

we must not remain such, we must become strong in the grace that is in Christ Jesus.

Finally, it implies a desire to be like God in holiness of character. One reason why so many walk contrary to God is because the way of walking with God is a way of holiness. That is the name by which it shall be called. "It shall be called the way of holiness: the unclean shall not pass over it, but the redeemed shall walk there." "Noah was a just man, and perfect in his generations, and Noah walked with God."

FUTURE PUNISHMENT.

BY HENRY WARD BEECHER.

In a sermon on this subject, Mr. Beecher, after stating that he preached almost without limitation on the love side, added, "But I am not to be understood on that account as not believing what Christ Himself deliberately says in respect to the peril of sin, or in regard to punishment in the life to come. When I doubt the doctrine, therefore, it will be because I doubt the divinity of Christ. As long as I hold to the divinity of Christ, I cannot but hold the truth which He taught me to believe and to teach others that sin will be visited in the other life with terrible penalties such as no man's imagination can pierce. It is a fearful thing to fall into the hands of the living God."

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"Contrast these various theories with the sublime simplicity of Christ's teaching; for I now state what I understand to be the Scripture doctrine and representation. The whole doctrine substantially rests upon Christ's sole teaching. The loving, the gentle, the sympathetic, the sacrificial Saviour, who loved sinful men so that He came to die for them, He, calmly, deliberately, over and over again, did teach His disciples in such a way that they at that time and, since then, the great body of the Church have believed that He meant us to understand that there is a future state of punishment, and that it is so great and dreadful a thing that all men should with terrible earnestness flee from it. He raised His hand to the sky to draw aside the curtain, and there right before His hearers rose the dark grandeur of future retribution. His advent, His teaching, His life, His sacrifice and His death—He connected all of them with the peril that betided men; and the whole example of Christ was a silent testimony to the reality of that fear, which brooded like dark thunder clouds over the whole wide horizon of the future. This was the undertone which ran through the whole of Christ's teaching, both public and private. There is the plain, simple testimony of Jesus Christ. I cannot get around that, nor get over it. There it is, I have nothing to say. I do believe in the Lord Jesus Christ; and I do not believe He would deceive me, or deceive you. I simply say, 'Jesus says so;' that is all. I cannot give up this testimony. Variations in philosophy may be admissible; but we must have the substance of Christ's teaching; which is, that it is damnable to sin, that it is dangerous to die in sin, and that the future is full of peril to wicked men. Men and brethren, we are standing on the verge of the unseen world. All the thunderous din of this life ought not to fill our ears so but that we can hear the Spirit and the Bride, that say through this golden air to-day: 'Come! Come!' And that lonely and solemn sound, like that of the surf beating on the shore from the broad Atlantic, that all day and all night sounds on, and never is still; that sound comes from the other world, and says to us 'Beware, beware of that punishment of sin which overhangs the other and the under life forever and forever!'"

REV. WILLIAM MITCHELL.

BY REV. W. W. SMITH, BAYTON, QUE.

Many of the readers of the CANADIAN INDEPENDENT have sung with feeling and delight the beautiful Scotch hymn, "The Palace o' the King," found as No. 235 in the "Enlarged Songs and Solos," of Mr. Sankey; and those who feared to attempt the crookedness of the Scotch pronunciation, could not fail to be charmed with the sweetness of the music. The Rev. William Mitchell, the author of this (his best-known

hymn), and many other songs of Zion, was the son of a city missionary in Edinburgh; and was himself for some time similarly employed in Edinburgh and elsewhere.

A very few years ago he was ordained, the pastor of the Congregational church, at Codford, near Bath, England. He had this year been invited to Odiham, Hampshire, had removed there, had entered into the marriage relation, and was to have been installed on the 3rd March; when, a few days before that date, he was called hence. We shall never know in this world how much Christian literature has lost by the early death of William Mitchell. But though his sun has gone down while it is yet day, it is not night for him! In his own words:—

"Nae nicht shall be in Heaven, and nae desolatin' sea,
And nae tyrant hoofs shall trample i' the city o' the free;
'There's an everlastin' daylight, and a never-fadin' spring,
Where the Lamb is a' the glory i' the palace o' the King!"

HOW TO SECURE A REVIVAL.

There are thousands of earnest ministers and godly members of the Church, who are casting about them, to learn, if they can, how to secure a revival of religion. A revival, in the true and proper sense, is mainly the work of God. Hence we are taught to pray, "O Lord, revive thy work," and to say reverently and believingly, "It is high time for the Lord to work." Nevertheless, there is a human side of this question, and this we are deeply concerned to understand. There may be much of inexplicable mystery connected with the divine element of a revival, and this we may in no sense be able to comprehend. God's ways are far above our capacity to understand and in regard to what He does, and His manner of doing it, we must obediently and believingly defer to His infinite wisdom and power. But as to man's relations and duty in regard to the subject, we may each and all of us be abundantly instructed. Perhaps in no matter connected with religious life do Christians more frequently err, than in determining the thing necessary to be done to secure a revival. Many at once determine it is best to send for some noted and successful evangelist, whose fame and ability will attract a crowd. Moreover, he may be able to say and do some things, in the way of removing obstacles, which it would be embarrassing for the pastor to interfere with. Then by his presence and labours, a goodly number of the lukewarm members of the church may be induced to take advanced ground, and enter into the work. Others will propose to invite a "Praying Band," who by their unusual and somewhat eccentric methods, may awaken public attention, and multitudes may thus have their minds directed to the subject of religion.

We do not wish to express any dissent from the practice of employing either of the agencies named. Properly used, they are valuable auxiliaries, which the pastor and the church may call to their aid, when they conjointly agree to do so. But when they are so employed as to set aside the pastor, or supersede the church, for any permanent good, they are a most pernicious failure. In such a case, they do more harm than good, and their influence is evil and almost only evil. To secure a revival, we would recommend that our personal relations thereto be first candidly examined. Each person should propound to himself the inquiry, Am I now fully ready for the work? If there be the least doubt at this point, settle that without delay. Be clear and well assured in regard to this question. Then give yourself to earnest invocation and patient waiting before the Lord. Whatever opportunity to speak or do anything for Jesus may be at command, improve it. Do not wait for a chance to do some great thing, but attend to whatever can first be done. Speak to the first person you meet, in regard to his soul's salvation. Whatever service you are called upon to perform, whether it be to preach or to hear, to sing or to pray, to work or to give, do it cheerfully, earnestly and trustingly. Whoever does this, whether preacher or layman, will at once solve the question, What shall be done to secure a revival? The revival needed, will indeed have commenced in the heart of each individual, and the whole body of

believers will be anointed with unction and power. Would to God we could persuade all our friends to try our plan! Let the revival, reader, begin in your own heart.—*Christian Standard.*

MINISTERIAL INFLUENCE.

We are not to consider ministers merely as preachers: they are that, and in large parishes they are only that, by reason of the peculiar conditions which exist there; but in the great majority of cases, in cities, in towns and in villages all through the land, ministers are not half so influential in the pulpit as they are by their personal supervision of all the enginery of morality and of society outside of it. They are the men who lead the movements in temperance. They are the men who promote schools, who visit them, and who incite the minds of parents to look after their children. They are the men who give wise counsel. They are the men, in short, who are doing what no newspapers and no political influences can do. They are the men that gather and group the few together who represent the higher thoughts, the truer ambitions and the purer ways of life. If to their other virtues they add eloquence of discussion and skill of ministration in the pulpit, so much the better; but if every one of them was dumb in the pulpit, the influence of the parochial functions performed by the ministry through this country is immeasurable.

We are accustomed to think that he is the useful minister whose name is in the newspapers, whose sermons are printed and sent out through the community, and who is much in the thoughts and on the lips of men; but there are hundreds of useful men who are little known and low down. There are hundreds of men who are working unseen, unpraised, almost unsympathised with, in the lower walks of life. There are hundreds and thousands of men in the town, in the hamlet, in the wilderness, among new populations, everywhere, going forth in the essential spirit of the gospel, not counting their lives dear to them, to hold up the standard of the cross, under which march all morals and equities and refinements of life, having faith in the declaration that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Take away the ministry and the churches of this country, and you take away the daylight, and bring in, if not darkness, at least twilight.—*Christian Union.*

DANGERS THAT THREATEN YOUNG MEN.

Dr. John Hall delivered, some time ago, a lecture on "The Perils of the Times." Among other things he treats of dangers that threaten young men as young men. He mentions four. First, the danger of Shal- lowness, which arises from the hurry and bustle and state of intense activity in which we live. Individual capacities are not trained to their highest perfection. The advice is given to young men that it would be well for them to be masters of some one thing. The second danger arises from a mistaken conception of what Success really is. Money has come to be considered the ideal of success. And allied to this mistake is a false notion of gentility. It is said to be the fact that throughout New England it is extremely difficult to persuade young men to become mechanics, farmers, or labourers. The young men are filled with the idea that they must go to the large cities. This is an unhealthy condition of things. All honest work is honourable if done in a right spirit. Another peril is caused by a certain unsettledness in life. It is extremely easy in this country to pass from one line of life to another. The very thought in the minds of young men that they can easily pass to another line of work, if they become dissatisfied with their present employment, disinclines them to direct their whole energies upon the work in hand. Dr. Hall's advice is: Choose slowly, deliberately, with the best advice, and perhaps later than young men are ordinarily accustomed to do, and then, when the occupation has been decided upon, stick to it. Another danger comes from the enervating influences that surround young men. Dr. Hall said he had not a word to say against true pleasures; but he spoke of those pleasures that