

Pastor and People.

Revival at Lancaster

At the evening service, yesterday, in St. Andrew's Church, in this city, Rev. Gavin Lang gave an account of what he witnessed, during a recent visit to Glengarry, at the revival presently going on there. For upwards of two weeks past evangelistic meetings, similar to those previously held at Martintown and Winton, have been held in the Scotch Church Lancaster. The Rev. T. McPherson, minister of that church, Rev. D. Ross, Knox Church Lancaster, Rev. Neil Brodie, of Lochiel, Rev. W. Macdonald, of Indian Lands, Rev. W. Maclean, of Alexander, Rev. I. L. Trochard, of Valleyfield, have been in the front of the movement. Rev. Gavin Lang joined these brethren on Sunday fortnight, and remained over until the Thursday following, taking part in the services of each evening, besides officiating for Rev. T. Macpherson, at the Sunday morning service. Mr. Lang's narrative of what he saw and heard at Lancaster must have been deeply interesting to the hundreds of natives of Glengarry who worship in St. Andrew's Church of an evening. The Rev. gentleman explained that that province is so wholly Scotch as not to contain any Episcopal Church, and only one or two Congregational and Baptist, besides Roman Catholic places of worship. The revival now proceeding had come at a time when ripples on the ecclesiastical waters threatened to become considerable waves, and had had its soothing effect. At its meetings men's minds were drawn away from mere church controversies by the simple exhibition of Christ and His salvation. These meetings were nightly crowded with attentive worshippers, whose heartiness in praising God was of itself a wonderful feature. Unlike a large city, there were few lapsed or non church-going people in Lancaster, but there were those there, as elsewhere, who had become formal, even Gospel hardened. Mr. Lang described conversations he had had with shrewd, sensible, and intelligent men, who, while unable to stay away from the meetings, came with a lurking unbelief in their usefulness or power for good. As to the fruits of the movement, they were of both a moral and spiritual kind. On the first Sunday evening, a Sunday School teacher requested prayer for the conversion of her whole class of girls, which prayer had been repeated on one or two subsequent evenings. To the great delight of all, a large number of girls appeared on the Wednesday evening in the enquirers' pews, and Mr. Lang spoke of the touchingness of their feeling, and concern about their souls. Other requests for prayer, for example, from wives for their husbands, had moved all hearts. After dwelling upon many other of the circumstances and particulars of the season of awakening at Lancaster, the reverend gentleman concluded by pointing out that the work had been carried on by the ministers and earnest laymen of the district, and without any of the fuss or excitement sometimes seen in such movements. There must be 800 or 900 regular attendants at the meetings; but no world-renowned evangelist like Moody drew the eager throngs. Did not this fact show us, it was asked, that there was great power in the Church of Christ everywhere, which, if evoked and developed, was equal to the task of stirring up souls and adding on a large scale to the kingdom of heaven? The Holy Spirit, it was forcibly pointed out, was the only indispensable agent in revival effort, and He could be at Montreal at the same time as in Lancaster or any other place. There were whispers that Mr. Moody might come to the city ere long, and if he did, Mr. Lang promised that he would help him all he could. But the blessed work of grace need not wait for any man, however gifted. God could do His own work, and it only needed that Christians should mightily plead for an outpouring of the Holy Ghost. Mr. Lang then offered up earnest prayer for such an outpouring upon Lancaster, Montreal, the Dominion, the whole Empire and the world. The service throughout was most impressive.—Witness, 26th March, 1877.

Falling Asleep.

When I read, a few years since, from a foreign paper, a notice of the death of that great and good man, Bishop Melvaine, whose face had been familiar to my mind, and his name and character and works seen and read of us all, I could not but feel an interest in his dying hours, as the report spoke of them. They came up fresh to me now. The Episcopal brother who was with him at his death said: "He asked that three hymns should be read to him—Jesu as I am, without one plea, 'Rock of Ages, cleave for me, and Jesus lover of my soul.'" He said to his friend, "Pray with me." He asked the Bishop if he should read from the Prayer-Book. "No. Make the prayer yourself." After which he said, "The Lord is letting me down gently into the grave. This is falling asleep." In a few minutes he was gone. Thus passed away this man of God, in a gentle sleep, to awake up among the many companions who had gone before him.—New York Observer.

Ask Seek Knock.

Mr. Moody comes at once "to the grips" with God. "Ask for something when you pray," he said this morn. A Scotch woman heard a minister make a long and voluble prayer. When he was about to close, she could stand it no longer, and cried out, "Ask Him for something." His comments on the ask, seek, knock, in Luke, eleventh chapter, were novel. "If you don't get a blessing by asking, seek the reason why. It is in yourself. If you don't get by seeking, knock." He took out a letter, which he said he had just received, and read it. It was from a reformed man. For years his mother and sister had prayed for him. His mother died. His sister kept on praying. For eighteen years she never failed for a single day. "That is what I call knocking!" said Mr. Moody, the tears almost choking him. "Now hear the rest. Last November this brother found himself in Chicago, and was reclaimed at the Tabernacle. What if his sister hadn't knocked!"—Rev. George B. Leavitt, in the Independent.

Preachers and Preaching.

There is no lack of preachers; but Christ says that "the laborers are few." It is better to preach a new sermon from an old text, than an old sermon from a new text. God is pleased to honor abundantly the "foolishness of preaching;" but there is no sanction in His Word for foolish preaching. It is to be feared that many preachers talk fluently of the "fountain filled with blood," who know very little of the fountain filled with sin. It is a good thing to be adorned with the doctrines of grace, if the life and conversation truly adorn the doctrine. If a minister prayerfully searches the Scriptures for the edification of his flock, without doubt the Scriptures will frequently search his hearers. It is truly sad to hear a spiritually dead man in the pulpit professedly pointing sinners to the only way of Salvation. It was so in the days of Noah. The Carpenters who built the ark did not believe the Arch-choat. There would be more better preachers if there were more better hearers. "Brother pray for us." Stability out of the pulpit often speaks more eloquently than ability in the pulpit. When the standard-bearers are fighting among themselves, they cannot be doing much execution in the enemy's ranks. It were better to be a runaway Jonas, than a castaway Judas. Better to be a persecuted Paul, than a persecuting Saul. A man must reach God's truth in his experience before he can teach it in his doctrine. Paul exhorts Timothy to "take heed to himself, and to the doctrine." Ministers must "have salt in themselves," or their practice will not be incorrupt. A man may sit very comfortably by his fireside and read about the Polar regions, but he could have a very small idea of the intensity of the cold. So letter-preachers may speak of great trials, because the Word speaks of them; but they cannot treat of them in an experimental manner, having never been into them. A wise minister feels his ignorance continually: a foolish minister displays his. He who knows how to search knows how to nurse. There is as great a difference between preaching about Christ and preaching Christ, as there is between knowing about Christ and knowing Christ. Some farmers scatter their wheat broadcast over their fields, and others have it drilled in straight rows, by machinery. Thus some ministers cannot preach so orderly and methodically as others; but if a precious Christ is preached, God gives the increase. "A faithful witness delivereth souls." But how can a preacher expect to deliver the souls of others if he do not deliver his own? "Yet if thou warn the wicked, he shall die in his iniquity; but thou hast delivered thy soul." Ezek. iii. 19. A number of Ethiopians might be whitewashed, but that would not change the color of their skins. Alas! that there should be so-called ministers who flatter and deceive poor souls into ruin. There is a difference between getting God's thoughts out of a text and bringing one's own thoughts to a text. "My thoughts are not your thoughts." The silver trumpets in Numbers x, were to be all of one piece. So, in blowing the melodious trumpet of the Gospel, Christ and His blood, Christ and His righteousness, Christ and His cross, etc., must not be divided. He who preaches most of Christ to sinners may expect to preach most sinners to Christ. They who sow tares shall reap in sorrow; but they who sow in tears shall reap in joy. The preacher who stumbles at God's sovereignty has necessarily some of his own. There must be further qualifications for the work of the ministry than grace; otherwise all true Christians might be ministers. And gifts alone are insufficient, because hearers who have no grace may be attracted by them. Many theologians in the present day are called broad, and are, as a consequence, very shallow. It is well that ministers should be gifted, but they must also be well sifted, if they are to be of real use to God's needy people. It is well to acquire the "learned tongues," but far better to have given, by God himself, "the tongue of the learned," to be able to speak a word in season to him that is weary. When ministers are not enabled to take up the stumbling-blocks out of the path of the children of God, they soon become stumbling-blocks themselves. "Great power" in the pulpit is likely to be accompanied by "great grace" in the pew. (See how this is exemplified in Acts iv. 33.) "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," 1 Cor. ix. 9 This suggests that ministers should practice as well as preach. They should tread it out in their life and walk, as well as sound it out in their teaching. And those who do not thus tread it out muzzle themselves, and to a very large extent render their preaching void.—Episcopal Recorder.

Bringing Our Sheaves.

The time for toll is past, and night has come, The last and saddest of the harvest eve; Worn out with labor long and wearisome Drooping and faint the coopers harken home. Each laden with his sheaves. List of the laborers, Thy fest I gain! Lo! I of the harvest and my spirit grieves That I am laden not so much with gain As with a heaviness of heart and brain. "Master, behold my sheaves!" Full well I know I have more tares than wheat, I reaves and flowers, dry stalks and withered leaves. Wherefore I blush and weep, as at Thy feet I kneel down reverently and repeat: "Master, behold my sheaves!" Few, light and worthless, yet their trifling weight Through all my frame a weary aching leaves. For long I struggled with my helpless fate, And stayed and toiled till it was dark and late. Not these are all my sheaves. And yet I gather strength and hope anew; For well I know Thy patient love perceives Nor what I and, but what I strove to do, And though the full, ripe ear, be sadly few, Thou wilt accept my sheaves. —New Orleans Christian Advocate.

Testimonies to Presbyterian Church Government.

It is a veritable fact in history, that unless controlled by the civil power, as in England, the Reformers in the different countries of Europe at once adopted the Presbyterian form of Church government. In Scotland, in Holland, in France, in Switzerland, in Hungary, in Bohemia, as in the Waldensian Church, the most venerable of all Churches, Presbyterianism prevailed. When truth is first sought in God's Word, then all other things are added thereto. The Reformers did not invent Presbyterianism. They sought and found it in the New Testament, and, since their day, time, and experience, and capable and judicial minds, have discovered and established the practical advantages and superiority of Presbyterianism. Take the following testimonies which come from very opposite quarters, in illustration of this—Dr. Merle D'Aubigne, the greatest of recent Church historians, and who describes himself "as an historical Christian and not a philosophical Christian," says:—"There are in the Church two great principles which must be maintained—first, order; secondly, liberty. The order of government, and the liberty of the people. I believe that one of the most important features of our Presbyterian constitution is its combining these two elements or factors of order and liberty, ministry and people." Mr. Jay, of Bath, writes regarding the Rev. Rowland Hill—"At my last interview with him, a very few weeks only before his death, he said, 'Ah, Mr. Jay, Presbyterianism comes much nearer the original and Scriptural model than your Independency or our Episcopacy.'" The sceptical David Hume, with all his prepossession arrayed against it, pronounced "Presbyterianism the most perfect form of democratic rule ever invented." Here are the terms in which the able London newspaper, the Spectator, wrote a few months ago, showing a discrimination on the subject to which journalism in general is very much a stranger. "Presbyterianism is a system that combines freedom and precision with a rare success, uniting a large measure of local liberty with a strict and authoritative supervision of its exercise. No more admirable method of rule was ever contrived. It is at once strong and free, energetic and popular, having force and vigilance enough to be promptly direct, yet while it has likewise the recommendation of so attacking the regards of those subjects to it that each member of the body feels himself wedded to and mingled with it, and all are bound up in a salutary unity." To these testimonies were entitled to add the Church Memorandum of Prince Albert. His own independent thought on Church matters guided him to the felt want which Presbyterianism supplies, and led him, in the one " terse sentence " which suggested this article, to express the broad and leading principle which pervades Presbyterianism, "that the laity have an equal share of authority in the Church with the clergy." In the course of this summer there will meet in Edinburgh—the Zion of worldwide Presbyterianism—an assemblage of deputies from Presbyterian Churches scattered over the earth. This gathering will bring out the great fact, that Presbyterianism is in numbers and nationalities the largest and most vigorous in spirit and effort of all Protestant Churches. It will be cause of great regret if the public mind and the membership of Churches are not made acquainted with the salient principles of Presbyterianism, so that the nature of this cosmopolitan gathering may be understood, and its meaning be rightly appreciated. "During an attendance of over sixty years in Presbyterian Churches, I remember only twice hearing from the pulpit anything explanatory of Presbyterian principles." is the printed declaration of a Presbyterian elder. "This witness is true," and more the pity.—Weekly Review.

Scotch Ministers in London.

Scotch ministers as a rule, says a correspondent of the Dumfries Courier, succeed well when they come to London. Their preaching has a special attraction for the English mind and heart. Dr. Drummond, of St. John's Wood, who came from Glasgow a few years ago, has just had another call to go back to that city. The Glasgow people offered him £1,000 a year, I believe. But the West End folks here are so fond of Dr. Drummond that they have pleaded with him not to leave them. In spite of the tempting offer the doctor has declined the call. Another minister, who came from Glasgow lately, is drawing large congregations by his convincing eloquence. I refer to Dr. David McEwen, who succeeded Dr. William Anderson in John-street United Presbyterian Church, Glasgow. Last October he came to Olapham to fill the pulpit so long and so worthily filled by the late Dr. McFarlane. I need hardly say that Dr. McEwen is succeeding well in every department of his work. The Rev. Donald Fraser, too, is an immense power in the West End, and so is Dr. H. B. Patterson, formerly of Glasgow.

NOTES FROM BOSTON.

Mr. Moody and his colleague in the temperance work, Mr. Sawyer, advocate no basis reform for the inebriate but that of trusting in God for help to conquer the appetite; considering no pledge so safe as the pledge to live a good life in God's sight, and the help which the Holy Spirit is ready to afford. Even if the converts were counted, it would but partially denote the benefits of the Tabernacle meetings; the mission of Messrs. Moody and Sankey to this city is to the churches as well as to the outside world, and greatly have Christians been refreshed and strengthened for present and future labor for soul. "I don't know what you call morality," said one man to another the other day, when the change was again made that Mr. Moody's preaching underrated morality; "but for my part, I never heard my preaching that had more weight to the yard, more cents to the dollar, or more ounces to the pound in it than his." "Give me a Moody and Sankey judgment on this," said one merchant to another upon a nice point of business involving a question of strict integrity. The thoroughness with which Mr. Moody insists that conversion must carry with it change of character, and his exalted ideas of right business, have made current in our streets, "a Moody and Sankey count," "a Moody and Sankey trade," as equivalents for out-and-out fair dealing and sound honesty. ALL the auxiliary meetings have been continued the past week with eminently satisfactory results. Without ostentation or proclamation, special mission work is inaugurated in all the least reputable districts. In many cases the victims of intemperance and kindred vices—what vice is not of kin?—need only a word to help them to overcome their shame, when they gladly come up to the Tabernacle to listen to the Gospel. A BUSINESS man of this city, but a hard drinker, was taken by a friend to see Mr. Moody last week. He offered Mr. Moody \$1000 to cure him of his appetite for liquor. He was pointed at once to the great Physician, and prayed for. That night, while in his own home, surrounded by praying friends, about twelve o'clock, he found deliverance. He has abolished rum and tobacco, he has no appetite for liquor, and is one of the happiest Christians in the city.—Y.M.C.A. Bulletin. ONE of the marked trophies of grace is a lawyer, who was also a drunkard of thirty years standing. His mother died of a broken heart, his family has been kept in a wretched condition. He was awakened by hearing Mr. Sankey sing "Watching and Waiting for me." After several days of conviction and inward struggle, he gave himself to Christ in the young men's meeting in Berkeley Street Church; returned home and astonished his family by hunting up a Bible, reading a chapter to them and offering prayer. This man testifies that his appetite for liquor is entirely gone. Religious Book-Keeping. The envelope system is prevailing more and more as the best mode of raising the funds of the Church. It is easier to give a small sum weekly than to give a large one quarterly. The system recognizes the fact that giving is a part of the worship of God, that is appropriately done on the Sabbath and in the Sanctuary. May it prevail more and more. In one respect, the envelope system does not conform to the chief text alleged in its favor. The text, (1 Cor. xvi. 2) is "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This verse commands us to give each week as God prospers us; the envelope system binds us for the whole year. Instead of weekly gifts they are yearly subscriptions payable weekly. Much can be said in favor of this change. The earnings of the Corinthian artisans varied from week to week, while the annual income of very many now is fixed and absolute, known before the year begins. Were this the case, the spirit of the command is observed by the yearly subscription. But in any case the command should be observed—"as God prospered him." "Let every one of you lay by him, *pari causa*, in store as God hath prospered him." The worshiper is to give, not as others give, not as others think that he ought to give, not what is expected of him, not "his fair share," but as God has given to him. And this sum he is to ascertain "by himself." Hence there arises the necessity for what may be called book-keeping for God. For no one knows exactly how he stands, "how God hath prospered him," without a careful examination of his affairs. It is a curious illustration of the frailty of human nature that when a mistake occurs in an account, it is very apt to be in favor of the person making the account. If an error occurs, it usually benefits the person making the error. Instances of this kind will doubtless recur to the mind of every reader. And when we consider the question of giving to God, mistakes are apt to occur which will diminish the amount which is given. Very few will err on the other side and give too much instead of too little. Hence if we would obey the command to give as God has prospered us, unless we wish to rob God, there arises a necessity for book-keeping. In other words, book-keeping is a religious duty. God commands us to give in proportion to our income, and this can be only ascertained by some method of reckoning up the benefits and earthly blessings bestowed upon us. We do not say that any one is justified in posting up his books on Sunday morning. Such worldly matters should be confined to the six days which God gives us for our worldly business. But a survey of God's goodness to us during the six days may not be unprofitable on the first. The advantages of book-keeping, of a systematic acquaintance with our business affairs, are very numerous. It enables us to keep our expenditures within our resources, and thus removes a strong tempta-

tion to dishonesty. Extravagance, needless expenditure beyond our means, can hardly be avoided without a thorough knowledge of our affairs. The virtues of frugality, economy, faithfulness to our engagements, also have large relations with book-keeping. From the standpoint of many virtues book-keeping will be seen to be a duty. Whether our duty to God or our duties to men are concerned, it is well for us to have a systematic knowledge of our affairs which can only be gained with the aid of arithmetical pen and ink. The one who attempts to manage without the assistance which these can alone give, is in great danger of robbing God or wronging men.—Christian Observer.

Random Readings.

To be in Christ is heaven below, and to be with Christ is heaven above. The grand test of discipleship is not knowledge, but love.—2 John iv. 7. Reasonation is putting God between one's self and one's grief.—Madams Sweet-chene. If we look upon life as a gift of days, one at one time, all its duties can be done, all its burdens borne. Some men will wrangle for religion, write for it, fight for it, die for it; anything but live for it. God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone. Our justification does not depend upon the degree of our faith, but upon the reality of it.—Davenant. The Bible is dangerous for infidelity, which it confounds; dangerous for sin, which it cures; dangerous for Satan, whom it detrones; dangerous to false religion, which it unmasks. The Lord, by His Holy Spirit, humble our hearts by the remembrance of our frailty; pardon our sins, the only cause of it; clothe us with Christ's righteousness, the only ease of it; hasten His Son's coming, the only end of it.—Clerks. The future is always fairer than the young. Life is like a beautiful and winding lane, on either side bright flowers and beautiful butterflies; and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening which we imagine will be more beautiful still. The history of the world teaches no lesson with more impressive solemnity than this; that the only safe guide of a great intellect, is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—C. G. Bonney. WISHING will not make a prayer-meeting either interesting or instructive. Thought first and then action are needful. There must be planning, and the carrying out of the plan. Very little that is worth having comes to us unless some one has given it both thought and labor. Go at the problem yourself. Think first; then act. BEGIN your day aright. A good start does not insure good all through, but it helps immensely. Not to start well is a failure at the outset. Therefore, secure some time in the morning for communion with God before you plunge into the work and worry of the day. To begin your day thus is to begin it aright. SINCE life is very uncertain, and my time is constantly growing shorter, should I not spend each day as though it might be my last? Would I be willing that such work and experiences as marked my life yesterday, or as I am doing and realizing to-day, should give character to my last day upon earth? If I spend each day as though it were my last, I shall have no cause for regret when called to leave this world, whether that event be near at hand or remote. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Transylvania Presbyterian. DORSE the truth is one of the great needs of the time. There is a great deal of truth preached and taught, written, printed and circulated; but there is a great lack of doing it, both in the church and in the world. How would souls come to Christ and be saved, if our churches be active and influential, how would business transactions be lifted above suspicion, how would political questions find a righteous settlement, and how would all the channels of society be purified, and the very atmosphere of life have a fresher and healthier aspect, if all were doing the truth? Said Jesus, "He that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—Christian Secretary. MUCH of the happiness of life depends on our outward demeanor. We have all experienced the charm of gentle and courteous conduct; we have all seen drawn irresistibly toward those who are obliging, affable, and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheerful tone, the encouraging word, the respectful manner, bear no small share in creating the joy of life; while the austere tone, the stern rebuke, the sharp and acrid remark, the cold and indifferent manner, the curt and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair, and woe, than their transient natures might seem to warrant. THE parent whose general tone is that of harshness and severity, will strive in vain to administer profitable reproof. His children, accustomed to his angry tones and clamorous words, will grow callous under his irrational reasoning, and will refuse to hear his counsel. How different is it with one whose life is spent in tender familiarity with his household! His children live in his smile, rejoice in his caresses, and are at home in his love; and when he rebukes their forwardness they know it is for a fault which their hearts tell them to correct. The words of Jesus are gracious words. His dealings with his people are the soul of tenderness. How quickly, therefore, should they turn to him in repentance and devotion when he visits them with a frown or corrects their faults with chastisement!