferings of His soul were far greater than those of His body. Hence He says, "My soul is exceeding sorrowful." Hence His agony in the garden and on the cross. Hence His bitter cry, "My God, my God, why hast Thou forsaken Me?" Christ thus intercepted the curse which would have fallen upon us and ruined us forever. He did not endure eternal suffering, for, being God as well as man, His temporary suffering, or obedience unto death, constituted an infinite satisfaction to Divine justice, and the full display of the evil of sin and the holiness of God which can be conceived. (Acts xii. 28.) In this substitution of Christ, the infinite love of God was manifested. (John iii. 16; Rom. v. 8; viii. 32.) We have many types of this substitution under the Jewish dispensation. As the sins of Israel were laid on the head of the scape goat, so the Lord "hath laid on Him the iniquity of us all."

Third, the persons redeemed, and the way by which they are made partakers of redemption. Jews and

Gentiles, or men of all nations referred to as is clear from the context. The Scriptures clearly teach that Christ's redemption is connected with faith, regeneration, sanctification, and obedience. (Mark xvi. 16; Matt. xviii. 3; John iii. 3; xiv. 21; Gal. vii. 21.) In the context, Paul shows that all believers are heirs to the promise made to Abraham (verse 8), and that they are blessed or justified as Abraham was by faith in Christ, (verses 9, 10,) and that the just shall live by faith, (verse 11.) It is then of those who are justified by faith in Christ's atonement of whom Paul here speaks. It is only by faith that we can appear before God as just or freed from guilt and condemnation. (John iii. 6; Rom. ii. 9, 10.) This justifying faith is known by its fruits. It works by faith, purifies the heart. Now, not all men have this faith. (Thess. iii. 2; Heb. xi. 6.) A mere assent to the truth does not constitute such a living faith which embraces the offers of mercy made in Christ. The "us" relates only to those who are trusting in or relying on the merits of Christ for salvation. (Eph. i. 4; Rom. viii. 29-30.)

(2) How then are they made partakers of this redemption? Paul replies: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13; Eph. i. 10.) The love of God is shed abroad in their hearts by the Holy Ghost. They are drawn to God by the cords of love. They are led to see that they are lost and guilty sinners, and that Jesus as a Divine Saviour has been appointed to redeem them from going to the pit. In this they see the love of God to sinners; confidence and love are begotten in their hearts, and they lift up their hearts to Jesus on the cross and hear Him saying: "Look unto Me and be saved;" "Come to Me and I will give you rest" for the soul. They accept salvation as the free gift of God through Christ; They commit their souls to his keeping, and enter into an everlasting covenant with Him. (Jer. xxxi. 31; Heb. viii. 6-8.) Thus are they delivered from the curse of the law by faith in Christ, and God is well pleased with them for his righteousness' sake.

The pastor of West Toronto Presbyterian Church is an earnest and active worker, as well as a faithful and evangelical preacher. He is diligent and conscientious in his pulpit preparation. The sick, the distressed and the stranger, find in him a sympathetic visitor and a kindly counsellor. In all works of Christian beneficence, he takes an active and intelligent interest. He has devoted much labour to the advocacy of the cause of missions. He has sought to stay the plague of intemperance, and war against the dangers and encroachments of popery, both by voice and pen. Though skilled in controversy, Mr. Wallace is no acrid polemic. He is gentle and winning in demeanour, and, while faithful to his principles, he possesses the ornament of a meek and quiet spirit.

QUEBEC WOMAN'S CHRISTIAN TEMPERANCE UNION.

The following address to the women of the Province of Quebec by the President of the Quebec Woman's Christian Temperance Union has been forwarded for publication:

DEAR FRIENDS,—The Executive Committee of the Provincial Women's Christian Temperance Union is extremely desirous that auxiliary unions should be formed all over this Province. There are at present only nineteen in existence, and as there are many places which ought to be represented, where there may be earnest women only waiting to be shown how to go to work. I have been requested to publish a letter giving some information on the subject. Perhaps I cannot begin better than by giving two or three of the objects of the Provincial Union.

1st. "To untiedly array the Christian women of the Province of Quebec against the manufacture, sale, and use of intoxicating liquor as a beverage. 2nd. "To educate and influence society in favour of sobriety and virtue." 3rd, "To impress upon the youth of our Province the awful responsibility resting upon those either supporting or engaged in the liquor traffic, and the folly as well as guilt of partaking of intoxicants of any kind or in any form." This is the work in which all Christian women are earnestly invited to co-operate. Just here we may say that the Women's Christian Temperance Union does not ignore the work done by other organizations, in proof of which I may quote again from the "Objects of the Provincial Union." "To heartily co-operate with other temperance societies in combating the evils of intemperance and to unite with any other society or Association which is endeavouring justly, appropriately, and guided by Christian principles, to procure more advanced and stringent legislation on this subject." While thankfully acknowledging the good resulting from the efforts of other societies, we still believe, that as women have been the chief sufferers from the curse of intemperance, so they have a work to do which cannot be adequately performed by others. This work is partially laid down in the three first quotations already made. "In union is strength" and the Christian