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# THE PRESBYTERIAN

APRIL.

## YALE LECTURES ON PREACHING.

BY HENRY WARD BEECHER.

The following are a few extracts from a course of Lectures delivered before the students of Yale Theological College, New Haven, by Henry Ward Beecher, and specially reported for the CHRISTIAN UNION. If it is in small type, we commend this article to our readers. They will find enough of truth and soberness, originality, and real genius in these utterances of the greatest of modern preachers to repay a careful perusal. Speaking of the Bible, we find the following in reference to

### ITS ADAPTEDNESS TO COMMON LIFE.

Then I find another thing, namely, that it is a book which is pitched to the key of common life, and not to an artificial key. Many a man wishes that the Bible had not been, in some respects, just what it is. Many people wish that the Bible produced more sudden and startling sensation, or that it had certain tremendous strokes in it, which should overwhelm the minds of men, or fascinate their imaginations. Many persons want the Bible to act on men as Sinai acted on the common people who were at its base; and if it had acted on them thus, they would have been affected about as the Israelites were, who, hearing the voice of the thunder and worshipping God one day, danced around a calf the next.

Now, I find in going through the Bible, scarcely a single element which when it was written was not familiar to the minds of the common people. In other words, it took its keynote from those great qualities which are common to humanity, and addressed itself to them. In every age and in all nations, men are very much alike; the great underlying element of humanity is the same in all race-stocks. Men are said to have sprung from five primitive stocks. I believe that the revered Agassiz and others have thought that the race proceeded from twenty different stocks. I do not know about that; but of this I am sure, that if they did start from twenty different stocks, they all had the same mould; because it is beyond all conception or belief, it is out of the question, that there should have been five, or ten, or fifteen, or twenty variations of nature; that there should have been numerous differentiations resulting in man, and that

these differentiations should have produced men so exactly alike; that the basilar faculties, and the perceptive faculties, and the reflective faculties should have been so identical in all the race that one man could understand another, and that men of different stocks could reason with each other. Such a thing would be an impossibility.

What I say is, that in the one comprehensive race, in all the minor races included in it, there are certain underlying particulars which are the same; and the word of God addresses itself to them. To be sure, we have in it some philosophical language, but what was philosophy in those days of the world when the Bible was constructed? Solomon, it is true, had some time (aside from his domestic care,) in which to philosophize: but compare the philosophy of President Porter with the proverbs of Solomon. Compare Cousin's writings, compare Sir Willam Hamilton's writings, compare the writings of any modern master of philosophy with the philosophy of the olden time. Then, philosophy was a collection of proverbs. It was the wisdom of the people reduced to its narrowest, simplest, and most striking form; so that nowhere in the Old Testament is there a large generic view of the moral government of God over this world. There is nowhere in the early writings of the Bible any systematic teaching in respect to human nature.

In our day men wonder at Bishop Butler's writings, and speak of him as the originator, in his time, of new schools, which, as it were, sprang from his loins. I do not undertake to say that he taught the presence of that same divine creative genius in the natural world which is pointed out all the way through the Bible, and in harmony with which the Bible itself is constructed; but although he did not say expressly what he thought, beyond a question he did think that the Bible was the highest and the sublimest part of the natural world, and that it was natural, not in the sense in which we speak of nature as degraded, but in the sense that it belonged to that unitary work in which things physical, things social, things intellectual, and things moral are intersphering and moving together. Without a doubt it was his belief that the creation of God's Word is part and parcel of the whole advancement which is taking place in mankind.

The Bible, therefore, is a book for men, and for men that are low down in the scale—for to this day nine-tenths of the inhabitants of the globe are but children, or are less intelligent than children among us. So that the great work of the Bible in the world is begun, but

not ended. It was made to meet the wants of common men, or men less than common; it is in sympathy with them; it is formed out of material which can be shaped to their need; and its methods are within their easy reach.

You think that when you preach you must preach so as to touch the top heads in your congregation. Touch the bottom and you will be sure to touch the top. He that puts a jack-screw under the roof of a building is not going to raise the whole building; but he who puts a jack-screw under the sills of a building, and raises them up, will, I think, take up everything that is above them. And in preaching, the man who is in dead earnest, who is inflamed by divine love, and who preaches so that the lowest and poorest of his congregation understand him and are stirred by what he says, and are lifted up by the power of the truth as he presents it—does he not lift up every body else too?

#### BONDAGE AND LIBERTY IN READING.

A man starts for his business, and gets as far as the door; and his wife calls out to him, "My dear, have you forgotten prayers?" "Well," he says, "we haven't had prayers, have we? I did forget." Back he goes, and takes his Bible, and turns to the twelfth Psalm. He chooses that because it is short. Blessed be the Psalms; they are of all lengths and shapes, to meet every emergency! Having hastily gone through a perfunctory service, he starts for his business again, saying, "The devil didn't catch me to-day; I have read my Bible."

Now, how different is that from putting an amulet around a man's neck, or from worshipping an idol? You might as well look into a cook-shop window and think you are fed, as to go to your Bible in that way and think that it is of any use to you. You have *abused* it, not used it.

I lay great stress on this liberty which belongs to men, this necessity which is laid upon them, to find that in the Word of God which shall meet their case, and read it according to their personal wants. **There** are those who learn the Bible; there are thousands of humble people to whom it becomes familiar: for it is a peculiarity, I think, of the word of God, that as men run under trees and get behind rocks when storms are in the sky, as they otherwise would not, so we seek a covert in the Bible when we are in trouble, as we would not at any other time.

God's word is not a house of bondage. It is not required that a man shall every morning marshal his family, and call the roll, and grind out a ritualistic or regulation prayer, and read his Bible. God's word is a Father's house, into which you have a right to go, and speak or keep silent. You are the children of God, and this provision has been made for you; but it is not to be enforced upon you, as though you were slaves. You are to avail yourselves of it according to your need. You are free in this matter.

I suppose no person ever did or ever will read the whole Bible in his life. I know there are persons who read it by letter; I hear people say

that they make it a rule to read the whole Bible once a year; and I have no doubt that they skate over it once a year; but I do not think they do more than that, because it is not all for them.

Take for instance, a great square-built, good, honest-minded, practical Yankee, who knows the quality of matter, and who knows how to put thing and thing together, and make money out of them—take such a man and put him into Solomon's Songs, and see what he will make out of these.

Take an Oriental; take a man who was born under different skies; who is of a different stock; whose ancestors have had different associations from generation to generation; whose mind-methods are different; whose growth is more by the imagination and less by the practical reason—take such a man and he will say of the Songs of Solomon, "That is the buckle of the Bible. It is that which clasps and holds together all the other books."

And so, all the way through the Bible, there are things which men who are proud, or men who are constitutionally without wisdom, cannot understand—they are mysteries to them. There are deep things for mystics in the Bible which people who have no mysticism are unable to see. They do not see them when they look at them. In the Bible there are things for the twilight, things for the moonlight, things for the midnight, things for the day-dawn, and things for the noontide. The Bible is filled with ineffable riches for men; and it belongs to every man to select according to his need.

The different parts of the Bible are of very different values for private reading. I think there is a great deal of the Bible that is just as necessary for the race as the spelling-book; but how long is it since you sat down to read your spelling-books? You are done with them; and yet you do not disparage them, nor cry them to naught.

And there are variations in the moral value of different parts of the Bible, if men only have the interpreting necessity in them by which to discern these things.

Such is what I call *the Bible of the closet*. It is interpreted by personal necessity, and by elective affinity: but that is not all. It is an immediate source of consolation. It comforts in sorrow; it relieves in perplexity; it is a mother in the household; it is a counsellor to the mechanic, to the workman, when he asks, "Where shall I go? What shall I do? How shall I carry myself?" When men are stirred up; when they are oppressed; when they are burdened; when they are yoked, harnessed and driven by depressing moods, then they, above all other men, must have a personal Bible speaking to them, day by day. Under such circumstances the Bible becomes, not only a lamp to their feet and a light to their path, but bread for their life, medicine for their soul, and water coming to them from under the very throne of God itself.

#### THE PREACHER'S BIBLE.

This would naturally lead me to speak, though I need not, of the preacher's Bible. The Bible

of the preacher may be, and ought to be, the Bible of the class-room, but it must be especially a personal private Bible. No man is fit to preach who has not felt his own need of the Bible, or of the truths that are in it. No man is fit to preach whose garments do not smell of the fire of agony. Mr. Spurzheim said, "No woman is fit to be married who has not seen great affliction." That is the intensive form in which he expressed his judgment as to the benefits of the ripening influence of sorrow.

A young man who goes out to preach is ever ordained when the consecrating hand has been laid on his head, and he has entered upon the ministry. The ceremony of ordination is very well as far as it goes; but not until the providence of God has put its hand upon you; not until you have ached and wept and prayed in secret places; not until you have realized your weakness and unworthiness, and said, "Would God that I were dead"; not until you have felt that your appareling is as nothing; not until with unutterable desire you have turned to God with the meekness and humility and gentleness and sweetness of a child, and been conscious that you were carried in the arms of his love—not until then will you be fully ordained. But when you have had this administration, how blessed the Word of God will be to you! It may be that you will not want to read some parts of it: the mother does not sing everything that there is in the music-book; she sings those tunes which are sweetest to her children and to herself; and so you will read those portions of the Bible which are appropriate to your need. You will each get from that beautiful tree, the Word of God, such fruit as you require for your consolation and encouragement in life, and for your up-building in righteousness.

You will have your private Bible from which you will derive light and food and comfort according to circumstances: then you will have your Bible of the class-room, by the aid of which you will attempt to bring under one comprehensive arrangement of successional development the principal ideas which pertain to God and his relations to mankind—always understanding that "we see through a glass darkly"; and at last you will come to the preacher's Bible itself, with all its vast resources, from which you will take truths that are good for your own soul and for other men's souls, that you may bring them, with all the vigour and unction and emotion which comes from your personal participation in them, home to the salvation of men. When you have the preacher's Bible, you have that which is like a living power, and you are a trumpet, and the life of God is behind you, so that the words which come from you are breathed by him.

#### THE PEACE OF GOD.

About once a week there comes to us the story of some one who desires to serve God, but whose heart is oppressed with a longing for that peace which so many

Christians possess. Such persons have reformed their lives; they have become devout, but they will not believe that God accepts them until they receive a sign from heaven. The number of these oppressed souls is so great as to be appalling, and it suggests that there must be something wrong in the popular presentation of truths relating to repentance. Certainly there is widespread error or there could not be this wide spread disease of despondency.

Paul was not a man of sunny temper, or of great constitutional hopefulness. He saw the clouds and keenly felt the pelting of the storm. He was a man of bilious constitution and of energetic unrest. The placid repose which some people find never came to him. He was tempest tossed within, as well as without. And yet Paul's stormy nature found always a peace within the storm, and a victory over the shipwreck. He could glory in tribulation and triumph over defeat. He knew how to be cast down in an impenetrable melancholy, caused, no doubt, by physical exhaustion; but when cast down he was not destroyed. Perhaps no Christian ever suffered more from outward battles and inward depressions than he, and perhaps none ever had a more continuous and life-long victory.

Christian peace founds itself in a reasonable trust. It was just such peace that Paul felt when he said, "I know whom I have trusted. I know his ability to keep to that day all that I have put into his hands."

O souls, weary of seeking, why do you ask, "Who shall go up into heaven to bring Christ down from thence?" Or, "Who descend into the abyss to bring Christ up from the dead?" The word is nigh thee even in thy mouth. The way of peace is simple, and you will persist in overlooking it. While you seek God by groaning and praying and far travelling, God stands patiently waiting at your own door to be let in. You would not distrust a friend though he were but a man. God has undertaken the care of your soul. His mercy cannot fail. Plant yourself on this reasonable truth, cease to look for inward exercises, and your peace shall flow

as a river; the peace of a reasonable being who has made a deposit in a secure place, and who does not agitate himself about it.

"Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

## Our Own Church.

The regular meetings of the PRESBYTERY OF QUEBEC are appointed to be held but twice a year. That which should have been held last autumn seems to have been omitted, owing to the absence of Dr. Cook, who at the time was attending the meeting of the Evangelical Alliance in New York. To this cause must be mainly attributed lack of information regarding our Oriental friends for some time past. We count ourselves happy, however, at this time to be able to present a few details of a pleasing kind, based on the testimony of "our own correspondent." And we know that our readers will unite with us in thanking the minister of St. Andrew's Church, Quebec, for the valuable counsels contained in the sermon which we have the privilege of publishing in other columns.

In years not very long gone by a mid-winter journey from Montreal to Quebec was not to be thought of, save upon urgent business. Now a days, thanks to the best abused railway in the world, and especially to Mr. "Pullman," it is quite different. It is a luxury worth paying for, this trip of one hundred and eighty miles. Think of it! tumbling into a nice roomy bed in the Bonaventure station at "Elders hours." Such beautiful white linen! such splendid soft blankets!—of Canadian manufacture too—such civility and good attendance! and, to be gently awoke next morning at nine, by the words, "Please sir, Point Levi, will you wash before you go up town?" Really, with such facilities we ought to become better acquainted with the people of the ancient capital, and they with us.

A social meeting of the members of

the Kirk in Quebec was held in Morrin College buildings on the evening of the 5th ultimo, the first meeting of the kind held by this congregation within the memory of the oldest inhabitant. It was therefore specially interesting, and the success which attended it was so gratifying that it is not likely to be the last. The rooms of the college, which are well adapted for a reunion of this kind, were handsomely decorated. The attendance was large. The refreshments provided by the ladies were of the most recherché description, and the programme prepared by the committee of arrangements was carried out to the evident satisfaction of all present. The introductory address of the minister was followed by readings and vocal and instrumental music, with frequent intermissions for conversation. The cream of the whole thing is this kind of "communion of saints."

From the annual report of the managers, just published, we are happy to notice that the finances of the congregation are in an improved and improving condition. By means of liberal subscriptions from members of the congregation, they have been enabled to pay off the debt of the Church, which at the beginning of the year was \$2000. Besides this, there had been subscribed \$270 towards repairs on the church, and \$229 had been contributed towards the Keay fund in New Brunswick. The Congregation adheres to the schedule system, by means of which \$540 were raised last year for the schemes, the Sustentation Fund receiving \$250, the Widow's Fund \$80, while \$175 went for Bursaries in connection with Morrin College. The total expenditure for 1873, was \$5729.

The College staff consists at present of five Professors—including Principal Cook, who attends to the theological department. In addition to the classics, taught by Professor Weir, a good deal of attention is given to modern languages—French, German, &c. Dr. Douglas lectures on chemistry and other scientific subjects. Professor McQuarrie has charge of mathematics and, if we remember aright, of moral philosophy. The number attending

the divinity classes is small—not exceeding seven or eight at present; but, altogether, including the ladies classes, there are about 200 in daily attendance, receiving instruction in the higher branches of education. So that, as far as Quebec, at all events, is concerned, Morrin College is doing a most useful and important work.

The Sunday School of St. Andrew's Church is superintended by Mr. McQuarrie. Mr. Wilkie takes charge of the Bible Class. A prayer meeting, conducted by Dr. Cook, is held on a week day evening in the Audience Hall of the College—a fine room corresponding with that devoted to the Library and Museum at the opposite end of the building, and which is furnished and arranged with a admirable taste and effect.

A most interesting meeting of the Sunday School children in connection with the Church at SHERBROOKE was held lately. The evening's exercises were diversified by the singing of appropriate hymns with accompaniment on the new organ—recitation of sacred songs—and pieces sweetly sung by the infant choir. The subject of the concert exercise was "the calls of Jesus." To the Superintendent's question, "Whom does Jesus call?" the children answered readily,—“little children, sinners, the heavy laden, the weary, broken-hearted, &c., &c.,” illustrating their replies by Scripture quotations. At the close, to all were given prizes of books—some for proficiency in the catechism, others for punctual attendance and good behaviour. It need scarcely be added that other “good things” were there in abundance, and that a pleasant and profitable evening was spent.

Coming back to MONTREAL, we find on our table a brace of Congregational Reports for 1873—from ST. GABRIEL'S and ST. MARK'S—both exceedingly well printed by Mitchell & Wilson, whose address may be found in our advertising columns, and who are well skilled in the getting up of all such documents. The first named report is very complete and well arranged. After naming the office bearers of the Church, the districts into which it is divided, its various organiza-

tions, and the object of the different schemes of the Church, there is a pastoral letter from the minister relating to the spiritual affairs of the congregation. “So far as statistics are an index, we have ground for encouragement. The Communion roll now contains the names of 331 persons, of whom 50 were added during the year, and 24 removed by death or otherwise, leaving an aggregate gain of 26.” The number of families is 177. Mr. Campbell officiated at 17 marriages, 37 baptisms, and 21 burials. All the congregational machinery works harmoniously. The Sabbath School is prosperous; the Missionary Association is doing its work quietly, but effectively; the Dorcas Society overtakes all cases of real want in the congregation; the Young Men's Association is vigorous. Large improvements have been made to the church. A very successful Soiree was held in February. The disbursements for the year appear to have been \$2,607 75, out of which were paid, stipend \$1,600; for the schemes of the Church \$350; Precentor \$160; Church officer \$120; &c., &c. The other, is the *fourth* Annual Report of St. Mark's, which shews the total revenue to be \$1,263.50—comparing favourably with former years. The Sunday collections for the year were \$600. There are 246 sittings let in the church. The number of families connected with the Church is over 100, and of communicants on the roll 138. “This report would be incomplete without some reference to the unwearied and most acceptable labours of the Rev. D. W. Morison, who, in the absence of Rev. Mr. Black, has taken the entire pastoral care of the congregation.” The Sunday School,—including the Bible Class—numbers 172 scholars, with a staff of 24 teachers. The Young Men's Association has been well sustained. It may be mentioned that, on Mr. Morison's removal to the pastoral charge of the important congregation of Ormstown, the Rev. Samuel McMorine, formerly of Huntingdon, was appointed interim minister of St. Mark's, and has entered upon his duties.

The Kirk-session of ST. ANDREW'S Church have rejected the Basis of Union,

At a meeting of the Congregation the question was fully discussed and it was agreed to take the sense of the members by voting cards to be distributed among them.

The Presbytery of Montréal met at ORNSTOWN on the 3rd of March for the induction of the Rev. D. W. Morison as pastor of that congregation. Despite the stormy weather there was a fair attendance of the people, who manifested a deep interest in the solemn services of the day. The Moderator, Rev. C. A. Doudiet, preached and presided on the occasion. In the absence of Rev. Messrs. Masson and Ross, who were prevented from being present by the state of the roads, the Rev. Gavin Lang addressed the new minister, and the Rev. James Patterson the people. At the close of the meeting Mr. Morison received a cordial welcome from his congregation in the usual way, and we now cordially congratulate both and wish them a long continuance of peace and prosperity. The Presbytery appointed the Rev. J. S. Lochead to moderate in a call at Huntingdon in favour of Rev. J. B. Muir of Galt, and adjourned to meet in Montreal on the 24th. Since the foregoing was in type we learn that a social meeting on a large scale, intended as a welcome to their new minister was held one evening shortly after Mr. Morison's induction at the Town Hall, Ormstown. Excellent music, abundance of refreshments, and entertaining and instructive speeches were all well arranged for, and, to crown all, the cash proceeds of the evening yielded \$225.00 towards reducing the debt.

L'ORIGINAL and HAWKESBURY. On the 25th February the Rev. John Fairlie was inducted to the pastoral charge of the congregation. The services, conducted by the Rev. D. M. Gordon, were held in St. Paul's Church, Hawkesbury, before a goodly assemblage. Sermon was preached by Mr. Gordon. The newly-inducted minister was addressed by Mr. Fraser, and the people were addressed by Mr. Gordon. Mr. Ross, of Chatham, adding a few words of encouragement. Service was held at L'Original on the evening of the same day, when Mr. Fairlie was introduced to

the L'Original part of the charge as he had been to the Hawkesbury portion. Mr. Fairlie came to this country last fall, under the auspices of the Colonial Committee. His college days were spent at the old University, Glasgow. After being licensed to preach he acted as assistant at Strathaven for a few months, then for two years as assistant and missionary in Glasgow, in Townhead parish, more recently he was two years in Dumbarton, as assistant to the Rev. Mr. Gray of that place. By the Presbytery of Dumbarton he was ordained on the 21st August, 1873, for ministerial work in Canada. On the eve of leaving for Canada Mr. Fairlie received a handsome testimonial, accompanied with a purse of sovereigns, from the members and adherents of the parish church of Dumbarton, "as a token of the esteem in which he is held by them for the earnest, conscientious, unassuming manner in which he discharged the onerous duties of assistant minister of that populous parish for fully two years." We wish Mr. Fairlie much success in his new sphere of labour. Before passing from this topic we feel constrained to acknowledge that these congregations, particularly Hawkesbury, have been under great obligations to Rev. Donald Ross, of Chatham, and Rev. W. Grant, of the C. P. Church, for many acts of kindness, but chiefly for giving them fortnightly supply when they were without a minister.

We observe in the *Freeholder* mention made of one of those mass meetings so common in the country, and which, notwithstanding all that may be said against them, are usually pleasant, and by no means unacceptable. A "donation party"—of the old orthodox kind—which, as everybody knows, consists firstly, of tea and entertainment at the manse; secondly, of the presentation to the minister's family of things in general—a purse of money to begin with, then everything needed to supply the larder, the cellar, the hay-loft, the corn bin—even the napery sometimes; and, in the third and last place, of addresses and speeches suitable to the occasion. Such a meeting was lately held at FINCH, and attended by all the denomi-

nations in the neighbourhood, the after-proceedings having been conducted in the new church to the satisfaction and edification of all present.

Our friends at RENFREW, besides having acquired a good name otherwise, have become almost famous from their mode of conducting their "Annual Festival." It is chiefly an intellectual feast, although the "refreshment" department is not overlooked. The meeting this year was held in a public hall, which was filled to its utmost capacity. Mr. Campbell gave the opening address in which he advocated "greater sociality" among Christian people. Rev. Mr. McLaren, of Merrickville, spoke eloquently of the rapid progress in arts and sciences, and of religious enlightenment and freedom, made by the world during the last century. Mr. Bennett, of Aimont, spoke of "the New Heaven and New Earth." Mr. McLean, of Annprior and Mr. Gunn were also present and took part in the proceedings, which were concluded by the singing of the National Anthem and the Apostolic benediction. Financially the festival was also a success, the proceeds amounting to something over \$103.

At KINGSTON, the students missionary association had a most successful meeting on the evening of the 11th ult., in St. Andrew's Hall. Principal Snodgrass was chairman. Eloquent addresses were given by Dr. Jenkins, Professor Mackerras and Rev. Andrew Wilson. The collection amounted to \$77. The number of applicants for missionary appointments has increased from *four* to *twenty-one* in three years, and instead of confining their labours to vacant places it is now proposed to undertake more purely missionary work in new fields, hence the necessity of funds, as such places are not likely to be self-sustaining for a time.

The Rev. Charles I. Cameron, graduate of Queen's College, and well known in some districts of Canada by the good service he did as a missionary when a student, expects to return to this country in September next. He will be a decided acquisition to our ministerial ranks. Mr. Cameron spent his last session in theology

in the University of Glasgow. While there he acted as tutor in the family of the late Dr. Norman McLeod, and was induced to take an appointment under the Indian Mission Committee of the General Assembly. For this purpose he was ordained by the Presbytery of Glasgow. After about two years' service in India, his health gave way, and he went to Australia where he has completely recovered and has been labouring successfully.

The PRESBYTERY OF VICTORIA met in the Mill Street Church, Port Hope, on Wednesday the 25th February, for the induction of the Rev. James Cleland to the pastoral charge of that congregation. The attendance was large. The sermon was preached by the Rev. William White, from Luke, 10 ch., 10, 11, 20 vs.

"But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

'Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this that the Kingdom of God is come nigh unto you.

The minister was addressed by the Rev. David Watson, and the people by Rev. K. MacLennan who also presided on the occasion. Mr. Cleland received a cordial welcome from the members of his congregation, and he enters upon his new field of labour with very encouraging prospects.

From DUMMER we learn that Mr. Paul has taken possession of the snug little new Manse and that the occasion was marked by a "house-warming" when substantial gifts bore testimony to the good-will of the parishioners—*inter alia*, a very fine cow, with her feed for the winter, was unexpectedly found in the minister's barn. Of course there was music and song, and lots of fine things said to one another on "that night," and all went away so glad to see the minister in his new home. Dummer has done well.

The good people of THORAH are not given to sound their own trumpet. But, by a side-wind we learn that, on a recent occasion, they presented their worthy minister with a purse of \$200, and that there is a movement towards making a permanent



addition to his salary. We beg leave very respectfully to second the motion.

Some of our readers we know will be pleased to read the following address presented by the members of the Congregation of KING to their venerable and much esteemed minister on the occasion of his retirement from the active duties of the ministry. The presentation of it gave rise to a numerous "surprise party," and it was accompanied by a purse pressed full of bills. After thanking his kind friends the aged minister engaged in prayer for their everlasting welfare and happiness, and all departed to their homes. pleased with the evenings proceedings, in which we may be sure there was also a touch of regret if not of sadness.

The address reads as follows:—

*To the Rev. John Turse, A.M.*

DEAR SIR.—A few of your many friends embrace the occasion of your retiring from the active duties of the ministry to give expression to the very high esteem in which we have always held you. We have long known you, and the more we know you, the more we venerate you. It is many years since you first came to live among us, to watch for our souls, and to break unto us the bread of life. Many of us you have baptized. Many of us you have married. Sabbath after Sabbath, for seven and thirty years, you have preached to us the "glad tidings of great joy." You have spared no pains in unfolding to us the whole counsel of God, both publicly and from house to house. You have visited us in sickness. You have cheered us in sorrow. You have often poured the balm of consolation into our stricken hearts in the hour of bereavement. You have stood by the bed-side of the dying to point the departing spirit to the sinner's Saviour, the eternal Son of God.

Our prayer is that the great King and Head of his Church may long spare you to enjoy a well-merited and peaceful retirement. May the Lord bless and keep you and all your family, and at last minister to you an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

And for ourselves we pray that we may have grace given unto us to profit by your ministrations which we have so long enjoyed, and by the consistent Christian example you have always set before us, so that by and bye, we may all meet in the presence of God, where there is fullness of joy, and where there are pleasures for evermore.

King, March 4th, 1874.

The new Church at SHOWER'S CORNERS has been inaugurated with fitting solemnities. The event was one of great

interest in that usually quiet neighbourhood and we trust that it may be followed by the very best results. There were present at the opening services a large number of the adherents of the Church and friends of the minister, the Rev. E. W. Waits, from the adjoining towns and villages. "The Church is a very neat, well lighted, and tastefully furnished structure, built upon a lot presented by Mr. J. W. Shower." The cost of the building in cash has been about \$2100, but the voluntary labour of the people we are told is worth at least \$1000 more! The size is 52 feet by 34, and it is seated for about 250 persons. The Rev. R. Burnet, of St. Andrew's church, Hamilton, preached in the morning and Mr. Waits in the afternoon, both services being crowded, and again in the evening Mr. Burnet preached to an overflowing audience. A social soiree took place on the Monday evening following, which was a success even beyond expectation. After supper the meeting adjourned to the Church when stirring and eloquent addresses enthralled the audience until a late hour in the evening. Dr. Hogg sketched Guthrie's life and character. Mr. Holmes (Wesleyan) and Mr. Muir of Galt, spoke ably. Mr. Burnet came last "his speech was really that of the evening, and drew, alternately, laughter, tears, and honest applause." The total amount received at these opening services was \$225.

In the PRESBYTERY OF LONDON we hear that the Smith's Hill branch of the Goderich congregation have promised to increase their contribution to the minister's salary this year \$100.

The first dispensation of the Lord's Supper in the new charge of Lucknow took place in February. There were 47 members present.

The first tea meeting in connection with the Bayfield congregation took place on Thursday, 12th March. Addresses were delivered by Rev. Messrs. Sieveright, Ure, Goldsmith, Danby and Rice, and by Mr. J. J. Bell. The Church was well filled and the meeting was a success.

STRATFORD is flourishing under its energetic young minister, the Rev. T. M.

Wilkins. The Annual Report for 1873, of which a copy is before us, is a very interesting compilation. It contains the model constitution by which the congregation is governed, a code of by-laws for the regulation of its financial affairs, a report from the Kirk-Session that may be called a pastoral, a statement relating to the Sabbath School, of which the minister appears to be superintendent, together with an abstract of the accounts of the Church, a classified list of the office-bearers, and a list of its ministers since its organization. There are now six elders and a like number of managers. The number of communicants is 121. The total contributions for all purposes reached the sum of \$2,336.85, out of which were paid for stipend \$600, and to the schemes of the Church \$180.50. The amount of debt on the Church property has been reduced to \$1,000. The Sabbath School, which commenced with six teachers and 29 scholars, has now 14 teachers and 110 scholars on the roll, and a choice library of 350 volumes. A conversazione for the benefit of the school was lately held in the Town Hall, when 600 persons were present and over \$200 realized. A welcome addition to the funds of the school.

On the 17th March the Rev. Dr. Bell, formerly of Clifton, was inducted to the pastoral charge of the congregation of WALKERTON, in the Presbytery of Sauguen. Rev. Donald Fraser, of Pricerville, preached and presided. The customary addresses were given by Mr. Anderson of Kincardine, and Mr. Gordon, of Paisley. We congratulate the little band of earnest workers in this new charge who have now assumed the responsibilities of a regular congregation; and we are specially thankful that Dr. Bell has so far recovered as to be able to resume ministerial work. And we hope that, in the beautiful and invigourating surroundings of Bruce, he may find complete restoration to health, and many days of usefulness.

### Other Churches.

THE MARITIME PROVINCES. The Presbytery of Halifax, at its meeting, on

the 4th of February, by a vote of 4 to 3, agreed to express its approval of the proposed basis of Union, and instruct the clerk to send it down to Sessions. The amendment, which was negatived, was to the effect that the question be submitted *simpliciter* to Sessions and congregations, *i. e.*, without any opinion being expressed by Presbytery.

THE PRESBYTERY OF PICTOU agreed to send down the Basis of Union to their congregations, requesting their deliverance thereon to be transmitted to Presbytery at next meeting. The Presbytery of Restigouche hesitated to adopt the Union Remit "until means be taken to ascertain how the *status* of existing ministers in regard to their connection with the Church of Scotland would be affected thereby," but in the meantime sent it down to congregations and sessions for their consideration. In Prince Edward Island the feeling seemed to be decidedly favourable to Union, four congregations having made unanimous returns in the affirmative, while the Presbytery "give glory to God for this auspicious unanimity, and fervently pray that such a spirit may become universally prevalent." Rev. Mr. Herdman, Pictou, on completing the twenty-fifth year of his ministry received an address and a presentation from his people. The congregation have unanimously resolved to introduce an organ.—Mr. WARREN, of Montreal, is the right man to go to in such a case. Rev. D. McRae has returned from his visit to the old country. A remarkable work of grace has been going on in St. James' Church, Char'ottetown. The Rev. Thomas Talloch has arrived from Scotland *en route* for Ontario.

CANADA PRESBYTERIAN. Since our last report, the Presbytery of BROCKVILLE has voted YEA for the Union by a bare majority of *one*, and the Presbytery of SIMCOE, also YEA, by seven to five. Nine congregations in the latter Presbytery have voted YEA, and two, wishing a declaration on that "Headship," voted NAY. The General Assembly is appointed to meet in Ottawa, simultaneously with our own Synod, on the 2nd of June. The Presbytery of MANITOBA met on the 4th

March, present, 8 ministers and 4 elders. The question of Union coming up, it was found that 5 congregations had accepted the basis, and 1 had rejected it. The vote in Presbytery stood, 5 for Union and 3 against it. A missionary meeting was held at Winnipeg on the 3rd ultimo. Among the speakers we observe the name of our missionary, the Rev. W. C. Clarke, Ph. D., ex-minister of Ormstown.

#### SCOTLAND.

The following are the sixteen representative Peers of Scotland, elected to sit in the new Parliament:—The Marquis of Tweeddale, Marquis of Queensberry, Earl of Morton, Earl of Strathmore, Earl of Haddington, Earl of Lauderdale, Earl of Airlie, Earl of Leven and Melville, Earl of Selkirk, Viscount Strathallan, Lord Forbes, Lord Saltoun, Lord Sinclair, Lord Elphinstone, Lord Blantyre, and Lord Colville of Culross. The Earl of Haddington and Lord Forbes replace the Earl of Home and the Earl of Orkney.

It is stated that, out of the sixty-one members who voted in support of Mr. Miall's motion for the disestablishment of the Episcopal Church, twenty-eight, including the mover himself, have not been returned to the new Parliament.

The University of Edinburgh has conferred the degree of D. D. upon the Rev. R. H. Story of Roseneath.

At a meeting of the PRESBYTERY OF WIGTON Mr. Murdoch notified that at next meeting he will move that the Presbytery overture the General Assembly that at their annual meeting the Assembly celebrate the Sacrament of the Lord's Supper, inviting representatives from other Christian Churches to join them.

ST. MARY'S CHURCH, PARTICK. We have to thank our good friend the Rev. Charles Grant, formerly of St. Andrew's Church, Halifax, for a copy of his elaborate and very interesting Congregational Report for 1873. There are now on the roll upwards of 460 families, but it is to be remembered that two-thirds of that number consist of "working men" in the strictest sense of the term. The number

of communicants is 760, being an increase during the year of 140. The number who communicated in October last was 600. These are large figures for a Church containing only 960 sittings. The Sabbath School has 35 teachers and 418 scholars on the roll, with an average attendance of 348. The Church is not yet endowed, and, although it would not be fair to compare it with any of our equally numerous but more *wealthy* city congregations in Canada, it may be interesting to shew what they do financially for themselves and others. The amount contributed during the year 1873 was, in round numbers, \$5,915, out of which were paid, stipend \$2,190; for the Assembly's schemes, \$710; and for psalmody, \$434; the balance, for miscellaneous expenses. The circulation of the RECORD was raised during the year from 25 to 250 copies, and the amount required in payment was put into the plate at a single collection.

#### THE GREAT REVIVAL.

Messrs. Moody and Sankey have held meetings daily in Glasgow, and their services have attracted such congregations that even the large buildings where they were held could not accommodate. Each day at noon meetings have taken place in Wellington Street U. P. Church; services have been held every evening in the Barony Church and the Barony Free Church; and there have also been meetings in several other churches and halls in different parts of the city and in the suburbs. The Rev. Andrew A. Bonar thus describes a meeting held one evening in the City Hall, which consisted wholly of men, invited by ticket:—

"The very look of the meeting was solemnising—such a sea of faces, every face looking at the speaker with fixed and intense earnestness. 'Except a man be born again' was the subject. There had been much prayer offered in prospect of this gathering of men, and it was answered. Mr. Moody was enabled to speak in marvellous power, and the spirit assuredly was working, so that from time to time the whole mass of souls seemed moved and bent down under the truth. The hymns sung, too, appeared to have a wonderful power on that audience of men. When at the close those were invited to remain longer who were on the Lord's side, ~~and~~ wished to be, above a thousand kept their places; and when,

after four brief prayers had been offered in succession, they were let go, a large number of anxious souls remained. Many of these last were very deeply concerned. In short, it was one of those meetings that can never be forgotten. 'The power of the Lord was present to heal.'

In Edinburgh, a gentleman gave thanks for his providential escape in the dreadful collision which occurred that morning at Manuel 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 injured. 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 child-like 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's. 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;  
Jesus died, 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 mamma.' 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.

#### IRELAND.

THE WITNESS is the title of a new weekly paper published in Belfast, which proclaimed in healthy tones its own advent into the world of letters so recently as the 3rd of January last. It has a warm side to Presbyterianism, but promises not to be bigoted. It proposes to deal with secular as well as sacred matters. From the specimens we have seen, we judge that it bids fair to attain a leading place among the many able journals of the day. We hope to receive it regularly, and promise that our Irish Canadian readers shall have a share of the information it conveys to us from time to time.

In the late election no less than nine members of the Presbyterian Church have been returned to the British Parliament, among whom we may mention James S. Crawford, of Rademon House, for the noble County Down, J. P. Coney for Belfast, T. A. Dickson for Dunganon, and Professor Smyth, of McGee College, for Londonderry. Respecting the last named, the Canon of Kildare writes as follows to the *Church Times*:—"As a Professor Smyth, who call himself a Presbyterian minister, has been elected M.P. for Derry, the long-versed question will now be decided as to whether Presbyterian orders are held valid by our laws. If Professor Smyth is an M.P. he is not in Holy Orders; if he is in Holy Orders he is not an M.P."

But the Canon's logic has been called in question in this matter. Four of these Irish members are ruling elders and five are trustees of the General Assembly's Commutation Fund. To this we may add that Thomas McClure, Esq., one of the late members of Belfast, and a ruling elder, has been created a Baronet.

The Sabbath School Society for Ireland in connection with the Presbyterian Church, held its annual meeting at Belfast, on the evening of the 10th of February. Income for the year £2,500 and over; expenditure a little over

£2,000; Schools in connection with the Society, 932; teachers, 8,037; scholars (average attendance,) 64,800. The Society has a travelling agent, and publishes a Teacher's Guide, a programme of lessons, and many other valuable works intended to aid and encourage the good work of the godly up-bringing of the young.

On the evening previous, the Presbyterian Orphan Society held its annual meeting also in the Assembly's Hall, May Street, Belfast. This Society, though only eight years in existence, has already a funded capital of over £15,000. The total receipts of the year, from all sources, amounted to £10,107 10s. 5d. The whole number of children supported and educated by the Society at present is 1,656. The aim of the Society is to provide for the education and sup-

port of every poor and helpless orphan throughout the Church.

Sir Edward Coey and lady have intimated to the Faculty of the General Assembly's College, Belfast, their intention of founding in the College four Scholarships of the value of twenty-five pounds per annum each, for the encouragement of theological learning.

These facts are interesting, as indicating a marked improvement in the social state of Presbyterianism in Ireland. One would not require to go very far back to remember the time when not a single member of the Irish Presbyterian Church had a seat in the House of Commons.

### THE HOUR OF DEATH.

BY MRS. HEMANS.

Leaves have their time to fall,  
And flowers to wither at the North-wind's  
breath,  
And stars to set,—but all,  
Thou hast *all* seasons for thine own, O Death!

Day is for mortal care,  
Eve for glad meetings round the joyous  
hearth,  
Night for the dreams of sleep—the voice of  
prayer;  
But all for thee, thou mightiest of the earth!

The banquet hath its hour—  
Its feverish hour of mirth, and song, and wine;  
There comes a day for grief's o'erwhelming  
power—  
A time for softer tears; but all are thine.

We know when moon shall wane,  
When Summer-birds from far shall cross the  
sea,  
When Autumn's hues shall tinge the golden  
grain;  
But who shall teach us when to look for thee?

Is it when Spring's first gale  
Comes forth to whisper where the violets lie?  
Is it when roses in our paths grow pale?—  
They have *one* season,—*all* are ours to die!

Leaves have their time to fall,  
And flowers to wither at the North-wind's  
breath,  
And stars to set; but all, —  
Thou hast *all* seasons for thine own, O Death.

### MRS. NEIL McINTOSH.

On the 19th of February last the remains of the late Mrs. Neil McIntosh of Montreal were borne to the last long resting place appointed for all living, followed by a very large company of mourners. The funeral service was conducted in St. Andrew's Church, of which the deceased had long been an honoured, active and useful member, and which was nearly filled by sympathizing friends—among whom were a large number of ladies. The dark pall which covered the bier was almost hidden with wreaths of flowers, and the table in front of the pulpit was similarly decorated by loving hands—a touching tribute to the memory of one who all her life had been a lover of flowers, and who had accustomed herself to look up from Nature's works to Nature's God, who, to use the poet's words, ever found “tongues in trees, books in the running brooks, and good in everything.” The service, short, simple, but deeply impressive, was conducted by

the Rev. Gavin Lang, Minister of the Church, and the Rev. Robt. Laing, assistant minister of St. Paul's Church. There was no funeral oration. In conformity with Presbyterian usage, a few passages of Scripture, suited to the solemnity of the occasion, and a few words of prayer, constituted the burial service, at the beginning and at the close of which the great organ pealed forth the “Dead March in Saul:” then the church bell tolled and the funeral cortège reformed and proceeded to the place of sepulture—the Cemetery of Mount Royal.

Mrs. McIntosh was born at Rothesay, Isle of Bute, Scotland, and, with her husband, the late Mr. Neil McIntosh—a native of the same place—came to this country in the year 1827. During the first six years of their Canadian life their home was in the village of Martintown, in the county of Glengary, where Mr. McIntosh prosecuted a lucrative business, where he was ordained an Elder of the Kirk by Rev. Arch-

ibald Connell, at that time minister of the charge, and where numerous warm friendships were formed that were only terminated by death. In 1833, Mr. McIntosh transferred his business to Montreal, when he connected himself with St. Andrew's Church and was inducted to the Eldership in this city. A zealous churchman, a ready scribe and a beautiful penman, he was invested with the office of Session-Clerk, the duties of which he discharged faithfully and efficiently till his death which occurred in November, 1861. The old Session Records of which he had been the custodian, and which so often bore the attestation of having been "carefully and correctly kept," unfortunately perished in the conflagration that destroyed the Church in 1869. From the time of their coming to Montreal Mrs. McIntosh devoted herself largely and earnestly to works of christian philanthropy. Specially to be remembered is the interest which from the first she took in the Ladies' Benevolent Institution—an interest that never flagged, and the blessed fruits of which will cause her name to be revered many days hence.

A few sentences from the sermon preached on the Sabbath after her death by the minister of St. Andrew's Church will more fitly describe the character of this "Mother in Israel" than any words of our own.—

"Each of all who knew her must feel a keen sense of personal bereavement. The whole community has sustained a loss. She was a representative Christian in all her several relations, and her life is itself a sermon more powerful than any which can anywhere be preached from a pulpit. She combined, more than most, the qualities and dispositions which go to make people useful in their day and generation. I could speak of her singular private worth at great length, if it were fair to do so in this public place. As was said of another who also passed away amid the profoundest regrets, "the spot where she was known and loved, as nowhere else she could be known and loved, was at home—there her presence was a glory and a light now dimmed for ever; a joy and power which few can equal." Any notice of her would be incomplete without at least an allusion to this side of her life. Many of us will remember with what faithfulness she ministered to her husband during a long course of ailment, and "the day" alone will declare how soothing and saving to him was the influence of her love and help. And then, with what courage and wisdom she addressed herself, in altered outward

circumstances caused by one of those strokes of adversity which are so apt to come upon even the most prosperous commercial men, to the task of providing for the present, and preparing for the future wants of her family! The history of Bute House is the history of one of the bravest struggles on which any earnest soul ever embarked. Its establishment, as the seat of one of the best of our educational seminaries, was an undertaking whose prosecution taxed and proved the indomitable perseverance and unconquerable faith with which our friend was endowed. She was ably assisted by her children and others in the purely intellectual part of the enterprise, and no one was more willing than she to acknowledge this. The filial devotion of both the sisters—alas! that one of these no longer sheds the sunlight of her presence upon us—who charged themselves with the care and conduct of that department, she was constantly ready to own as, in its place, of essential moment. But, she herself was, by the admission of those very sisters, the chief-corner-stone and head of the institution. At its beginning, she baptized it well with prayer and committed it and her own way unto the Lord. The principles on which she carried it on, all through, were both the prompting of her own well-regulated mind and the inspiration of the Holy Spirit; and in the strict observance of these lay the secret, even as there was the guarantee, of her true and lasting success. One of her unchangeable rules was that, while the interests of her family must not be neglected, she would never allow attention to them so to absorb her as to hinder her from "doing good as she had opportunity, and especially to the household of faith." The young souls entrusted to her keeping shared with her own dear ones her tender and pious solicitude. There are hundreds up and down the Dominion, and not a few in the neighbouring Republic, who had reason to thank God for many a good advice, and much affection, from her when under her roof; and who will now feel that, in her departure, they have lost a second Mother. She lived for others more than for self.

And then she was so Catholic in her sympathies; she yielded to none in her love for the good old Church of her fathers, and for the honour and credit of this Congregation with whom for nearly forty years she delighted to worship and partake of the Holy Communion. And there are those here who could tell of her long connection with our various congregational agen-

cies, and how, to promote these and other more occasional efforts, she was always among the foremost and most pleased to contribute, according to her ability, money or time or exertion. I believe the first meeting of our Dorcas Society was held in her house, and its organization was largely due to her zeal and industry. But her activities were not confined to her own Church or Congregation. She also knew what was due from Christians to the great world outside the pale of all Churches or Congregations, and to those sitting in the darkness of error and ignorance. Recognizing on all sides fields to be occupied for the Master, she was eager to throw herself into as much of the general unsectarian philanthropic work of the City as she could accomplish. The Charitable Institutions found in her a warm supporter. In a certain sense, she may be said to be one of the founders of French Canadian Missions. And one of our sorrows today is that, just when we had hoped that a richly deserved retirement from her arduous professional duties would give her more leisure to pursue and enlarge the sphere of her energies, she has been suddenly called away. How mysterious often are the providences of God! Our friend whom He has taken to Himself was one of a comparatively limited number who, to our short-sighted view, can ill be spared in either the Church or Society at large. The world has not too many of her stamp—large hearted, liberal minded, public spirited, cheerful and charitable. She appreciated the luxury of thinking speaking, giving, rejoicing, and living in love—to bear a grudge, or to grudge to bear a burden and share a responsibility with fellow-Christians, was very foreign to her nature. I, for one, almost rebel that one so kind and good and true should have been snatched out of our circle. But so it is and must be—the will of the Lord be done! Let us be thankful that even the memory of the just is blessed.”

## The Schemes.

THE SYNOD meets at Ottawa on Tuesday, the 2nd June. It is important that all contributions to THE SCHEMES and payments to the SYNOD FUND should be forwarded to the respective treasurers during the present month—before the accounts are closed.

QUEEN'S COLLEGE Convocation is announced for 30th of this month, at 3 p.m. There will be a meeting of the Trustees in the evening of the same day.


THE PRESBYTERIAN. Subscribers for 1874 will receive their accounts shortly. Remembering that the year is one-third gone, and that our expenses are heavy, we trust that our friends will respond at their earliest convenience.

THE CHURCH OF SCOTLAND RECORD. By the kindness of the Colonial Committee some copies of the RECORD are sent to Canada monthly for gratuitous distribution among the ministers. Since midsummer last these have been forwarded through our office. Parties who have been receiving them, and who wish them continued, will please send us 25 cents each to cover Canadian postage for 1873 and 1874.

STATISTICS. The labour of preparing the Convener's Report will be greatly lessened if the returns are sent in *immediately*. Scarcely *one-fourth* of the whole numbe. have as yet been received!

LECTURESHIP FUND. The treasurer has received from Kingston, \$120; Toronto, \$50; Perth, \$50; Renfrew, \$25; in all \$610. It is acknowledged on all hands that the lectures have been advantageous to the students and been highly appreciated. In short the *experiment* has proved successful. The next step should now be for one or two of our wealthy and liberal members to permanently endow a couple of lectureships, as has been done in several instances in Scotland, where it may be supposed there is less need of supplementing the University course of instruction. \$5,000 at six per cent. would suffice for one.

MANITOBA MISSION. In view of the increased expenses incurred by the Committee, a corresponding increase of liberality is needed at the hands of our congregations. The collection for this purpose is appointed to be taken on the first Sabbath in May. Our latest advices from Manitoba continue to be encouraging.

“The City of Winnipeg,” Mr.  writes, “promises to become a place of great import-

ance; although its population is only between 2,000 and 3,000 as yet, preparations are being made for the erection of a large number of public and other buildings next summer. The available lands for about twenty miles around the city are nearly all taken up. The population is sparse, but a large influx is confidently looked for early in the spring. For the present I am supplying the city, preaching twice every Sabbath, and once during the week. The attendance is excellent, the singing, aided by the organ, is first-class. You have nothing even in Montreal to surpass it. Our ordinary Sabbath collections average from \$20 to \$25 per day. We have no copper coin here and small change is scarce. Should the contemplated union be consummated, the project of speedily having a self-sustaining congregation here is very good. Otherwise, a few years may have to pass before either can have such. Much, very much of the future prosperity of the Presbyterian Church in Manitoba depends upon a speedy consummation of the union. If it be delayed for any considerable length of time the result cannot but prove embarrassing, if not disastrous, to the best interests of the cause here."

**THE FRENCH MISSION.** Some of the congregations appear to be under the impression that this Mission is *defunct*. That is quite a mistake. The Rev. Mr. Tanner conducts service in St. John's Church every Lord's Day, and visits the people in their homes during the week. The Church requires to be heated and lighted, the property to be insured and kept in repair. There is a certain amount of interest to be paid yearly, and *some* remuneration surely is due the interim minister. The Committee look that congregations will contribute according as they shall purpose in their hearts to this fund—"not grudgingly or of necessity."

#### ABOUT OUR INDIAN ORPHANS.

ST. PAUL'S SUNDAY SCHOOL, MONTREAL.

Esther (Ramini) a slender, good looking girl, about twelve years of age. Esther is intelligent but of a very indolent disposition; always behind with her lessons, and not a particular favourite with any one. Her behaviour in the play ground is good, and she is an attentive listener in Church. Neat with her needle but very slow.

VICTORIA MISSION, MONTREAL.

Victoria Rachel (Itwarea Cheti) a very sullen looking girl, rather intelligent but never stands high in her classes; she can always say her catechism pretty well, however; she is

very obstinate and by no means a favourite with any of her teachers, and she often gets into quarrels with her companions. She behaves well in Church.

ST. MATHEW'S, MONTREAL.

Sophia, a very nice-looking girl, of good abilities, but rather careless. She is much fonder of her play than her books. Has little taste for needlework. Although she often gets into trouble out of school, she is generally on good terms with her companions. She is not quite so attentive in Church as we would like to see her.

#### RUSKIN ON PERVERSION.

No man has better appreciated church art—even pre-Raphaelite art—than Ruskin. No man has written more eloquently about it; yet no man has written more stingingly of conversions to Romanism through its sensible attractions. All who run to Roman Catholic churches and surrender their religious conscientiousness and manliness to these seductions, should ponder the following indignant words from this greatest of our art writers. He says that "of all fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass; to be blown into a change of religion by the whine of an organ pipe; stitched into a new creed by gold threads on priest's petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He adds that the longer he lives the less he trusts "the sentiments excited by painted glass and coloured tiles."

DR. CANDLISH AND THE OLD BLIND WOMAN AT BALLOCH.—A correspondent to the Edinburgh *Daily Review* writes:—When the late Dr. Candlish was assistant in Bonhill Parish Church, he was very attentive in his visits to an old, blind, pious woman, who lived at Balloch. After he had been settled for a number of years in Edinburgh, and had already inscribed his name on the roll of fame, he had, on one occasion, towards the latter end of 1842, an opportunity of passing through the vale of Leven while on his way to fulfil an engagement at Cameron House. Remembering his old blind friend at Balloch, he proceeded to her humble dwelling, and, on entering, saluted her with "How are you to-day, Christina?" "I'm gay weel, but wha may it be that's speerin' for me?" replied the blind woman. "You'll maybe



not remember me, but I'm Mr. Candlish," rejoined the doctor. "Oh, dear me," quoth his old friend, starting up in great wonder and exclaiming—"Sit ye doon; I would hae thought the likes of you wud hae forgot'en a pair auld body like me, amid sic a steer as ye'er makin' in the lan' the noo." "No, no, Christina," said the doctor, helping himself to a seat beside his friend, "I have never forgotten you, and I trust the Lord has been dealing kindly with you since I saw you last." "Oh, ay, the Lord is abune my deserts; thanks be to His name, He'll ne'er forsake me; but how hae ye been keepin' yourself? for I hae been hearin' a heap about ye this while; this is an unco steer ye're in the noo about the Kirk." "Deed is it, Christina," replied the Non-intrusionist leader, "but I foridly trust it may be all settled before long." "Weel sir," rejoined Christina, "I'm unco feart it'll no be settled sae shune as ye seem to think; but oh, my man, see weel that ye be richt, for it's an awfu' thing to hae sic a wecht on your head. I need na tell ye to seek the Lord to direct ye, for I wouldna like onything ill tae happen ye." "Weel, Christina," replied the divine, "Ill not forget your good advice; for I greatly need help from above in my present position." After the doctor had engaged in prayer, Christina begged of him, "no tae tak' onything ill that she had said tae him," which, he assured her good-humouredly, he would certainly not do, and bade her good-bye, promising to call on her the next time he visited the Vale.

#### BURNS AND THE MILLIONAIRE.

*From Belfast Witness.*

One day a rich Greenock merchant, walking along the quays, incautiously missed his foot and fell into the Clyde. He would have been inevitably drowned but for the bravery of a poor man who leaped in after him, and rescued him from immediate death. The millionaire, after coming to himself, and knowing what he owed to his deliverer, put his hand into his dripping pocket, and rewarded him with the munificent sum of SIXPENCE! This caused a commotion in the crowd that had now gathered, and language more strong than select was hurled at the merchant for his unheard-of stinginess, and he began to sneak off, actually afraid of something worse than hard words. At this stage a stout, broad-shouldered, dark-eyed, noble-looking son of toil came up, and asked the cause of the turmoil. On hearing it with a withering look of contempt at the merchant, he turned to the crowd and said—"My freens, yere a' wrang. Let

him alane; surely he kens the value o' his ain worthless life—just saxpence—better than ony o' us!" With a shout of good-natured but derisive laughter, the crowd dispersed. The speaker was the celebrated Robert Burns.

So, when we see a rich man giving a sixpence—under extraordinary circumstances a shilling—under extra-extraordinary circumstances half-a-crown—to the cause of missions, where he should give hundreds, perhaps thousands, let there be no commotion. Our murmurings will not soften his stony heart. The grace of our Lord Jesus Christ can alone do that. Let him alone, he himself knows best how much he "owes my Lord"—a sixpence! he alone knows (for he has heard it thousands of times, precept upon precept) how much love and gratitude he owes his loving Lord, who not only risked his life, but died for him—a shilling!

#### Family Reading for the Lord's Day.

##### THE STRONG MAN ARMED.

When a strong man armed keepeth his palace, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Luke xi., 21, 22.

The strong man armed, in these words, is Satan, and Jesus is the stronger than he, having power "to come upon him and overcome him." The purpose for which these words were spoken, and the place which they hold in the argument of Jesus with the Jews, when they accused him of casting out devils through Beelzebub, the chief of the devils, render it necessary that we should so understand these expressions. And the palace which the strong man keeps, till a stronger than he overcome him, and spoil him of his armour, is the heart of man—the sinful heart—the heart unconverted, unrenewed. Satan keeps the wicked heart. He lodges in it, he

domineers over it. And there is a certain peace, a certain *security* in the original sense of that word, absence that is of care or concern, in the abject submission which he enforces. This is the lesson of the text. How comports it with experience?

The answer to this question depends on what we mean by experience—the kind of experience which we want to have. Do we desire to have direct, immediate, visible, audible, sensible, proof of Satan's presence? That we cannot have; for he who worketh in the hearts of the children of disobedience is a Spirit,—even as that Holy Comforter who works in the hearts of God's children, is also a Spirit. Neither is cognizable by the senses. Both are to be known *only by the fruits, the results of their working*;—the presence of God's good Spirit, by the predominance in the soul of Christ like tempers and dispositions; the presence of Satan, by the predominance of evil lusts and passions. Apart from Scripture, we should not know of either. Had it spoken nothing of spiritual influence or interference, the strong armed man would represent to us the rampant lust or passion. The stronger than he would represent to us the gracious temper contending with it, controuling it, conquering it, expelling it. And here experience would come in, readily enough, and bear its clear and unwavering testimony, both as to the accuracy of the representation of the evil passion, and as to the way of its being overcome; by the presence, namely, of a yet stronger principle; and so, experience, if not going all the length of revelation, does at least comport with it, so far as it goes. There is a Satanic strength in evil passion. There is a potency in reigning sin—only to be overcome by a god-like energy communicated to holy principle.

To be impressed with this Satanic strength of sinful temper and passion, recall to your minds some of the forms in which the strong man armed appears, contriving to keep his goods in peace. These are various as the appetites and passions of men. Take the sensuality of the dissolute and licentious. Is not that as a strong man? a strong man armed against every

assault of prudence and principle? Is it not that, which, though because of the false delicacy of the times we dare hardly mention it, even here, where all sin should be rebuked, and all duty commended to the conscience, is daily hardening the hearts of our youth against all pure and noble influences, and, year by year, sending wretched victims to the grave. Strong, indeed! Does any apprehension of the misery which it produces,—does any apprehension of the sin against God which it involves,—does any law, human or divine, stay from the indulgence of it? Hath it not cast down many wounded? Have not many strong men been slain by it? Is not its house the way to hell, going down to the chambers of death? Are not the dead there, and its guests in the depths of hell? Does this rule in a man's heart? And need it be doubted that Satan is there, the enemy of God and righteousness? And are not his goods in peace—the peace of conscience seared, and feeling petrified. Ah! it is no feeble opponent which will overcome this adversary, when it hath taken up its lodging in the palace of a man's heart.

But take another form of the strong man armed, the devil keeping the palace of the heart, in the degrading appetite of the drunkard. How that appetite craves, how it humbles, how it torments! How mean it makes a man! How wretched it makes a man! How low and base in other's eyes and in his own! How it prisons the very springs of life! How it introduces discord and battle, where all before had been harmony and peace. How it makes a man's dearest friends ashamed of him! How surely God's curse is on it, written not only in the Bible, though there it is, in terms that might make a stout heart shake and tremble, but written in yet larger, deeper, more obvious characters, in the order of Providence—wretched families, ruined prospects, broken health and early death being the alphabet in which that curse is written—oh how often, oh on how many, by God's own hand? And yet how it tyrannizes? and yet how armed it is at every point, and against every argument or

motive? and yet how it keeps its hold, and refuses at any call of reason or religion to stir out of the nature which it enslaves. Argue with it! When you succeed by argument to expel the fever in a man's blood, you may hope to succeed in expelling it. Abuse it in good set terms! Weep over it in genuine sympathy and sorrow! You may get its victim to join you in both, and yet he will yield to it, till he dies with it, not the less. Is not this the strong man armed? Is not this a devil's power and presence—despising reason, resisting conscience, defying God, choosing damnation.? Oh who shall expel this devil from the palace in which he has taken up his lodging? Who shall bind this strong man, and spoil his goods, and take his armour from him? Where is the stronger than he to be found, by whom this great deed may be achieved?

Or take another form of the like occupation of the heart, the palace of the heart—for a palace it is and should be, a palace for a king to live in, a palace which cleared of its evil occupants, and cleansed and purified, even the King of kings does not disdain to dwell in—take greed, avarice, insensate love of money. How strong in some that is, you may measure by the mean practices it will put them on, yea the swindling, dishonest practices it will put them on; and when it gets not this length of downright dishonesty, yet how it hardens the heart against just claims of charity and compassion, how it turns the spirit against any noble or generous enterprise of Christian or common benevolence, and makes all life be spent in gathering and heaping and hoarding, and watching, what, as far as the owner is concerned—or others, too, if he can help it—is of no more use than so many pebbles gathered by the sea-shore. How strong it is you may measure by the force of reason that it overcomes; by the self-denial, in many things, while yet it is an indulgence of self, which it can induce the practice of; by the clinging to the imagination so manifestly false—even if Christ had not declared it falsehood—that a man's life consisteth in the thing which he possesseth. Is not this a strong man too, and

armed to keep his house and hold? Can reason cope with him? Yea, or the advancing figure of the grim King of Terrors, under whose grasp all the world has to give must be parted with? And for religion, the man of greed and covetousness contrives to turn it into a friend, and so it stands for his ruin; that there is not a tempter more entirely according to the Devil's will, which both the church and world will hold more compatible with respectability in either, or in full submission to which he may die in greater peace with both. Who shall disarm this tyrant in man's soul? who shall expel him from the palace which he usurps? Where is the strength to be found to melt the heart of the worldling and to open his hand? Who shall despoil this strong man of his armour, and divide his goods?

But it is needless to enumerate in long detail the various forms in which Satan manifests his occupancy of the human heart. One word involves and includes every form of his ascendancy in man. That is self—self-preference, self-estimation, self-indulgence, self-seeking. Is self, as far as man's thoughts, wishes, actions are concerned, above both his God and his neighbour? Is his thought—in whatever variety of form, or with relation to whatever variety of objects it be expressed, and whether it has reference to time or to eternity, the pleasure of the body now, or the soul's salvation hereafter, "what can I get for myself? what can I do for myself?" Is self the centre to which all tends, and for which all exertion is made? Then the strong man is there, armed in panoply of proof, to hold his goods against God or man,—to keep his lodgement in the heart against God or man,—and never to flinch in the conflict, or flee from the palace of the heart, till he is bound by a stronger than himself. This is Satan's temper, indicative, under whatever fair form it may assume, of Satan's presence. Who shall destroy the one? Who shall dislodge the other? Who shall destroy the temper? Who shall dislodge the Spirit of Evil?

It is the Gospel which tells us who. It is the Gospel which reveals the stronger

than he who can bind him and spoil his house. He who with the finger of God east out devils in Judea and Galilee of old is mighty still to dislodge them from men's hearts. Jesus came to destroy the works of the Devil, and, as He proved his power of old, so He possesses the power still, to accomplish His great commission. There is a devilish power in sinful appetite and passion—proved in those who are their slaves, as patently and incontrovertibly as that same power was proved in the afflicted demoniacs in the Gospel history. But there is a divine power which can overthrow it. He whom God sent forth to seek that which was lost can save to the very uttermost—can save the guiltiest—can revive and cleanse and quicken the deepest sunk in the slough of sin and self-indulgence. It is a device of Satan—who knows better, and does but deceive the soul, that there is no stronger than himself, none able to cope, and cope successfully with the appetite, the passion, the engrossing and devouring selfishness, which he hath excited to such violence, and to which he hath given such corrupt and damning ascendancy. No doubt there is not a little, yea, there is much, in the experience of sinners to give countenance to this device, by which he would delude them to their ruin and make them forever his slaves. For reason and conscience have been warned and quickened to contend with the strong man armed in the heart. And they have tried it—honestly tried it—vigorously tried it—it may be time after time tried it—and tried it in vain. They have failed, utterly and ignominiously failed. Satan's power has been too much for them. And the wretched soul, even while knowing, and mournfully and bitterly acknowledging the miseries of the bondage by which it is enthralled, its present degradation, its future perdition, is induced to despair of deliverance, to desist from efforts which it imagines must be vain, to distrust the efficacy of every means by which its freedom may be gained, and to draw from despondency an argument for submission to the tyrant sin, such argument as Israel of old used—“There is no hope—no—for we have loved strangers, and after them will we go.”

Now in all this there is deceit and delusion. Deceit and delusion are indeed ever Satan's weapons. A deceiver from the beginning, it was with these weapons he led our first parents into sin, and it is with the same weapons he cheats and ruins their wretched posterity. He cheats and ruins first of all in the sinner's experience by insinuating that his own power, the power of sin, is small and may easily be resisted and overcome. He a strong man! He armed! He requiring special strength to be overcome or dislodged from the heart! Not at all. Nothing will be easier; if you will only give him entrance into your heart, nothing will be easier than to dislodge him when you please! That sinful indulgence for which he pleads and the evil heart pleads, shall it become habitual, powerful, next to, if not altogether, irresistible? Not at all. You may discontinue it when you please. Have not you power of will? Have not you self-command? Cannot you leave it off, when you begin to find it dangerous? So the lying and deceitful spirit tempts men, at first, to believe, and, inclined to evil, they give way to the temptation, till natural inclination, confirmed by habitual indulgence, and favoured by circumstances of external temptation, becomes indeed a tyrant, which neither reason nor conscience can controul. Then comes Satan's second device—that is to cheat the soul into the belief that it is uncontrollable by any power—that the evil passion cannot be resisted or overcome—that he himself must be the soul's master, and it his wretched slave forever. But this is as much a delusion as the former. Satan's power, the power of sinful appetite and passion may be overrated as well as underrated. That power is in every case formidable,—it is not in any case irresistible. The will and the wisdom of man may be defeated in the conflict with it; and yet the grace of God prove victorious over it. It is not for the Ethiopian to change his skin, or the leopard his spots. But there is One who can do both. It is not for man, unaided and alone, to throw off the chains, in which evil propensity, inveterate habit, and adverse circum-

stances have bound him so firmly,—to appearance, so inextricably. But there is One whose office it is to break the fetters of sinful bondage, to proclaim liberty to the captive, and the opening of the prison to them that are bound. Though a strong man hath entered the palace of the heart and taken possession of it, and effected what would seem to be permanent lodgment in it, there is One who can dispossess him—a stronger than he, to whom victory is sure, and Jesus is that One,—the Seed of the woman who was to bruise the serpent's head, the Lamb of God which taketh away the sin of the world.

And how? By His holy doctrine, by His good Spirit. There is—the Scripture indicates, and all we see and feel around us is in congruity with what the Scripture teaches on the subject—there is, throughout the universe, a great conflict going on between good and evil, between God, the Source of good, and between the principalities and powers which, having fallen from their high and heavenly state, would fain extend everywhere the dominion of evil:—a conflict this in which all the creatures of God are concerned, and for which, however certain the nature of the termination of it, the whole creation groaneth and travaileth in pain; nay, because of the surely expected nature of that termination, it waiteth with earnest expectation for the manifestation of the sons of God, the full and final triumph of God and goodness. In this conflict, in so far as the souls of men are concerned in it, Christ's true doctrine stands opposed to Satan's false devices. There is no God, Satan says to the soul that gives ear to him—and what soul is there that has not given ear to him, yea, and is not inclined still at times, too often recurring, to give ear to him,—or if there is a God, He is too far removed from the affairs and interests of men to exercise any moral government over them; He will not do good, neither will He do evil; though you sin you shall not surely die; there is real, true pleasure in sin; by sin you shall become as gods; no ill will come of it; if God has forbidden it, it is because he grudges you the enjoyment of which you are capable; choose easy vice, rather than diffi-

cult virtue; tread the broad and easy, not the narrow and rugged path. But very differently does He speak, who came to bear witness of the truth. Christ teaches the evil of sin and the danger of sin. Meek and loving as He was, he spoke of the worm that never dieth, of the fire that is never quenched. Christ teaches the unspeakable love of God to the sinner, manifested above all in His own death as a sacrifice for sin. Christ calls the soul to contemplate this love, and to rest in the faith, the assured faith, of it. Christ, in words of human tenderness and divine compassion, wooes and welcomes the soul to come to Him, and to prove the present peace He gives, and the power of His grace. And no doubt between Satan's teaching and Christ's teaching the soul is called to choose. In substance, as between the two it is said now, as was said to the children of Israel: "See, there is set before you life and good, death and evil; therefore choose life;" or, as in later times it was said by the prophet, "if the Lord be God, follow him; but if Baal, then follow Baal."

But choose! alas: is man to choose? is all dependent on his choice?—the choice, the persistent choice of sinful man, of the heart enslaved by sin, of the heart in which, it may be some such strong man armed as we have spoken of, may have taken up his dwelling. Alas for man, if this were all! But it is not all,—as there is, according to Scripture teaching, a spirit that worketh in the hearts of the children of disobedience giving power and plausibleness to falsehoods concerning God's nature, and man's condition and duty and destiny, so, according to the same teaching, the Spirit proceeding from the Father and the Son gives power and efficacy to Christ's true doctrine, and in the exercise of His divine power makes them willing to receive it. Faith is His gift, not as against reason, but as against the wicked will which would resist the truth. And faith, the Christian's faith, faith in a reconciled God, faith in a crucified Saviour, faith in a free salvation, faith in a glorious immortality, that is the victory which overcometh the world, and dislodges sinful passion, substituting a

stronger principle, to keep the heart,—even the love of God and of Christ,—love, originating in gratitude, nourished by the contemplation of Divine excellence, and animated by the hope of promised blessings. When the second temple was built of old, an angel brought the word of the Lord to Zerubbabel saying, “not by might nor by power, but by my Spirit, saith the Lord of Hosts;” and so it is still, when the fallen and ruined temple of man’s nature is re-edified and restored. So it is still, when the strong man armed is dislodged from his palace in man’s heart, “It is not by might or by power, but by the Spirit of the Lord of Hosts.” Oh! for the outpouring of this reviving, quickening, conquering Spirit, this Almighty Spirit; Oh! for the gift of faith, which gives such glorious victory over sin and Satan; Oh! to see the wretched slaves of sinful passion, sitting, like the dispossessed of the devils, in their right mind—kneeling at the cross, looking unto Jesus, and, as feeling free with the glorious liberty of God’s children, asking how they may best serve God, knowing that his service is freedom indeed.

In every age there have been glorious trophies of divine grace—saving and sanctifying grace. The sin-enslaved soul has got believing views of Christ, and its shackles have fallen off. The love of Christ, revealed to the soul by the Spirit of Christ, has melted even the selfish heart of the worldling, and made it expand with holy charity, willing to distribute, ready to communicate, setting nothing by earthly good things, in comparison of that true riches which is the soul’s treasure in time and in eternity. The love of Christ hath made the slave of a diseased and degrading appetite abhor the indulgence which once he sought with such desperate eagerness. Have you ever had a drunkard converted?” said one to an earnest and successful preacher of God’s Word. “Ay, hundreds and hundreds more,” said he. And in respect of that sensual form of the strong man armed of which I spoke first, hear the testimony given of one eminent to his death in his country’s cause as a servant of God, after, by faith

—if not in some way more open to the senses—he had seen Christ and felt the constraining power of His grace and love; “These licentious pleasures which had before been his heaven were now absolutely his aversion; and indeed when I consider how habitual all these criminal indulgences had become to him, I cannot but be astonished that he should be so wonderfully sanctified in body and mind, as well as in soul and spirit, as that for all the future years of his life, he should from that hour find so constant a disinclination to, and abhorrence of, those criminal sensualities, to which, he fancied before, he was so impelled by his very constitution, that he was used strangely to say, that Omnipotence really could not reform him, without destroying that body, and giving him another.” Truly the same grace can still work the same wonders. The Lord’s arm is not shortened that it cannot save.

But why it may be asked are not all made willing to receive the truth? What hinders that the quickening grace of God’s Spirit is not given unto all? That we know not. That is one of the deep things of God, which it is not given to us or to our children to know. But what then? For that we know not all, are we not to profit by what we do know? Because there are mysteries in the natural world, which man’s reason hath never fathomed, and never may, would it be wise or natural to neglect the facts and laws which are known, and which are necessary to regulate the actions, and ensure the safety, and conduce to the enjoyment of life, and because there are mysteries in God’s providence, and administration of grace, it were no wiser to neglect the plain duty which lies near to us—of which we cannot say, that it is hidden from us, or that it is far off. “It is not in heaven that we should say: who shall go up for us to heaven, and bring it unto us, that we may hear it and do it?—neither is it beyond the sea that we should say: “who will go over the sea for us, and bring it to us, that we may hear it and do it? It is nigh to us in our mouths and in our hearts that we may do it.” The gracious influences

of the spirit of God are not withheld. Who has not at times felt them? The strong man armed does not always manage to keep his goods in peace. That peace is very liable to be disturbed,—conscience disturbs it; plain reason and common sense disturb it; the prospect of death disturbs it; fear of God and of His judgment disturb it. There are longings for freedom in the sin-enslaved soul, there are prayers for deliverance. Who prompts these fears, these desires, these prayers? It is the good Spirit of God. What is the plain duty of the soul in such circumstances? Is it not to yield to those gracious influences? Is it not to pray for more? Is it not to plead the promise, that the Father will give the Holy Spirit to them that ask Him?

These things we say not to solve the moral and metaphysical difficulty on this subject. We know well that they do not solve it. Nor has anything that any one has ever said, or, as we believe, can say, been able to solve it. We say these things solely to meet the practical difficulty, and they do meet it in the case of every earnest spirit. But if any one choose to stand on the moral and metaphysical difficulty which is insoluble, why he must be allowed to do it. Who can help his doing it? Yet only think what such a one says,—or thinks, if he say it not; my reason is too feeble to control me, I will act in defiance of it; my conscience is too feeble to control me, I will continue to resist its authority; my fears, my prayers, such as they have been, have failed to stem the torrent of sinful passion; I will disregard the one and I will discountinue the other, and let my nature have its full swing in the indulgence which it

craves. If I am to be saved it must be against my will, which is fixed for sin and sinful indulgence. I will run the risk and let the strong man armed keep his goods in peace. If a stronger comes unasked, undesired, let him; if not, let what will happen come.

Such vague thoughts may pass through miserable souls enslaved by sin, yea, do pass through them; yet not even in such souls can they be deliberately entertained.—Nature, even the selfish nature, is too strong for that. Amidst the engulfing waves the drowning man strives to swim, and labours for safety under an impulse which, though hopeless, is irresistible, and when truly awakened, entertaining in his spirit thoughts of God and judgment,—so will the sinner strive and pray, in spite of all metaphysical subtleties which in other and quieter moments have made him come to the conclusion that striving and praying are unavailing. Yea, and his case is not like the other: for, to the strong swimmer in his agony, sinking at last, no hand may be stretched out to help; but to the half-despairing soul, striving and praying, a hand will be stretched out—the hand of Him who ruleth all.

That which sinks the soul into final perdition is its refusal to think, to meditate, to consider what sin is and what it leads to; therefore would we set before it, and press on its attention, the great questions which it seeks, and under Satan's influence contrives to avoid. Knowing the terror of the Lord, said the great apostle, we persuade men.

May God himself so persuade, convince, convert, as that souls be won from the death of sin to the life of righteousness! AMEN.

### *Our Sanctum.*

Coming events cast their shadows before them. "The Cumminsite Schism"—as Bishop Lewis styles the Reformed Episcopal Church—has effected a lodgment in the Metropolis of Canada. On Sunday, the eighth of March, the movement was formally inaugurated with morning and evening service in the Court House of Ottawa, conducted by Rev. Dr.

Gallagher, from the United States, and who is expected to remain until the arrival of Bishop Cummins himself. There was a large attendance and a new congregation seems to have been already established. All this was anticipated by the Bishop of Ontario, who, two weeks before, took occasion to warn members of "the Church" from taking the awful step of

abandoning the time-honoured and historical Church in which they were born and bred, "in order that they may fling themselves into the entanglements of the latest phase of American Sectarianism."

The *Ottawa Times*, speaking for itself no doubt echoes the sentiments of the Reformers.

"Anathema cannot and does not prevent schism. It may be presumed that the Church's curse will cause the many to submit to the exercise of mummeries and flummeries against which the judgment of the few rebels, and which are a positive disgrace to modern Christianity. The many do submit. But people, uninfluenced by priestcraft see that Protestant Churches are decorated; that there are candles lighted on the altars; that the services are intoned; that the choristers are surprised; that the organ, not the congregation, groans the Amen; and that the sermon is slurred over as of no avail. The ungodly mile. The earnest take another view, and see in these absurd ceremonies the beginning of that decay in Christianity which must assuredly result from such heathenish practices."

"Anathema! The word is startling. One is inclined to ask if ecclesiastical malediction can be possible in this age? Will not congregations in spite of such stupid customs, rebel and declare emphatically by their acts that they will have a naked christianity, and insist upon being permitted to join in that beautiful church service in which they have been brought up unadulterated by altar-cherubs, lighted candles gorgeously surpliced curates, or the weird howlings, which, in some churches, have taken the place of the reverend reading or repeating of prayer. There can be only one answer. These innovations introduced by "educated" clergymen will disgust congregations, and with congregations the true remedy rests."

The new Temperance movement in the States, to wit the women's crusade against saloon keepers and frequenters has not yet crossed the lines. And we feel disposed to hope that, when it comes, as come it may, it will be in a slightly modified form. Perhaps we are prejudiced, but we fancy the people of Montreal have too much respect for the decencies of religion, as well as for their wives and daughters, to have any desire for the re-enactment of those scenes that are daily furnishing pabulum for the sensational in the towns and villages of the neighbouring Republic. While taking exception to the means employed, the object contemplated has our entire sympathy. Heaven speed the day when bar-rooms shall be abolished, and when drunkenness shall hide its head for very shame!

A notable event was the opening of the BROOKLYN TABERNACLE for worship, which strikingly illustrates the rapid growth and development of American churches and the enthusiasm of American church-goers. Five years ago Rev. De Witt Talmage was called from Philadelphia to Brooklyn by a Church that could bring together at a meeting for the purpose only nineteen members. They built a large church, which was destroyed by fire in December, 1872. The building which has just been opened is the largest Protestant church in the

United States, seated for 4,600, and will hold about 5,000. The cost of this fine building was only \$100,000. On the day of dedication it was announced that there remained \$35,000 to be provided for. No sooner said than done! Then and there the money was subscribed, to be paid in four monthly instalments. The Pastor's name heading the list with \$1,000, and others doing likewise until the thing was done. Mr. Talmage belongs to the Dutch Reformed Church, but on this occasion was assisted by brethren of other denominations. Dr. Ives, a Methodist, put them up to paying off the debt. Henry Ward Beecher rejoiced to see that the shaking of the tree had brought down the golden fruit over their heads that day. "Debt on a church was the *Devil's saddle*, and he would not fail to ride in it. Therefore he should not think they were free until every cent was paid on this fair fabric. It was worth it."

#### LITERATURE.

THOUGHTS ON GRAND AND IMPORTANT SUBJECTS.—The title of this beautiful little volume is a sufficient index to the subject matter of the nineteen practical discourses contained in it. Those who have seen and heard the Rev. A. Melville of the C. P. Church will prize this volume as a souvenir of an earnest and eloquent preacher, and the Christian reader who, in the perusal of these pages, first makes his acquaintance, will find comfort and edification in these specimens of his pulpit administrations, the careful revision and arrangement of which have given employment to his declining years. It confirms one's faith in the efficacy of a preached Gospel to find one who for a century ministered to others saying with the Author, when the shadow is lengthening "that the great truths which engaged his attention in early life are still his own chief comforts in old age. The work is published by Messrs. James Campbell & Son, Toronto, in their usual tasteful manner.

THE RESPONSIBILITIES OF YOUNG MEN are earnestly and ably set forth in a Sermon preached to the Glasgow Young Men's Christian Association, by the Rev. John Marshall Lang, D.D., of the Barony Parish, and published at the request of the Association. THE GAEL IN THE FAR WEST is the title of a lecture delivered by the Rev. Dr. Masson, of Edinburgh, before the Greenock Gaelic Society, in which we find a truthful and graphic account of what the lecturer saw and heard of his countrymen on the occasion of his recent visit to Canada. Both these reverend gentlemen have our thanks for their kind remembrance of Canada and Canadians, and they may rest assured that this bare mention of their names will bring to the minds of many on this side the Atlantic very pleasing recollections of personal intercourse with them and of the good words spoken by them.

THE PROTESTANT is the name of a new monthly magazine published by F. E. Grafton, Montreal, at \$1.50 per annum, designed "to unite Protestants of all denominations in resisting the political aggressions of Ultramontane Romanism in Canada." The first numbers contain some very good articles.



THE SUNDAY TIMES.—This is a new weekly paper, published in Toronto at \$1 per annum. The number that have reached us are exceedingly good. We recommend it as family paper. It is a special Advocate of Temperance.

## Acknowledgments.

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