

## A VISIT TO THE MERCER INSTITUTE.

It is highly creditable to the ministerial association of this city, that notwithstanding the arduous labors devolving on them each Lord's day, they should undertake the additional, and unremunerated burden of addressing, each member in turn, the convalescent inmates of the Asylum for the insane, and the prisoners at the Mercer Institute; this they do in the afternoon; on the 18th inst. it fell to the lot of the Rev. Robert Cade to undertake this duty, and as the service was one of four which he was required to conduct on that day, it was obviously too much for any man to undertake, with due regard to health of body and mind. One is apt to suppose that superannuated ministers, or some "laymen" might be found, both able and willing to undertake such services, and that such persons might be delegated for the purpose. The service on this occasion was commenced with what is styled a hymn, but "a spiritual song" would be a more correct designation for it, and as such it cannot be said to have been unsuitable; of this the reader can exercise his judgment, as a verse of it is subjoined—

"Art thou weary, art thou languid?

Art thou sore distressed?

"Come to me," saith One, and coming,  
Be at rest." &c.

A second "spiritual song" contrasted so favorably with the crude material published by Moody and Sankey, that in the interest of psalmody it will be well to present its first verse—

"Come every soul by sin oppressed,

There's mercy with the Lord,

And he will surely give you rest,

By trusting in His word."

The tone adopted by Mr. Cade throughout the service, was eminently sympath-

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etic, and in harmony with the foregoing stanzas; his address consequently drew tears from some of the poor women who are daily realizing the consequences of their wrong doing; he based his appeal on Romans i, 16, having first read from the epistle, to the twenty-fourth verse inclusive. "I am not ashamed of the gospel of Christ; for it is the power of God to salvation to everyone who believeth; to the Jew first, and also to the Greek." The reverend gentleman endeavoured to describe the attractiveness of Christ, he then proceeded to dilate on his credentials, and on the power of Christianity for good; he observed that no spiritual light is derivable from nature; that is obtainable from the Sun of righteousness alone; that when the love of God is shed abroad in the heart, "the Light of the world communicates reforming and refining power; power to soften and subdue; the name of Jesus then becomes so supremely attractive that thousands are ready to die for it; this was illustrated by a narrative which seemed to the writer to savour too much of a certain class of pulpit-story, but which was possibly authentic. In the course of his sermon, the preacher fell into the error, possibly borrowed from Canon Farrar, of stating that all kinds of benevolent institutions were traceable to Christianity alone; this was demonstrated not to be the case, in the Westminster Review for 1878, if the writer's memory fail him not. The reverend gentleman concluded his discourse by enlarging on the universal need of the gospel, on its adaptability for the learned and the unlearned alike, and on its being intended to be accepted by all; he descanted on the voluntary sufferings of the Apostle Paul on account of it, and urged its acceptance on those who evidently listened to him with deep interest—he bade them so reverence the Lord Jesus, as to "bring forth the royal diadem and crown him Lord of all."

[Press of matter for the present week necessitates the removal of the ordinary heading.]