

courts to which both parties apply are in kind the same, differing only in the extent and sphere of their power.

The ship, kind and courteous reader, is on the rocks; it is fast going to pieces, and its precious freight is drifting, one after another, into the angry sea. Standing on the shore, witnesses of this painful sight, we are not in the mood of entering into controversy as to the name of the life-boat that is waiting for its complement of men. Her construction may not have been after the latest discoveries, but, if she is sea-worthy, let us leap into her and pull for the wreck. We are anxious that the rising generation should know something of the Bible; and we are willing to bid God-speed to any honest endeavour which seeks, without running counter to reason and revelation to secure this.

---

## Living Preachers.

---

### LIGHT STRUGGLING WITH DARKNESS.\*

A SERMON PREACHED IN THE PRESBYTERIAN CHURCH, CHATSWORTH, ON THE  
4TH NOVEMBER, 1877, BEING THE SABBATH AFTER THE  
RIOT, BY THE REV. JAMES CAMERON.

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—ISAIAH xxi. 11, 12.

 HE pulpits of Chatsworth are to-day forced into a difficult position. We must keep nothing back, and yet we must say nothing rashly. We must fling to the winds all fear or favour of man, and yet we must weigh calmly every word we utter.

To-day I had expected to preach from a text very different from the

---

\* It is one thing to *enact* a law; it is another thing to *enforce* it. In the County of Grey the difference between these two things was well understood before the work of enacting was begun; but it was not clearly foreseen in what exact shape would come the difficulty of enforcing the law enacted. The little finger of the giant difficulty of enforcing prohibitory legislation (at least in this county) is thicker than the loins of enacting the measure. To rouse the temperance Reformers of Grey to an understanding of the serious nature of the work now in hand, to caution them against the cry of "Repeal," and to forewarn, and forearm temperance people in other municipalities where the tug of war, the work of *enforcing*, has not begun, are the reasons why this sermon is allowed to appear in the CHRISTIAN MONTHLY. If the former sermon, "Watchman, what of the night?" was, as many said, needed and welcome and useful, this sermon, also, may be of some service, which may God grant.—ED. C. C. M.