

In the annual report of the first Presbyterian Church, Brockville, a statement is given of the growth of the congregation since the settlement of the present pastor, Rev. A. J. Traver, M. A. The date of his induction is August 25th 1870. During the period of a little over three years 112 new names have been added to the communion roll, whilst the roll itself has gone up from 50 to 250, making a clear gain of 100. The Missionary Association reports the sum of \$21,000, raised in 1873 for the schemes of the Church. The sum of \$2,260.00 was contributed for all purposes, exclusive of \$700.00 subscribed for Montreal College building, and \$1500.00 for the remaining debt on the Church property. The following additional items are taken from the Brockville Recorder. "At the annual meeting of the first Presbyterian Church, a resolution in favour of a Presbyterian Union was passed. A resolution was also unanimously agreed to that the salary paid to the Rev. Mr. Traver should be increased from \$1,000 to \$1,200 with the use of the house; and that if the friends of the Church at the end of the year would allow, Mr. Traver should receive an additional \$100 which would make his salary \$1,300 per annum and a manse."

The congregation of Cooke's Church, Toronto, vacant for nearly two years, has given an unanimous call to the Rev. James G. Robb, M. A., of Clogher, Ireland. Mr. Robb, although comparatively a young man, has already made his mark in the ecclesiastical courts of the Irish Presbyterian Church. When a student he carried off some of the highest prizes offered by the College in which he graduated, and when ordained a minister his pulpit discourses and eloquent speeches in the General Assembly soon attracted public attention. Of late years Mr. Robb has taken a leading part in the public business of the Church; and on a recent occasion when a successor to the late Dr. Cooke as Professor of "Sacred Rhetoric" was wanted, Mr. Robb was nominated as a candidate and was within a few votes of being elected. Mr. Robb is expected to take charge of the congregation at an early day, and there is every reason to hope that he will be a source of strength to the cause of Presbyterianism in the city and a worthy successor to Professor Gregg whose indefatigable labours on behalf of the congregation will bear fruit after many days.

The annual missionary meeting of Knox Church, was held last evening, the pastor, Rev. R. M. Thornton, in the chair. The report was ready by the Secretary, J. McD. Hains, and showed good progress. The total amount raised by church and Sabbath-school for missionary purposes was \$1,040.05—being an increase of \$388.30 over last year. The children's missionary society had been but one year in operation and was able to report \$270, against \$80 raised by them by roissionary boxes alone. The money was divided among the schemes of the church and Sunday-school as follows: Home Mission, \$800; Foreign do, \$200; City do, \$57.55; French, do, \$40; Montreal College, \$800; Sunday-school Association \$100. Thanks were then tendered to the lady collectors and to Mr. A. Swan, the efficient Financial Secretary. After an anthem by the choir, the meeting was addressed by Mr. R. Hamilton, a student member of this congregation, who is preparing for French work; by Rev. Principal MacVicar, L.L.D., on the claims of our colleges; by Rev. Prof. Campbell on "Loyalty to Christ" the best motive for givers, also by Rev. F. McCaig, of Clinton, Ont., on the necessities of Home Mission work. The meeting was a very successful one.—*Witness Bnd March.*

The annual tea-meeting in connection with the Presbyterian Church in Collingwood, was held in the Town Hall, on Wednesday, evening the 25th Feb. The hall was crowded to its utmost capacity, there being present about 400. A bountiful repast was served up by the ladies in their usual liberal and elegant style. The chair was occupied by the Rev. R. Rodgers the pastor of the Congregation. In his opening remarks he spoke in glowing terms of the prosperity of Collingwood, and the marked advancement of the Presbyterian Congregation. It appears, that the Church which was enlarged some time ago, is now entirely too small, and more accommodation is urgently required if Presbyterianism is to hold the place it ought to occupy in our town. Addresses were delivered by the Rev. Messrs Moody and R. D. Fraser. Mr. Moody's address on "purpose in life," was full of instruction, and well fitted for the guidance and encouragement of young men. Mr. R. D. Fraser's subject was the young men of the period, which he handled in his usual interesting and practical style. A reading by one of our citizens on the "Burial of Moses" was very well rendered. Choice music was discoursed at intervals during the evening. The net proceeds amount to about \$100. [In view of the inadequate size of the Church, would it not be well for our Collingwood friends to take hold at once, and erect a new building, more in keeping with the progress of their thriving town, and better suited to the present and prospective wants of the congregation. It only requires a slight effort to do this, while the importance of the interests involved would warrant the putting forth of great exertions to secure the desired end.—Ed. B. A. P.]

Dr. Livingstone.

Only a few weeks ago Sir Roderick Fraser delivered at Glasgow a lecture on Dr. Livingstone, and we took the opportunity of once more calling attention to the labours of the illustrious African explorer. Little was it dreamed at the time that Livingstone was no more. There seems now no reason to doubt that the great traveller expired in August last, overcome with disease brought on by his protracted and exhausting toils. In the heart of his loved African, but far from home and friends, he entered into his rest, after a life of unsurpassed labour in the service of religion and science. It is comforting to think that he fell by no barbarous hand, and did not suffer from the desertion of his followers. If the information received be true, he was surrounded at the last by faithful servants, who are reverently carrying down to the coast his preserved remains. It is some consolation also to know that if Livingstone found death in Africa, his native land may have the sad satisfaction of giving him an honoured grave.

There is no man in the civilised world who will not deeply lament the death of this greatest and noblest of modern travellers. His simple, heroic character, and unequalled explorations give him a place in the estimation of mankind which is reached by very few. His name has long been familiar and dear to every British and American household; but it is also held in honour among men of all nations. Livingstone, with a zeal as simple as it was great, and consuming, toiled for our common humanity, was a messenger of peace and goodwill to the heart of Africa, and in the name of Christian religion quietly put persistently called upon the long-oppressed bondman to be free. There was a cosmopolitan character about his labours that made all men claim a right of property in him, and follow his wanderings with a common interest. As the tidings of his death spread over the world, emotions of profound sorrow and disappointment will touch every heart, and bring tears to many eyes. All will feel that one of the noblest of our race has fallen before fully completing the great task on which his heart was set, and which the best of men regarded with mingled admiration and anxiety.

The life and labours of Livingstone have already passed into history. They belong alike to Christian Missions and to Geographical science. They have also immensely aided the cause of freedom, of commerce, and humanity. Future ages will allow that of all the benefactors of Africa, David Livingstone is the greatest. For it will be found that he prepared the way for all future explorers of the most inaccessible region of the African continent, and gave the grand and necessary stimulus to the cause of slave-trade abolition. If ever the tribes of interior Africa receive the Gospel, and taste the full blessings of liberty, they will regard the name of Livingstone with a veneration that may actually become excessive. He has long been known among them as "the white man," the subject of a Queen, and the representative of a nation that seeks their best welfare. They had come to look upon him as a mysterious but real friend, and had religiously refrained from plotting against his life, or doing him any personal injury. We will also give these dark children of the desert the credit of sincerely lamenting the death of the man who so often cast himself upon their hospitality, and appealed to the better feelings of their nature.

Livingstone, like many other great men, was remarkable for the simplicity of his character. He was a man truly of simple habits and noble aims, living not for himself but for Africa, and the best interests of mankind. He attempted in a spirit of sublime self-devotion the solution of certain great problems in which religion and science are equalled interested. With what indomitable perseverance and matchless intrepidity he endeavoured to finish his tremendous task all men, not without some sad regrets, concur in acknowledging. It may be said, in this hour of general sorrow, that hoarded in attempting what was so fearfully perilous or physically impossible; and that he had reached a time of life when his desperate plunges into the unknown African interior should have ceased. But we must remember that he set out on his last journey of exploration strong and well, fortified with former experiences, and expecting very protracted period of toil; and that even when Stanley found him he was, though debilitated with hope long deferred, in the possession of his ordinary physical vigour, and fit, apparently, as his American friend afterwards testified, for a good many years of hard work even in Africa. We can thus well suppose that he felt himself almost to the last able to finish his great enterprise and to endure those hardships which few but himself have ever faced. A noble hope inspired him, and if, like many other men, he really miscalculated his strength and consequently perished, who will have the heart to blame him, or to withhold from his memory that boundless veneration which it can so justly claim? If it be true that the remains of Livingstone are on their way to the coast, or have already reached Zanzibar, they will probably be forwarded to England by Bombay or Aden. We cannot suppose that Englishmen will be inferior to the rude Africans in that pity they have shown to the body of their departed master. They will not consign to the dust in Africa or Asia those honoured remains that demand a grave of our own shores. A public funeral in St. Paul's or Westminster Abbey is but the due of that lion-hearted traveller over whom the whole country mourns. Whether such a tribute will be paid to his memory will possibly depend upon circumstances of which the public cannot yet fitly judge. But a monument worthy of the nation will be erected to Livingstone; and his family, now the objects of universal sympathy, will receive such tributes of public gratitude as they may require. Scotland will not fail to raise a cairn to the memory of her noble son, and even beyond the Atlantic a kindred people will show by visible memorials how they also honour the name of Livingstone.—*London (Eng.) Weekly Review.*

Ministers of the Gospel Ruined by Alcoholic Stimulants.

(Communicated to the Weekly Review.)
"It is good neither to eat flesh, nor to drink wine, nor anything, lest you be troubled thereby."—Romans xiv. 21.
"Abstain from all appearance of evil."—1 Thess. v. 22.
"And they gave thanks to drink wine, and they were merry."—Mark x. 23.
"Let him that thinks he stands take heed lest he fall."—1 Corinthians x. 12.
A clergyman from the south consulted me. His ailments were obviously due to intemperance; and, taxed with it, he made confession with bitter tears. He had a large congregation, requiring heavy ministerial labour from week to week. His church had fallen into disrepair, and had to be repaired. Large debt in consequence was incurred; and, by an arrangement which at all times can never be too strongly reprobated—unbecoming, ungentle, and unchristian—the labour of raising the greater part of the money required was thrown upon him. He had to tolerate with his subscription-book, address meetings everywhere, and at the same time continue in great measure his customary labours in the pulpit at home. At first he bore the drudgery without much sense of fatigue; by and by, however, he found that he must either stop work, that he had, or resort to a stimulant. He took bitter beer, and went on. Some time after, notwithstanding the accession of artificial strength, failure came again. Now he took wine. Once more this too failed him; and then bravely was his restoration: not with meals only, but from time to time throughout the day, according as the exigencies of the case seemed to require. So he continued to labour sadly on, with a single eye to overtaking all his work, and nerving himself for its due accomplishment. But at what risk and cost! He had moved as in a dream, at first phantasmagoric, but gradually becoming more and more oppressive; and at length he painfully awoke to find the terrible reality of his fate—he was a drunkard! The power which he had hoped to make his helpful servant had made him its helpless slave. This poor brother promised faithfully to abjure all forms of strong drink, convinced by my assurance that otherwise there was no hope for his cure. In tears, and with manifold expressions of truest penitence, he pledged himself to abstinence. At his next visit he was drunk. Taxed with the fact, he denied it roundly, and calling God to witness, protested that he had tasted nothing stronger than water. The case was hopeless, both he and I felt it to be so; we parted silently, and I have seen him no more. He may still be staggering towards the drunkard's grave, or he may have found it—all the more likely to be soon reached from the circumstances of the hounds of justice being on his track—as I afterwards learned—on account of dishonesty in the handling of those very funds which he had perilled the life of body and soul to realise!—"From 'Nephalism, the True Temperance,' &c. By late James Miller, F. R. S. E., Professor of Surgery, Edinburgh, &c., &c."

A Scottish Presbyterian clergyman states that out of sixty brethren who began their ministry with him thirteen became intemperate! And in one of the Norwich Temperance Tracts by Mr. Jonathan Grubb, it is affirmed that in one of the London penal prisons thirteen ministers of the Gospel were committed as convicts in nine years, and not one total abstainer of any trade or profession!

Oh, that all, and especially professing Christians, would guard themselves and others by abstinence, and by seeking the permissive prohibition of the Liquor Traffic! Is it too much to deny themselves of a few glasses of intoxicating or poisonous drink when the Divine Saviour sacrificed His life for them and their fellow creatures?

Richard Baxter in a Revival.

How much like a description of some of the revivals of the present day does the description of Baxter's work in Kidderminster seem, as drawn in his writings. He tells of preaching twice on the Lord's day, and on Thursday evening at his own private house, besides occasional sermons; of "resolving the doubts" of inquirers; of praying with the awakened in little companies; of a "three-hours prayer-meeting; with the young; of converts holding a Saturday evening prayer meeting for the success of the work on the following day; of once in a few weeks having a day of humiliation; of going through the parish (with the help of a brethren, and visiting all the people, and instructing them in the Scriptures, and urging them, "with all possible engaging reason and vehemence to answerable affection and practice." He spent an hour with a family—occupying "all the afternoon of Mondays and Tuesdays in this way."

As to results, let him give his own story:—"The congregation was usually full, so we were led to build five galleries after my coming hither, the church as it being very capacious, the most commodious and convenient that ever I was in. Our private meetings also were full. On the Lord's day there was no disorder to be seen in the streets, but you might hear a hundred families singing psalm, and repeating sermons as you passed through the streets. In a word, when I came hither first, there was about one family in a street that worshipped God and called on His name; and when I came away, there were some streets where there was not more than one family in the side of a street that did not so, and that did not, in professing serious godliness, give us hopes of their sincerity. And of those families which were the worst, being juns and ale-houses, usually some persons in each did not seem to be religious. Though our administration of the Lord's Supper was so orderly as displeased many, and the far greater part kept themselves away, yet we had 600 that were communicants, of whom there were not twelve that I had not good hopes as to their sincerity; and those few that came to our communion had yet lived scandalously were reformed and sanctified afterwards."

Revival in Scotland.

This blessed work continues in Edinburgh and elsewhere with all the earnestness which has characterized the movement from the commencement—perhaps with less observation, but not the less power. In Edinburgh the meetings continue to be held. Wealthy and poor congregations alike meet day by day. Special classes of the community are meeting together, as Sabbath-school teachers, students, workmen, and children, each and all in earnest about the one thing needful. This is well put in the *Sunday Magazine*, of which Professor Blackie is editor. He says:—

"And out of all these classes very many cases have occurred of what has all appearance of genuine conversion. In some family circles, the number of such cases has been remarkable—brought about by brother speaking to brother, or one member to another, and pleading for each other with the irrepressible fervour of young converts for the blessing from heaven. The superintendent of the Edinburgh Medical Mission stated that during one month of the movement more medical students had come to him, expressing a desire to give themselves to the service of Christ, by becoming medical missionaries, than during the whole preceding period of three years when he had been in his present office. The ministers of the Gospel have felt a time of great quickening and enjoyment, and have come together regardless of ecclesiastical distinctions, forgetful even of keen conflicts in which they have only ceased to be engaged. The Bishop of Edinburgh sent a circular to his clergy with forms of prayer, that they might unite in supplication for the outpouring of the Spirit. Strangers have come to Edinburgh from all parts of the country, eager to enjoy an hour of the united prayer-meeting, and to join in singing those hymns that have such a wonderful uplifting power. The student from the university, the soldier from the castle, the sailor from the port, the merchant from his office, the judge from the court, the lawyer from the Parliament House, ladies from the drawing-room, women from the street, have all come more or less within the scope of this remarkable movement, and furnished a new proof at once of the omnipotence of Divine grace and its power to unite and assimilate all."

At the noon-meeting last Tuesday in Edinburgh, a gentleman gave thanks for his providential escape in the dreadful collision which occurred that morning at Mammel Station, on the Edinburgh and Glasgow Railway. [On Wednesday Mr. Wilson, Barclay Free Church, stated that he had just come from the bedside of one who two nights ago had spoken to him in the lobby of the Assembly Hall, and before she left she assured him that she had now closed with an offered Saviour. She had left for home in that train the following morning, and was dreadfully injured in the collision, and her recovery was doubtful, but he believed she was resting on the Saviour. It was also stated that Mrs. Tennant, of Banff, who was killed, and who had been attending the services in Edinburgh, had left in peace with God through Christ.

Perhaps the most affecting instance was that of a young lady, a pupil in the Free Church Normal Seminary, Edinburgh, who had both legs and a rib broken, and was otherwise much bruised. From a letter read at the meeting we give the following extract:—

"The gentle Christian heroism with which she has borne her acute sufferings has drawn forth the admiration of all, doctors included. She told me she had attended many of your meetings in Edinburgh, and had received saving light and life there. She is so happy resting in childlike faith upon the finished work of Jesus Christ. 'Will you tell Mr. Moody from me,' she said, 'how much I owe, under God, to him?' Then she spoke of Mr. Sankey, and said he would remember her, and that he had recommended a hymn-book of Phillips'. This I recovered from the debris, its pages stained with her own blood. At one time, when we thought she had fallen into a sleep, eagerly wished and prayed for by us, we moved away out of sight. But in a few minutes we heard her in low, gentle tones singing to herself the words—

"Nothing, either great or small,
Remains for me to do;
I am saved, and paid it all—
All the debt I owe."

She is so contented and happy, thinking more of others than herself. Her main care was the shock to her 'dear mama.' 'Tell her, but don't tell her I'm very ill.' At times, when the pain became excruciating, she apologized so sweetly for crying out. When the doctor had to set and dress the bone later in the day, her calm endurance and serenity were beyond description. It was, indeed, not of earth." After the reading of this letter the meeting was about to engage in prayer on her behalf, when the announcement was made that she had passed away. The effect of this was most solemnising.

Thus the work goes on in Edinburgh, and reports from other districts show that the interest in the work is progressing and becoming more intense daily. The visit of Messrs. Moody and Sankey to Dundee has been signally blessed. Meetings are being held in all the churches every evening, and a noon prayer-meeting is held daily. The result of this work is seen in the numbers who come to the enquirers' meetings—scarcely less than 100 after each service.

A correspondent of the *Christian* thus writes from Scotland:—

"The work grows. Many are wondering, many are trembling, many are seeking, and not a few are finding. We need an earthquake of grace. But the Mighty Worker on whom we learn, and who is now showing us what the gentle touch of His finger can do, is able to shake the town from the centre to the circumference, and establish the kingdom of God in ten thousand souls. From every part of Scotland, from the remotest Highland glens, as well as from Lowland towns and villages, come most cheering voices, day by day, telling of a revived interest in the Gospel and calling for help. The dry bones are stirring. We are in expectation of great things."

Literary Felony.

The *Christian at Work* expresses its mind on the subject of stealing sermons, in this off-hand and exuberant fashion:

We have recently seen many elaborate discussions as to whether plagiarism is virtuous or criminal, in other words, whether writers may steal. If a minister can find a sermon better than any one he can make, why not preach it? If an author can find a paragraph for his book better than any he can himself manufacture, why not appropriate it? That sounds well. But why not go further and ask if a woman find a lot of furs better than she has in her wardrobe, why not take them? If a man find that his neighbour has a cow full of milk, while he has in his own yard only a scrawny runt, why not drive home the Alderney? That is taking anything that does not belong to you, whether it be sheep, oxen, cows, or literary material. Without attempting to point out the line that divides the lawful appropriation of another's ideas from the appropriation of another's phraseology, we have only to say that a literary man always knows when he is stealing! Whether found out or not the process is belittling, and a man is through it blasted for this world, and damaged for the next one. The ass in the fable wanted to die because he was beaten so much, but after death they changed his hide into a drum-head, and thus he was beaten more than ever. So the plagiarist is so vile a cheat that there is not much chance for him living or dead. A minister who hopes to do good with such burglary will no more be a successful ambassador to men than a foreign minister dispatched by our government to-day would succeed if he presented himself at the Court of St. James with the credentials that he stole from the archives of those illustrious ex-ministers, James Buchanan or Benjamin Franklin. What every minister needs is a fresh message that day from the Lord. We would sell cheap all our parchments of license to preach. God gives his ministers a new license every Sabbath and a new message. He sends none of us out so mentally poor that we have nothing to furnish but a cold hash of other people's sermons. Our haystack is large enough for all the sheep that comes round it, and there is no need of our taking a single fork-full from any other barrack.

Messrs Moody and Sankey in Dundee, Scotland.

These evangelists conducted their usual noonday prayer meeting in St. Andrew's Free Church on Friday, and at three o'clock the Bible reading. Mr. Moody presided on each occasion, and Mr. Sankey, who was present, sang a number of hymns. At three Mr. Moody delivered an address, choosing for his subject "Faith." He endeavoured to show that it was not trust in a person's own feelings but in the Lord himself. This was proved by a variety of texts from Scripture and by graphic illustrations. A large and most successful meeting was held in the evening, when Mr. Moody again spoke. A number of clergymen belonging to Dundee also addressed the meeting.

On Saturday St. Andrew's Church was crowded to overflowing at the daily prayer meeting conducted by these American evangelists. These services were similar to those of previous days—Mr. Moody delivering an address and Mr. Sankey singing a number of hymns. The requests for prayer, which were read by the Rev. Mr. Lang, were as follows:—"The prayers of the meeting are requested by five persons for themselves, by two parents for their children, in behalf of our fathers and three mothers, in behalf of five sisters and nine brothers, on behalf of three sons and one daughter, on behalf of four husbands and wives, on behalf of one grandmother, two nephews, three families, on behalf of two careless people, on behalf of one anxious person; now present, on behalf of three persons addicted to intemperance, on behalf of two teachers and their classes in this town, also for a minister and his congregation and a missionary, also for a Christian worker and her labours; two apprentices request prayer for themselves and their schools; prayer is requested for the following districts:—Blair Athole, Auchtermuchty; prayer is requested for Garp-ar-Angus, for a young man dying in consumption, and indifferent about his eternal welfare; for three students of divinity, and for one who feels herself to be in a blacksliding state. At the conclusion of the service Mr. Moody mentioned that they must leave Dundee next Saturday morning, as Good had worked for them to do in Glasgow, and they must hasten thither. Yesterday morning Mr. Moody addressed a meeting of Christian workers, in the Kinnaird Hall. He referred to the toil and labour of earth's ambition, and contrasted it with the ambition of winning souls for God. He divided his subject into three points—love, enthusiasm, and sympathy. Many had been won by a smile, he said, when all things else had failed to bring in. He referred to the lack of enthusiasm among the workers in God's cause. Sympathy, he stated, was necessary for all true work, and he asked them to endeavour to place themselves in the position which those with whom he spoke occupied. Each division of the speech was forcibly urged, and illustrated by touching and telling incidents. The audience was very attentive, and deeply impressed. Mr. Moody preached to a large and interested audience in the McCheyne Memorial Church at eleven o'clock. Meetings were held in the Kinnaird Hall at five o'clock, in Bell Street U.P. Church at 6.30, and in the Kinnaird Hall again at 7.30. Judging from the large crowds on these streets, it was quite apparent that those places could have been filled twice over. Inquirers met afterwards in Chapelside Free Church at nine o'clock.

A number of members and friends of the Kinross congregation, visited the menses lately, and presented the Rev. A. G. Forbes with \$87 in cash and other articles valued at \$20.50, in all \$107.50. The company having partaken of refreshments furnished by the ladies, spent a few hours pleasantly at the menses.