

In things essential, Unity; in things indifferent, Liberty; and in all things, Charity.

THE CANADA

Christian Monthly:
(Formerly GOOD NEWS.)

*A Review and Record of Christian Thought,
Christian Life, and Christian Work.*

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TERMS:—ONE DOLLAR PER ANNUM, IN ADVANCE, SINGLE NUMBERS, TEN CENTS;
CLUBS OF FIVE TO ONE ADDRESS, FOUR DOLLARS.

THE CANADA CHRISTIAN MONTHLY is intended to be a review and record of the Christian thought, life, and work of our day, for Canadian readers, of all Protestant Churches. In its Editorial Department notice will be taken, from month to month, of such questions as concern practically the Christian community. Its Sermons will come partly from our own Protestant Ministers, and from such publications as the Christian World Pulpit. Into its Poetical columns will be gathered the best of the Fugitive Hymns of the day. Its *Christian thought* department will contain the best utterances on the best topics of the best Christian writers. Its Christian life columns will, in sketching the lives of great men, remind readers how to make their own lives sublime. Its *Christian work* will make readers familiar from month to month with that great army of Christian heroes, and its doings, who are conquering the world for Christ. Its Practical Papers will aim at arousing cold and careless people to see the foolishness and guilt of a life without God and without hope, and also at urging on Christians a closer walk with God and more courage and watchfulness in doing his work.

It is to be hoped that this attempt to fill a blank in Canadian literature will meet not with indifference, nor with unfair criticism from Christians, but with good will and support, so that this Monthly may become a power in our young country on the side of Evangelical Truth.

Mr. John Morrison, who acts also as Colporteur in distributing tracts and other religious literature, is agent for the CHRISTIAN MONTHLY, and is commended to the confidence and sympathy of Protestant Pastors and their people.

All communications, remittances, orders, exchanges to be addressed, in the meantime, to the Editor CHRISTIAN MONTHLY, Chatsworth, Canada.

THE CANADA CHRISTIAN MONTHLY.

TO THE READERS OF "GOOD NEWS," "GLAD TIDINGS," "EVANGELIST,"
AND "EVANGELIZER."

MY DEAR FRIENDS,—I take this opportunity, before leaving Canada, of thanking you, very warmly, for your sympathy with me in my sudden bereavement, and for the many kind words you have sent me, and, more than that, for your kind deeds which placed my family this winter beyond care. In return, I can only say, "May God supply all your need according to His riches in glory by Christ Jesus."

After Mr. KENNEDY'S death, I had some hope that his periodicals could be continued without intermission, and every effort consistent with prudence was put forth to secure this object; but it was found that nothing could be done until all claims against the estate were settled, and until it was known what proportion of the debts on the books could be recovered. Nothing could be kinder than the treatment I received at the hands of all those to whom Mr. Kennedy was owing, and now that a settlement has been made with them, I have only one wish before going away, and that is, that a portion at least of the periodicals, which have been so welcome to many families in the Dominion, and which have done some good, should after my leaving be still carried on.

I have put the editorial care of the work into the hands of the Rev. JAS. CAMERON, Chatsworth, for many years a helper of Mr. KENNEDY in his work, and well known to you all as a writer in "*Good News*." I have also advised, that all the publications should be discontinued save "*Good News*" and "*The Evangelizer*," as these seemed to be the most popular and best fitted to be useful.

I would be more than glad could the future publisher be able to make good to all subscribers those numbers of the respective periodicals that are still due to them. But as this would involve a total outlay of nearly \$300.00 a month at a time when the income of the enterprise from various causes must suffer large diminution, I fear it is impossible to accomplish this, and that to attempt it would only embarrass the work and cause it to ultimately cease. Under these circumstances, I would hope that subscribers to whom a few numbers are still due, will make reasonable allowance for their disappointment, and still continue to interest themselves in this good work, to which my late husband devoted himself with great pains and in which he came to his death.

Whether the work will continue beyond the volume of which the first number will soon be issued, will depend, Christian friends, to a large extent on the assistance you will lend to it, in remitting promptly your own subscription and in getting additional names. The success, as well as the extent of the usefulness of this work, will, under Providence, be very much in your own hands, for on your general and generous support must mainly depend its future prosperity, if not its continued existence.

And now, my dear Christian friends, in bidding you a final farewell, let me again assure you of my heartfelt gratitude for all the kindness and tender sympathy I have received at your hands, and with the sincerest wishes and prayers for both your spiritual and temporal well-being, to say that

I remain your affectionate sister in Christ,

AGNES KENNEDY.

THE EDITOR TO HIS READERS.

IT has been found altogether impracticable to continue the late Rev. Robert Kennedy's Periodicals, to the same extent and on the same footing, for the reasons given below by the Publisher. I am willing to assist in endeavoring to keep up the leading paper of the series, (*GOOD NEWS*), under the name of the CHRISTIAN MONTHLY.

1. Because some of the old subscribers wish this monthly to be continued, believing that such a periodical is fitted to do good, and they have accordingly forwarded their subscriptions for the year 1873-4.

2. Because it would be unfair to Mrs. Kennedy, and her four little children, should no attempt be made to realize something for them from a work to which her husband had devoted several years, the best of his life, and in the prosecution of which he came to his death.

3. Because it is desirable that our Dominion should have at least one religious monthly similar to the *Christian Treasury* and *Family Treasury*, of Edinburgh, and the Sunday Monthlies of England, as a common meeting ground for christians of all evangelical denominations. We have plenty political papers, and are not destitute of excellent religious papers, in connection with the various Protestant denominations, but at present there seems almost a total blank as to that kind of periodical literature that concerns itself with the great truths on which the Church of Christ has always, and everywhere, been clearly and emphatically at one.

These are the chief reasons why I have consented to take in hand this work. In carrying it on I will try, as much as possible, to keep always in view (which was the central idea of the work under its late editor), the exaltation of our Lord Jesus Christ in all his offices, to commend his gospel as a religion that satisfies the intellect, the affections and the conscience of man, and to urge on all to be openly, actively and consistently his disciples. For as the body without the spirit is dead and hastens to decay, so society without Christ is dead also, and hastens, in spite of its civilization, to anarchy and ruin.

"The question," says Mr. Hughes, M.P., in a recent lecture, "which goes to the root of all problems of civilization, of all problems of human life is, 'What think ye of Christ?' The time is upon us when that question must be answered and can no longer be thrust aside while we go, one to his farm, and another to his merchandise. Upon the answer depends our future—whether we shall founder on under the weight of increasing riches till our vaunted civilisation has brought us to utter anarchy, and so to the loss of courage, truthfulness, simplicity, manliness, of everything that makes life endurable for men or nations, or whether we shall rise up in new strength, casting out the spirit of mammon in the name which broke in pieces the Roman Empire, subdued the wild tribes which flooded that empire in her decay, and founded a Christendom on the ruins."

In subordination, therefore, to this central idea of CHRIST, the CHRISTIAN MONTHLY will aim at the following work:—

1. Editorial articles, simple and short, in which questions of living, practical interest are reviewed and discussed from the view-point of evangelical christianity.

2. Contributions from the pens of Canadian writers, of whom we have not a few capable of doing good service in christian literature.

3. Intelligence, broad and general rather than minute, of the work of the Protestant Church at home and abroad, drawing attention chiefly to important movements where great principles are at stake, or great qualities of action or endurance manifested.

4. Sermons by living preachers, Canadian, British and Foreign.

5. Christian opinion of our day in the shape of extracts from such new books as are attracting public notice and as are not easily accessible to country readers in Canada.

6. Selections from the christian periodical literature of the day, which is every year becoming more and more rich in the elements of taste, scholarship and piety, as the church is rousing itself to seize the periodical press as a department of its work for Christ.

7. Narrative and biography of eminent Christians, so attractive always to old and young, to gentle and simple, when simply and truthfully written.

This is simply a general outline of the work proposed to be done, given here, that the reader may know what to look for, and that the Editor may know what to work for in the future. That men come short in realizing their plans we all painfully know, but it is well for the editor, like the sculptor, to work with his model constantly in view. It is not surely unreasonable to ask the help of Christians of various denominations throughout Canada to make this magazine an instrument for good in the land, by taking it, by carefully reading it, by keeping the numbers and binding them into volumes for family reading, by speaking a kind word to their friends in its behalf, and by asking Him who shapes our ends, rough hew them how we will, to bless it to the advancement of His Kingdom.

PUBLISHER'S STATEMENT.

IN issuing the "GOOD NEWS" under the name of "THE CHRISTIAN MONTHLY," the publisher thinks it necessary to give subscribers a few words of explanation. Subscribers will therefore please notice that all Mr. Kennedy's periodicals have ceased save this *Monthly*. It is necessary to concentrate all the energy, available for the enterprise, on the successor of GOOD NEWS to place it on a good footing. Subscribers to the semi-monthly GOOD NEWS will consider it, generally speaking, no less to get their paper for the future in its more compact monthly form. GLAD TIDINGS was never much sought after, and for the difference in price, subscribers to it will generally transfer their names to the CHRISTIAN MONTHLY list. The little 15 cent paper, EVANGELIZER, was doing a good work. It is with regret we must at present drop it also; but as Mrs. Kennedy suggests

it will be issued as soon as it is found wise to attempt it. These changes are matters of financial necessity, so as to save the main paper from the general wreck, and to concentrate on it, under its new name and form, what effort is now to be made to carry on this good work.

Further it must be distinctly understood, much to the regret of us all, that no attempt can by any prudent possibility, be made to supply numbers to subscribers to whom copies were due when Mr. Kennedy's publication ceased last December. The plain and sad truth is that the assets of Mr. Kennedy's estate (chiefly book debts) being insufficient to meet the liabilities, subscribers, who paid in advance and who still lack a few copies, must be content to rank as creditors and to suffer (along with printer, paper-maker and binder) a share in the loss, which in the case of the subscribers ranges chiefly from 40 to 80 cents each. This is only a trifling loss to each subscriber, and should be overlooked when men consider that it came by an unforeseen and sorrowful calamity, which stopped the work and threw things into confusion. Though only a trifling sum to each individual subscriber, it would (in the aggregate amounting to over \$1000) be a burden on this new undertaking which would certainly sink it before the end of the year. An appeal is therefore made to those subscribers to whom a few copies of the various periodicals may still be owing to overlook their trifling loss generously, and to give to this new effort sympathy and *subscriptions*.

Further still, it is necessary to state distinctly that payment in advance must be insisted upon for the future, and that subscribers' names will be dropped from the list when this year expires unless they remit their subscription for the following year. It will startle the readers of Mr. Kennedy's periodicals to be told that at the time of his death his publications were in debt for paper and printing alone to the amount of \$1126. To meet this there has been collected in three months about \$200, and the balance is scattered over the country in sums at, or under, or a little over one dollar against subscribers who were receiving credit, but who till this day have neglected to settle up for the paltry trifle owing by them, never considering the situation of Mrs. Kennedy, who along with her grief had to carry this burden of debt, and whose home the Sheriff might have broken up, but for the kindness and forbearance of the men to whom her husband was owing when he died. Societies with large incomes from the Christian public, such as the Religious Tract Society, of London, can afford to give for nothing a large portion of their literature, but it is clear from the issue in Mr. Kennedy's case that a private individual cannot do this without serious injury to himself, and in the long run loss to those who work for him. We state these painful facts to show subscribers the absolute necessity for the utmost punctuality in money matters if this undertaking is to succeed.

This cash principle is all the more necessary from the cheapness of our Periodical. Since Good News was first published at one dollar, the price of paper and printing has gone up, and many publishers have increased by one fifth the price of their papers. In the same proportion, and in view of the improved quality of paper in Good News and the excellence of the printing, its price should be about \$1.25: but in order to bring it down to the lowest figure consistent with financial safety the price has been and is still one dollar. On this price there is hardly margin for *commission* and no margin at all for *credit*. Reasonable men will at once see the force of all this and will work heartily with us to establish this work on a cash footing.

Editorial.

AN ACT OF JUSTICE.

In the last number that was issued of *GOOD NEWS*, it was the sad duty of the writer of these lines to announce to its circle of four or five thousand readers, that its editor and publisher, the Rev. Robert Kennedy, was arrested in his work and called suddenly to enter the Master's presence. A very useful life came then to its close; and a very important work, albeit a quiet one, was then suddenly and sadly stopped.

It is about seventeen years since Mr. Kennedy first landed in Canada, with the object of giving his time to the service of Christ. He came here from the West Indies—Antigua—where he was engaged in commercial pursuits, but where he found one pearl of great price, and went and sold all that he had and bought it. His first intention of entering the ministry and of settling down in some one spot to the work of the pastorate, he abandoned, thinking he could be more useful travelling from place to place, doing the work of an evangelist. To the work of preaching he conjoined the work of publishing and circulating religious literature. Occupied as he was himself in constantly travelling he could not devote much time to original writing, neither could he afford to pay others to write for him. What contributions he received was a free will offering from writers who felt an interest in his work, and wished to see it established as an institution in our young country. His selections, however, from other papers were so good, and his aim was so single to keep Christ and his salvation in the foreground, that his papers, although not much known in the cities, were much read and highly valued in the villages and country districts. Beginning on a small scale his enterprise grew, but heavy reverses came, such as would have entirely discouraged many and driven

them from so uninviting a field as Canadian periodical literature, but possessing force of character and confident in the goodness of his cause, he rallied to his work, and victory seemed just within his reach, when the accident,—such we call these things—finished for him the fight, and stopped for the public his publications, except in so far as this *CHRISTIAN MONTHLY* may be regarded as a continuance of one of them.

The extent of his publications may be seen by these figures, taken from the books of his printer at the time of his death, and the number circulated free of charge may be got by deducting from the printer's column the column of actual subscribers given here also.

Name of Paper.	Copies Printed.	No. of Sub.
Good News.....	5000	4224
Glad Tidings.....	750	375
Evangelist.....	2500	1034
Evangelizer.....	6000	3682

Total printed.....14,250 Tot. sold, 9,553

By deducting the one total from the other we find that 4,697 copies per month, or about 50,000 copies per annum, were given away for nothing. This, however, might not have inflicted any serious blow, though it was a heavy burden on the work, (for in a business view, the copies given gratis, might, in the way of extending business, ultimately pay their own cost), had parties paid as their subscriptions fell due. Writing his printer shortly before his death, he says:—"There are \$1215 due me for longer or shorter dates, a large percentage of which will be remitted after the new year." Alas! for the rarity not simply of Christian charity, but of Christian honesty in small affairs. The exact sum collected of what stood on the books in January, is to this date about \$200, while if the publications were continued 16,407 months' issue, were still due to subscribers of *GOOD NEWS* alone.

In these circumstances nothing what-

ever remains for Mrs. Kennedy and her four children, (one of them an invalid through spinal complaint), of her husband's seventeen years arduous and self-denying labor in preaching, publishing and colportage in Canada, save what may come to her from the CHRISTIAN MONTHLY. Whether the CHRISTIAN MONTHLY will succeed so as to yield anything to the family, or whether it may not be a loss, which must be discontinued at the end of the first year, is still in the future, and therefore of uncertain issue. Even at the best, in the present condition of Canadian periodical literature, which has to contend with the magnificent issues of the English and American Monthlies, much cannot, for a time at least, be realized from this publication. It remains, therefore, to place the family above want, that the Christian people of Canada, of all denominations, continue the work which was so nobly begun by the people of Cheltenham. Many individuals who knew Mr. Kennedy and appreciated his work, have already sent their words and deeds of kindness to his widow. Some congregations have made collections and forwarded them. It must be, however, that something additional can be done by parties who have not yet contributed. This appeal is made not as a matter of charity, but as a matter of justice to the family of a workman, who lived and died in the service of evangelical religion in Canada. If he has sown unto us spiritual things, is it a great thing if his family shall reap our carnal things? Contributions for Mrs. Kennedy, forwarded to the editor, Rev. Jas. Cameron, Chatsworth, will be applied in connection with moneys raised in other quarters to the benefit of the family, and these donations will be regularly acknowledged on the cover of the CHRISTIAN MONTHLY.

COLPORTAGE IN CANADA.

We have no manner of sympathy with the opinion, naturally enough current in

literary circles, that the power of the pulpit is gone and that in its stead the press now reigns. There have been a great many changes in the world since the days of Cowper, changes that have vastly increased the influence of the press, but in no respect will sensible men wish his words altered when he said,

"I say the pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged while the world
shall stand

The most important and effective guard,
Support and ornament of virtue's cause."

On the day of Pentecost it was not a pen of fire but a tongue that symbolized to the church its conquering power. "A TONGUE," as an eloquent writer remarks, "the only instrument of the grandest war ever waged, a tongue—man's speech to his fellow-man: a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart."

While holding to the supremacy of the living voice as the chief instrument for spreading the truth, the church of Christ must guard against the error of neglecting subordinate instruments. "It is the function of the Christian Church," remarks a German author, "to translate Shemitic into Japhetic." While holding the Shemitic truth (Christ), and the Shemitic instrument (foolishness of preaching) it must receive welcome, and use the Japhetic inventions (the pencil, and the press) in helping the preacher to make known Christ.

The "lawless press," as Lange calls it, is busy at work, treading under foot what is holy, and deifying what is wicked, pretending only to describe sin, it adorns it, and creates it in the hearts of its readers. "In its pages," says the writer above referred to, "respectable swindlers are disguised as priests and barons, as counts and founders of religious sects. There is not a form of guilt or seduction which has not its literature: there is no disgraceful action which has not been decked out by literary hands." While the church is

asleep this enemy is at work spueing its filth over the land through the thousand-mouthed post office; it runs through our Dominion, on our railways, sowing its dragon teeth broadcast through field and forest: it employs its colporteurs who canvas for their deadly ware, villages and hamlets and concessions where the face of Christian colporteur has never yet been seen.

"Few things," says the Rev. John Ross, in a recent number of the London Christian, "mould a man's morals more than what he *habitually reads*. The low literature of London greatly depraved the working classes of Scotland a few years ago, till colportage induced a change by supplying far better reading. Now happily the full supply of excellent books and magazines brought to the homes of the people throughout the land is conserving the Scotch character of quiet virtue and intelligent piety."

The position that London holds to Britain as the centre and source of lawless, Godless literature, New York holds on this continent. The churches of the United States are, however, in the field persistently combating by pen, pencil, press and colporteur their wily, wiry, yellow-clad enemy. Canada is not altogether idle. Its "Religious Book and Tract Society" has done good in the past, and is now in a prosperous condition; but its work is only half done till it establishes a system of colportage that shall embrace every township in the Province of Ontario. In Nova Scotia a system of Colportage is now in operation; and in the Province of Quebec such a work has been carried on for years, with such blessed effects among the Roman Catholics, as eternity alone can fully disclose. Scotland is occupied by colporteurs from the Solway Firth to John O'Groat's; the system is spreading over the northern counties of England, and slowly stretching towards the centre and south.

A recent author writing of religious literature and the duty of circulating it, says:—

"There are men, who either for their own gain, and it may be, with a commingled desire to benefit mankind, proclaim far and wide the remedies for certain diseases. For every disease that has a name, and for many a pain that has no name, there are promulgations of medicine. This man and that man has made a discovery in the art of healing, or in the province of therapeutics, and intimation of it is spread through the length and breadth of the land. The art of multiplying information by means of printing becomes the resource, and advertisements abound. At a great expense it is done, agents are employed to make known their virtues, and to extend the knowledge of them. Such medicines are kept constantly before the minds of people. Should any suffering or pain be felt or disease threaten, there is the advertisement proclaiming the means to cure, and the place to obtain it, with many testimonies to its efficacy. Some who have tested its properties, and felt benefit, are ready to recommend to others the medicine that cured them. For health is considered a precious thing to those who feel they are losing it, and pain is thought a grievous thing to those who are suffering it. But is the world, and are quacks to monopolize all these advertisements? Are there to be means of cure promulgated in every form of print, of cure for the body, and no advertisement made concerning the disease that preys upon the soul, concerning the balm of Gilead, concerning the Prince of Physicians? Shall the virtues and efficacy of pills and salve and liniment, be announced in every form to attract, and the announcements scattered through every house and home, and no printed word given of the heavenly medicine that resides in the blood shed by Christ who was crucified? Shall roots and bark, and leaves and herbs have their promulgation and their advertisement, and shall there not be sown broadcast, the knowledge of that plant whose leaves are for the healing of the nations?"

We are aware that some attempts have been made to establish colportage in Canada, which proved unsuccessful; that many difficulties lie in the way; that the evangelical denominations of Ontario must be roused to see the need of the work, and to take an interest in it, ere the Religious Book and Tract Society can be warranted to move. All these things are admitted. But with the danger to which our young are exposed by unwholesome literature staring us in the face, with the example of other countries inviting us to proceed, it surely cannot be that the Province of

Ontario must admit, by its doing nothing, that it lacks heads to devise a system of Provincial Celportage, and hearts to carry it on. These words are penned with the object of drawing attention to this department of Christian work, and inviting suggestions and communications from those qualified to say how and when some practical beginning ought to be made.

OUR SOCIAL CANCER.

"No balm in Gilead! No Physician there! Why then is not the health of the daughter of my people recovered." Jer. viii. 22.

It is a great encouragement for the advocates of temperance to know that the evil of drinking and drunkenness is now acknowledged on every hand. Denunciation of the vile habit is not confined, now a days, to pulpits and temperance platforms: but it is heard equally loud from judges on the bench, from physicians of repute, and from members of parliament. It is unnecessary, therefore, to add anything here to what is being said, with strong emphasis indeed, all over the Dominion, in condemnation of the demon drink. Drinking and drunkenness is a sore evil, it is a social cancer: and with all speed it should be removed from the face of our society, and every country that calls itself christian. This is a settled conclusion with the Canadian Christian Public.

"Knowledge of a disease," it is said, "is half its cure." That it is only half its cure, and not the whole, is abundantly plain at this moment to those who are exercised about the removal of this social cancer. There is the sick spot, we are all agreed, and that is its diagnosis, but where is the remedy?

There are some, fortunately becoming every year fewer, whose remedy for drunkenness would be that of the ancient Egyptians, who tried to train their children to sobriety by making an exhibition occasionally of their slaves as drunkards. "Are we our brethren's

keepers?" say these men. "Let the drunkard drink: that is his business; it is ours to guard ourselves and warn our children against becoming like him." That is shallow philosophy as well as bad Christianity. We are all too closely united in the corporate body that one member can thrive, while another, his neighbor, perishes. What is true of the Church of Christ is, in a lower form, true of the nation: "none of us liveth to himself, and no man dieth to himself." If the father does not try to save the drunken neighbor, that neighbor may drag with him to the bottom that father's son.

Temperance societies have done good service in the process of cure, though it cannot be said that they have healed. They have called attention to the disease, traced out its causes, depicted its issues, aroused a careless public, and trained up a generation that scarcely knows the taste of strong drink. "Temperance societies," says a popular writer of our day, "form a breakwater in the middle of the stream." They have thus shielded, and saved from drunkenness many who had not the energy to resist the stream in their single strength. It is acknowledged, however, that temperance societies have only checked the fearful malady: they have (an important healing process), gathered to a head in a smaller space the poison that was diffused before over the system: but the poison, active, malignant, threatening, is still there, a cause to-day of searchings of heart to those who love their fellow-men.

In these circumstances the Canadian public are turning, with a unanimity and a calm determination that are very hopeful, towards legal and total prohibition of the manufacture, importation and sale of strong drink. The difficulties ahead of Legislative Prohibition are not in theories, but in intensely practical issues. The objections as to interfering with the liberty of the subject, and as to the power of Parliament, are easily answered: but not so easy is it

to solve:—1st, The problem of the loss of revenue; 2nd, The problem of dealing justly with men who have been drawn into and encouraged in the traffic by Government license; and 3rd, The problem of enforcing the law after it is enacted. But these practical difficulties will vanish, as did vanish those encumbering the abolition of slavery, when a nation rises to its duty in the spirit of Christ. It is wise, however, to scan well the work to be done before we touch it, lest we be found playing at soldiering, as too many were when this battle was lost in Canada in 1852. It is well also that we should learn not to expect too much even of total prohibition. What it will yield us in practical reform, was well put by Dr. Bayne, of Galt, a man of deep insight into things, in an able speech in favor of prohibition some twenty years ago:—

“Now I am not so sanguine as to expect that drinking can be utterly extinguished by this law. Those who at present can part with everything they possess to get drink, would be found to do the same with this law in force. But this law would make drink expensive, would compel many to abstain altogether, and free others from the temptations by which they are ensnared,—it would drive drinking into the dark,—make it disreputable—lead respectable people to renounce it utterly—and be hailed by many as the very excuse they want to free themselves from the tyranny of drinking customs. In this way the new law would go a great way towards banishing the evil from the community.”

But let us leave all debatable ground and meet on ground where, between Christians, there ought to be no debate. At present let us not debate as to whether a man ought to sign the pledge or not: let us not debate whether or not, as Dr. Miller asserted, alcoholic drinks are all poisons; let us not debate whether a prohibitory law is or is not legitimate; let us not debate whether or not the Church ought to debar from its Communion all traders in strong drink. Let us for the present leave that debatable ground, and let us meet with Christ,—with confessors and martyrs, where there can be no debate, because the Bible speaks:—“Look not

every man on his own things, but every man also at the things of others.” “Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down *our lives* for the brethren.” To save others Christians did, and do still sacrifice themselves. Fathers lay down, on sea and land, their lives, in toiling for their families; mothers, in watching by their bedsides; physicians, in ministering to their patients; ministers, in laboring in word and doctrine among their people. Our life we must carry in our right-hand, at the bidding of Christ; and shall we refuse for His sake, and for the sake of the perishing, to part with a *glass of liquor*. Did we live in a state of Society where drink was not dangerous in comparison with other sins, then *personal* considerations alone should decide our relation to strong drink. But we live in a time when drink is emptying churches and filling prisons, ruining estates and breaking hearts, when there is scarcely a house where, by it, there is not one lost or dead. At such a time can Christians hesitate as to the Christian course? It is one of the happy signs of our times that all over the world, the church is slowly, calmly and firmly stepping on to this broad, unassailable, Christian platform. Temperance societies are being formed within the congregations in the Methodist, Presbyterian, Episcopalian, Baptist and Congregational Churches, composed of church members and presided over by church officers. May God prosper them till the universal Church of Christ is one vast Temperance Society.

Boaz did not give Ruth a quantity of corn at once, but kept her gleaning. That is the best charity which so relieves another's poverty as still continues their industry.—*Fuller*.

THE THREE WISHES.—The apostle Paul had three wishes—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ.

Living Doctrines.

THE THORN IN THE FLESH.

By C. H. SPURGEON.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Corinthians xii. 7, 8, 9.

Paul says, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Now, note every word here. First, he says, "There was given to me." He reckoned his great trial to be a gift. It is well put. He does not say, "There was inflicted upon me a thorn in the flesh," but "There was given to me." This is holy reckoning. O child of God, amongst all the goods of your house, you have not one single article that is a better token of divine love to you than your daily cross. You would fain be rid of it, but you would lose your choicest treasure if it were withdrawn. Blessed be God for the crucible and the furnace. "There was given to me a thorn in the flesh." Rich grace bestowed the benison. At first, the apostle may not have seen his thorn to be a gift, but afterwards, when experience had taught him patience, he came to look at that sharp, pricking, festering torment, as a boon from his heavenly Father. You, O tried one, will come to do the same one of these days. When the vessel first was launched upon the river, and was about to cross the sea, it felt itself light and airy, and ready to bound over the waves, so that it longed for a voyage across the Atlantic, that it might fly like a sea bird over the crest of the billows; but suddenly, to her sorrow, the gallant ship was stopped in her career, and moored close by a bank of sand and shingle,

and men began to cast stones and earth into her. Then the barque murmured, "What! am I to be weighed down and sunk low in the water with a cargo of mire and dirt? What a hindrance to my speed? I thought I could fly just now like a sea bird: am I to be weighted till I am like a log?" It was even so; for had not the vessel been thus ballasted, she had soon been wrecked and had never reached the desired haven. That ballast was a gift, a gift as much as if it had been bars of gold or ingots of silver. So your trials, your troubles, and your infirmities, are gifts to you, O believers, and you must regard them as such.

The apostle says, "There was given to me a thorn." Note that—"a thorn." If the English word expresses the exact meaning—and I think it is pretty near it—you need not be at a loss to understand the simile. A thorn is but a little thing, and indicates a painful but not a killing trial—not a huge, crushing, overwhelming affliction, but a common matter; none the less painful, however, because common and insignificant. A thorn is a sharp thing, which pricks, pierces, irritates, lacerates, festers, and causes endless pain and inconvenience. Yet it is almost a secret thing, not very apparent to anyone but the sufferer. Paul had a secret grief somewhere, I know not where, but near his heart, continually, wherever he might be, irritating him: perpetually vexing and wounding him. A thorn, a commonplace thing, such as might grow in any field and fall into any man's lot. Thorns are plentiful enough, and have been since Father Adam scattered the first handful of the seed. A thorn—nothing to make a man remarkable, or give him the dignity of unusual sorrow. Some men boast about their great trials, and there is something in feeling that you are a man greatly afflicted; but a thorn could not give even this wretched satisfaction. It was not a sword in the bones, or a galling arrow in

the loins, but only a thorn, about which little could be said. Everyone knows, however, that a thorn is one of the most wretched intruders that can molest our foot or hand. It sounds like a nothing; "It can be easily removed with a needle," so those say who feel it not, and yet how it will fester; and if it remain in the flesh it will generate inconceivable torture. Such was Paul's trial; a secret smarting, incessantly irritating, something—we do not know what.

It was a thorn "*in the flesh*,"—in the flesh. He was not tempted in the spirit, it was in the flesh. I suppose the evil had an intimate connection with his body. Many as the leaves of autumn have been the guesses of learned men, as to what Paul's thorn in the flesh was; almost every disease has had its advocates. Now, I believe that the apostle did not tell us what his peculiar affection was, that we may every one feel that he had sympathy with us—that we may every one believe that ours is no new grief.

Then he adds, "*The messenger of Satan*." Not Satan—it was not a great enough temptation for that. It was a "messenger of Satan;" one of Satan's errand boys, nothing better, a suggestion from an inferior evil spirit. He does not set it down to the Great Master Spirit, but to a mere messenger of the prince of darkness; it was not intended by God that Satan should, on this occasion, come forth against Paul, for such an encounter might not have humbled him. It is a grand thing to fight Satan face to face and foot to foot; a stern joy fills a brave man's heart when he feels that before him stands a foeman worthy of his steel! A combat with the arch-enemy might not, therefore, have humbled Paul—but to be beset by a mean, sneaking devil; not a great, grand fiend, but a mere lackey of hell; and to be troubled and tormented by so mean an adversary, this was galling and humiliating to the last degree, and therefore, all the better for the purpose for which it was sent, namely to prevent his being lifted up. "What," Paul seemed to say, "am I to fight with

such a contemptible temptation as this? Am I, who have built up the Church and seen the Lord, and been caught up into the third heaven—am I to do battle with this miserable, base, despicable propensity, which I thought I had done with these fourteen years ago?" Yes, so it was, the Lord had sent "a messenger of Satan" to buffet him.

And that word "*buffet*." Note that:—to cuff him. That is it. Not to fight with him with the sword; that is manly, soldierly work; but to buffet him as masters used to cuff their slaves, or as pedagogues box the ears of boys. Paul seems to feel the degradation of being buffeted. "I that would do battle with Satan, and put on the helmet of hope, the breastplate of confidence, and go forth against all the powers of hell,—am I to be cuffed as though I were a slave, and chastened as though I were a boy? Must I be smitten by these vain and wretched temptations, which even in my spiritual youth I was able to subdue?" Every part of the process tended to lower him, and it was intended to do so, lest he should be exalted above measure.

From all this I gather, that the worst trial a man may have may be the best possession he has in this world; that the messenger of Satan may be as good to him as his guardian angel; that it may be as well for him to be buffeted of Satan as ever it was to be caressed of the Lord himself; that it may be essential to our soul's salvation that we should do business not only on deep waters, but on waters that cast up mire and dirt. The worst form of trial may, nevertheless, be our best present portion.

Learn, also, that we must never envy other saints. If we hear Paul speak of his visions, let us recollect his thorn in the flesh; if we meet with a brother who rejoices abundantly, and whom God owns and blesses, let us not conclude that his pathway is all smooth. His roses have their thorns, his bees their stings. As for ourselves, let us never

wish to be without our daily cross. The kite broke away from its string, and instead of mounting to the stars it descended into the mire. The river grew weary of its restraining banks, and longed to burst them, that it might rush on in the wild joy of freedom; down went the embankments, the river became a flood, and carried destruction and desolation wherever it rushed. Unrein the coursers of the sun, and, lo! the earth is burned; unbind the girdle of the elements, and chaos reigns! Let us never desire to be rid of those restraints which God has seen fit to lay upon us; they are more needful than we dream.

THE IMMEDIATE EFFECT OF THIS THORN UPON PAUL was this,—it drove him to his knees. "For this thing I besought the Lord thrice." Anything is a blessing which makes us pray. This thorn compelled Paul to cry unto God, and, having commenced to pray, he resorted to prayer again and again. "I besought the Lord thrice." It may be that this was the exact number of his special prayers on that point: it may, however, only intimate that he often cried to God for deliverance from this trouble. Yes, we may be lax in prayer when all things flow with even current, but we multiply prayers when trials increase. In this way, Paul was kept from being proud. The revelations now seemed forgotten, for the thorn in the flesh was the more prominent thing of the two. Now, he would not speak about visions, and could not; for, when his tongue was tempted to move upon that subject, the thorn began to prick his side again. A man does not want to tell pretty stories when his head is aching, or when sharp pains are goading him. Paul was not allowed to dazzle himself with the brightness which God had set before him; his thoughts were turned in another direction, yea, blessedly turned to the mercy-seat, where he could get no evil, but must derive much profit. He continued still to pray, till at last he received for an answer, not the removal of the thorn, but the assurance, "My

grace is sufficient for thee." God will always honor our prayers; he will either pay us in silver or in gold; and sometimes it is a golden answer to prayer to deny us our request, and give just the very opposite of what we seek. If you were to tell your child that you would grant him anything he asked for, you would not intend by that that you would give him a poisonous drug, if some one should delude him into the idea that it would be useful to him. You would mean that you would give your child all that was really good for him. God, therefore, knowing that this thorn in the flesh was a sacred medicine to Paul, would not take it away, even though most urgently requested to do so. Well does Ralph Erskine say of prayer—

"I'm heard when answer'd soon or late,
Yea, heard when I no answer get;
Most kindly answer'd when refus'd;
And treated well when harshly used."

So, though refused, Paul was answered: for he got something better than the taking away of the thorn in the flesh; and the result was that the grace given him enabled him to bear the thorn, and lifted him right above it, till he even rejoiced, and gloried to think that he was permitted so to suffer. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." This is a grand thing. Supposing any person here is very poor, and he has prayed the Lord many a time to raise him above want, and at last God has said, "My grace is sufficient for thee," what more can he need? My dear brother, rejoice in poverty, and thank God that you are poor, if the Lord is the better glorified thereby; be grateful for your low estate, and say, "I have the honor to be permitted to glorify God in poverty." Perhaps it may be you are the subject of a painful bodily infirmity, and you have prayed to have it removed; yet the Lord knows that your infirmity is for his glory, and your good. Well, when he says, "My grace is sufficient for thee," accept and

bear the trial not only with resignation, but with acquiescence. Wish not to change your estate. Your heavenly Father knoweth best.

THE PERMANENT RESULT of this preventative upon Paul. For the present you see it kept him from being exalted, by making him pray, and by leading him to receive more grace, but permanently, the remedy was very successful, for through the power of the Holy Spirit, it kept him *humble always*. This thorn in the flesh made him humble in reference to his visions, for he became silent about them. Fourteen long years rolled away, and the apostle never told anybody that he had been caught up into the third heaven. I gather from the way in which he puts it here, that he never mentioned it to a soul. This was singular. The thorn in the flesh must have had a powerful effect upon the apostle's mind, when it led him to wrap up his treasure in his bosom, and go through the world, nobody being any the wiser for all he had seen. He was a humble man indeed.

When he did tell it, it was dragged out of him. He told it for a purpose. It was only because the Corinthians had denied his apostleship, and said, "What does he know concerning divine things?" that he felt bound to vindicate his character, and he would not have told it else. Notice how modestly he speaks of it—in such a way that it does not leave the impression on your mind that he was an eminently honored man through receiving the revelation. The impression received rather is, how weak it was of Paul to be exalted above measure, and how gracious it was of God to give him the thorn in the flesh to keep him where he should be. Observe that his way of telling the story is modest in its very form, but it is especially humble in its spirit, for he takes us off from the idea how gloriously God revealed himself to Paul, and makes us rather look at the weakness of the recipient of the

revelation than at the great honor conferred by the revelation.

It is no small matter when God sends a thorn in the flesh and it answers its end, for in some cases it does not. Without the sanctifying power of the Holy Spirit, thorns are productive of evil rather than good. In many people, their thorn in the flesh does not appear to have fulfilled any admirable design at all; it has created another vice, instead of removing a temptation. We have known some whose poverty has made them envious; others whose sickness has rendered them impatient and petulant; and others, again, whose personal infirmity has rendered them perpetually fretful and rebellious against God. O, dear brothers and sisters in Christ Jesus, let us labor against this with all our might, and if God has been pleased to put a fetter upon us in any shape or way, let us ask him not to allow us to make this the occasion for fresh folly, but, on the contrary, to bear the rod and learn its lessons. Pray that when we are afflicted we may grow in grace and in likeness to our Lord Jesus, and so bring more honor to his name. Does not this teach us all the solemn duty, of being content, whatever our lot may be—content without the revelation if we are without the thorn—content with the thorn, if we have the revelation—content without either revelation or thorn, so long as we may have but a humble hope in Jesus Christ our Saviour.

O, beloved, what a happy people God's people are, and ought to be, when everything turns for their good, when even the thorn that was a curse becomes to them a blessing, and out of the lion comes forth honey. If the thorn be a blessing, what must the blessing itself be? If the smarts of earth heal us, what will the joys of heaven do for us? Let us be glad! Ours is a happy portion! Let us go on our way rejoicing that we are favored to possess divine life, and shoulder our cross cheerfully,

for we shall soon (ah, how soon!) wear our crown.

The last thought of all is, what a sad thing it must be not to be a believer in Jesus Christ, because thorns we shall have if we are not in Christ, but those thorns will not be blessings to us. I understand drinking bitter medicine, if it is to make me well; but who would drink wormwood and gall with no good result to follow? I can understand toiling if a wage is in prospect, but I cannot see the sense of toiling when there is no reward for it. Now, you who love not God, your lives are not all flowers and sunshine. It is not all music and dancing with you now. I know you have your cares and troubles, you have your thorns in the flesh, and perhaps a great many of them; but you have no Saviour to run to. You are like a ship in a storm, and there is no harbour for you; you are as birds driven before the wind, and you have no nests in which to shelter, but must be driven forever before the blast of Jehovah's wrath. Consider this, I pray you, meditate upon your condition and prospects, and when

you have so done, may your heart cry out, "I would fain have God to be my friend." Remember he who sent Paul thorns for his good, once wore a thorn-crown himself, for the salvation of sinners; and if you will come and bow before him as he wears that diadem, and trust him as the Son of God made flesh for sinners, and bleeding and dying for them, you shall be saved this morning; your sins, which are many, shall be forgiven you; and though I cannot promise you that you shall be without a thorn as you live, I can promise you that your thorns shall be removed; they shall become to you a rich blessing, which will be better still. There is one thorn you shall never have, if you believe in Jesus, the thorn of unforgiven sin, the fear of the wrath to come. You shall have the peace of God which passeth understanding, which shall keep your heart and mind by Christ Jesus. O, that some would trust in Jesus this morning. Go, brethren, and pray it may be so. The Lord grant it, for Christ's sake. Amen.

Poetry.

PRAYER-UNION HYMN FOR 1873.

"O! come, let us worship and bow down, let us kneel before the Lord our Maker."—Ps. xciv. 6.

By DR. H. BONAR.

All the earth this day is crying,
To the Lord of all the earth,
All Thy churches, Lord, are pleading,
As they wait the glorious birth.
Birth of the new earth and heaven,
Long deferred, but promised long.
Birth of nations to the glory
That shall fill all lands with song.

Never was the world more needy,
Human hearts more sad and poor,
Crying blindly for a Healer,
Seeking not the heavenly cure.
Never was the harvest greater,
Yet the reapers, where are they?
Far and few, where most are needed,
Fainting in the heat of day.

Never did the world shine brighter,
With its beauty and its love.
Drawing souls within its circle
From the joys and songs above.
Never did the great ensnarer
Spread his spells with wiser skill,
Turning light to darkness, mingling
Sweet and bitter, good and ill.

Father, in this day of darkness,
Weary hand and fainting knee;
In this hour of fear and darkness,
Now for help we turn to Thee.
Let the sighing of the needy
Come into Thy listening ear;
Let Thy people in their pleading
Know Thee gracious, find Thee near.

These our cries of sin and weakness
On Thy mercy-seat we lay,
To Thy heavenly love appealing,
There we leave them, Lord this day.

There the sprinkled blood shall own them
As we place them at Thy feet,
Perfumed with the priestly fragrance,
Incense ever pure and sweet.

Golden vials full of odours
Sending up their fragrant breath,
Bear into Thy heavenly temple
These our broken cries beneath.
From the temple where He dwelleth,
He our Priest and King above,
Let the never-ending answer
Daily come in joy and love.

For the earth with all its kingdoms
Far and near this day we cry,
Light of light, dispel the darkness
With the day spring from on high.
For Thy Church of every nation,
For each saint on earth we plead,
Send the fulness of Thy Spirit,
Send the life and light we need.

Unto Him, then, who is able
Thus to do for us this day,
Far beyond what we can ask for,
Unto Him be praise for aye.
Praise to Thee, Eternal Father,
Praise to Thee, Eternal Son,
Praise to Thee, Eternal Spirit,
Praises to Thee, Three in One.

SHALL WE KNOW EACH OTHER THERE ?

When we hear the music ringing
Through the bright, celestial home,
When sweet angel voices, singing,
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care,
In the land of light and glory,
Shall we know each other there ?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In the glorious spirit land ?
Shall we see the same eyes shining
On us, as in days of yore ?
Shall we feel their dear arms twining
Fondly round us, as before ?

Yes, my earth-worn soul rejoices,
And my weary heart grows light,—
For the thrilling angel voices,
And the angel faces bright
That shall welcome us to heaven
Are the loved of long ago ;
And to them 'tis kindly given
Thus their mortal friends to know.

O! ye weary, sad, and tossed ones,

Droop not, faint not by the way ;
Ye shall join the loved and just ones
In the land of perfect day.
Harp-strings touched by angel fingers
Murmured in my raptured ear :
Evermore their sweet song lingers—
We shall know each other there !

W. M.

THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH.

(Eph. III. 17.)

Come down, Lord Jesus, come ;
Come reign throughout my heart ;
Make this poor breast of mine Thy home—
Rule Thou in every part.

Be in me, Lord, "to will ;"
Be in me, Lord, "to do ;"
Be in me as the springing rill,
Be in me as the dew.

Be in me as a *strength*,
A power on every hand—
A might that all my foes at length
May fruitlessly withstand.

Be in me as a *love*
That wins as Thou wouldst win—
That, with sweet wisdom from above,
Draws sinners from their sin.

Be in me *wisdom* too—
Deep, solid, searching, pure,
Then peaceable, and calm, and true,
And patient to endure.

Be in me *patience*, Lord—
Tender, and yet not weak—
That, under harsh or scornful word,
Is dignified, yet meek.

Be in me *dignity*,
So humble, yet so high,
That those who feel its majesty
May quail, they know not why.

Be in me *gentleness*,
Be in me loving tones,
And beaming smiles and tenderness
To soften human stones.

Be in me, Lord, *Thyself*,
And Thou wilt all things be ;
No stretch of thought can grasp the wealth
Of what I have in Thee.

Be in me every grace
That Thou wouldst have in me ;
Come, Lord, and let me see Thy face,
And all these things shall be.

For round Thy blessed feet
Such flowers for ever spring,
And the poor heart thus made replete,
Starts at their blossoming.

Yet when Thy steps have passed,
These lovely blossoms fade ;
How can their tender freshness last,
Beneath sin's gloomy shade ?

So, *dwell*, Lord Jesus, dwell—
Dwell that the world may see
How strong, how glad, how beautiful,
Are those who live through Thee.

PAPST, 1872, IN CHRISTIAN

Christian Thought.

WHAT IS RELIGION?

BY CANON LIDDON.

"Shew Thou me the way that I should walk in, for I lift up my soul unto Thee."—PSALM cxliii. 8.

[People who disapprove of Canon Liddon's attitude on Ritualism, cannot but admire the ability and soundness, in the main, of his recent Lectures published under the name of "Some Elements of Religion." It is a book eminently fitted to do good among the educated classes in England and elsewhere. Our readers will not dislike to read his thoughts on a great question.—The Nature of true Religion.]

As we repeat the question, "What is religion?" we find ourselves, it may be, in the position of standing face to face with a very old acquaintance, with whose countenance and habits we have been familiar all our lives, but of whose real self we have a somewhat shadowy perception.

1. Is religion, then, in the heart of man to be looked upon chiefly as the highest and purest form of *feeling*? Is feeling the essential thing in true religion? When the soul is in intimate contact with the Object of objects—with God—feeling, the purest and most intense, is not merely legitimate, but ordinarily inevitable. How much of the Psalter is feeling—the tenderest, the strongest, the most loyal, the most affectionate! "Like as a hart desireth the water-brooks, so longeth my soul after Thee, O God." Ps. xliii. 1. How profoundly is the religion of St. Paul, as we study it in his Epistles, penetra-

ted by feeling! Always in contact with some unseen Master; he is tender, he is vehement, he burns, he is melted; his dispositions toward his fellow-men are so various and keen, because in him feeling has been educated in a higher Presence. "The love of Christ constraineth us." 2 Cor. v. 14. "To me to live is Christ." Phil. ii. 21.

2. Is it more nearly true to say that the one essential thing in religion is *knowledge*—knowledge of God, and the things of God? Religion is impossible without some knowledge of its object, and our capacities for true religious life must, to a certain extent, vary with our varying degrees of religious knowledge. "This," says our Saviour, "is life eternal; that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." St. John xvii. 3. The knowledge spoken of here, and elsewhere in the Bible, is indeed not merely *intellectual*: it is knowledge in *act*; it is the knowledge which is won by love and obedience, as distinct from, although together with, intelligence. Nevertheless, knowledge, in its ordinary sense of information apprehended by the understanding, is indispensable to religion. Sight is not the power of walking or working; but we cannot work or walk blindfolded without disaster.

Yet no mere action of intelligence, however active, upon the subject-matter of religion, is the true back-bone of religion. Knowledge alone may only enhance responsibility. If Christ had not come and spoken to the Jews, they

had not had sin; as it was, they had no cloak for their sin. St. John xv. 22; ix. 41. St. Paul contrasts a merely intelligent apprehension of religious subjects, with love. "Knowledge," he says, "puffeth up, but charity edifieth." 1 Cor. viii. 1. And modern history, if it were worth our while to consult it here, yields many a warning that intellectual culture about religious things is one thing, and genuine religion quite another. Henry VIII., who had been destined for the English Primacy, was among the best read theologians of his day; but whatever opinion may be entertained of his place, as a far-sighted statesman, in English history, no one would seriously speak of him as personally religious.

Intelligence, indeed, however cultivated, is only a department of human life. Man is something greater than a cultivated intellect; even than an intellect cultivated by study of the highest objects that can be presented to it,—by study of the things of God. More than this is needed to constitute religion; which, if it be not merely a sentiment or passion, so certainly is it more than an intellectual effort, however serious be its purpose, or sublime its goal.

3. Are we then to say, with a large section of the modern world, that the essential thing in religion is *morality*?

Certainly, we must admit that religion has no more appropriate work than the regulation of human life in accordance with moral truth: it is in this province especially that we look for evidences of its reality and its power. "By their fruits ye shall know them," said its one great Master, of certain religious aspirants. "Pure religion," according to His Apostle, "and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—St. James i. 27. In other words, it is active philanthropy and personal purity. The language used to describe it in the Bible, implies that knowledge of re-

ligion and religious emotion are, as we have seen, worse than incomplete, if they do not lead to *active goodness*. What a man knows or feels is of little import, until it is ascertained what he *does*, or rather what he *is*.

But, it by no means follows, that morality can be truly described as the essence of religion. It differs from religion in this, that morality is conformity to a law of right, while religion is essentially a relation towards a Person. A perfect, absolute morality will cover the same practical ground as true religion. But if men endeavour to treat morality as the only essential element in religion, and accordingly attempt to plant it on some independent basis, physical or otherwise, of its own—two things will happen. Such a morality will be much narrower than a religious morality; it will, in the judgment of religious men, present an incomplete view of the real cycle of duty; notably, it will fail to recognize that most important side of duty which we owe exclusively to God. But, besides this, morality, divorced from religion, will tend more and more, from the nature of the case, to approximate to a department of mere human law; to concern itself only with acts and not with motives; to make the external product, and not the internal governing principle, the supreme consideration. Morality, severed from religious motives, is like a branch cut off from a tree; it may, here and there, from accidental causes, retain its greenness for a while; but its chance of vigorous life is a very slender one. Religion is the constant spring and best guarantee of morality; but morality is not the "essence of religion."

Religion consists fundamentally in the *practical recognition of a constraining bond between the inward life of man and an unseen Person*. Enoch and Noah are said to have "walked with God;" Abraham was bidden "walk before the face of God, and be perfect." Here God is repre-

sented as the bounden Companion of a man's life, as well as his all-surveying Judge and Master; and this idea of religion as *personal devotedness to God*, underlies all the representations of Scripture on the subject. Religion in the understanding, is the knowledge of God,—of His will and commandments; it is the knowledge of His "mystery" or secret counsel revealed in Christ. When the Jewish law had been given, religion was practically a "walking in the law of the Lord,"—Ps. cxix. 1; when the Christian revelation has been made, it is an "acknowledgment of the truth which is after godliness,"—Tit. i. 1. But in this truth, in that law, it seeks a Person; it is fundamentally the maintenance of a real relation with the Personal God, or with a Divine Person really incarnate in Jesus Christ. Accordingly, religion, both Jewish and Christian, is described as a covenant; it is a bond or understanding between the nation or the soul and God; or, still more, from the point of view of a faith that worketh by love, it is personal communion with God. "That which we have seen and heard," says St. John, "declare we unto you, that ye also might have communion with us, and truly our communion is with the Father, and with His Son Jesus Christ."—1 St. John i. 3.

Thus religious life is more than feeling, since feeling may be physical, mis-directed, selfish. It is more than knowledge, which, even if it be complete and accurate, may fail to govern the moral nature. It is more than obedience to a moral code, because such obedience, if sufficiently complete to be religious, already implies relations to the Lawgiver. And yet religion is feeling; it is mental illumination; it is especially moral effort; because it is that which implies, and comprehends, and combines them all. It is the sacred bond, freely accepted, generously, enthusiastically, persistently welcomed, whereby the soul engages to make a continuous expenditure of its highest powers in attaching

itself to the Personal Source and Object of its being. It is the tie by which the soul binds itself to God, its true friend. To be thus bound to a person is to cherish strong, nay, passionate feelings towards him; it is to seek to know all that can be known about his wishes and character, and to register this knowledge in exact terms; it is to obey scrupulously all that is clearly ascertained to be his will. "Shew Thou me the way that I should walk in, for I lift up my soul unto Thee." This is the language of feeling, pure and strong; it is the language of intelligence, ever desiring a higher knowledge of its Highest Object; it is the language of obedience, the most absolute that man can proffer. It is these, because it is the voice; the exceeding great cry, of that unquenchable passion, of that irrepressible aspiration, whereby the soul of man sheweth forth its truest dignity and highest virtue, in seeking the better to know and love and serve its Highest and Invisible Object; because, in a word, it is the language of religion.

THE KINGDOM OF HEAVEN.

By THE REV. C. C. STEWART.

Author of "The Scriptural form of Church Government."

Matt. xx. i. 16.

It happened to "Good News" to be among the first to notice the volume on "Church Government" by the Rev. C. C. Stewart of Owen Sound. It was with pleasure, testimony was then borne to the ability of the book, and its large-hearted liberality, it being out of place however in a non-denominational periodical, to review the particular theory of Government it maintains. It is satisfactory, for the sake of Canadian authorship, to see that Mr. Stewart's book has been reviewed very favorably by London and Edinburgh reviewers.

His new work,—"Exegema: or the exposition of sundry difficult passages of Scripture," is not intended for general readers. For all this, a reader of ordinary attainments can understand the fol-

lowing clear and satisfactory exposition of the term "Kingdom of heaven," of so much importance to one who wishes to understand Christ and his teaching.—

"To avoid all mistakes here, it is necessary for us at the very outset to ascertain what is meant by the phrase, *kingdom of heaven*. This should not be a very difficult task, inasmuch as it is so often spoken of in the Scriptures, and spoken of, too, in so many different connections. It is compared to a great many things, and to things which are widely different from each other. It is said to be like unto ten virgins who went forth to meet the bridegroom, &c.; to a householder who went forth to hire labourers into his vineyard, &c.; "to a certain king which would take account of his servants," &c.; "to leaven which a woman took and hid in three measures of meal," &c.; "to a mustard seed, which a man took and sowed in his field," &c.; "to a man which sowed good seed in his field," &c., and to many other things. It is spoken of as existing in three different places. 1. In the heart: "The kingdom of God cometh not with observation; neither shall they say, lo here! or, lo there! for behold the kingdom of God is within you." "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost." 2. In this world: "The Son of man shall send forth His angels, and they shall gather out of his kingdom" (i.e., the kingdom of heaven) "all things that offend, and them which do iniquity," &c. The kingdom here spoken of must exist in this world, or there would not be found in it "things that offend, and them which do iniquity." 3. In heaven: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Now, what can be meant by the *kingdom of heaven*?

Let us think, for a moment, of what the word *kingdom* signifies, for when the Spirit makes use of any such word in order to set forth heavenly things, it is

because it already represents for us earthly things analogous to those which it is His design to bring before us. A kingdom implies a ruler, subjects, and national possession. These again imply the existence of laws, and the means and appliances for having them both taught and administered, the behaviour of those who live under them, and to whom they are taught, and their reward according to their behaviour, and so on. The kingdom of heaven, or of God, is just that great organization of which Christ is the supreme ruler, and of which men and angels are the subjects. We have the laws of this kingdom, in as far as men are concerned, in the Gospel or the Bible, for the whole Bible contains the Gospel story. We have these laws taught and administered by the Church under Christ in this world, and at the end He will judge the world by the principles revealed in this great Gospel story.

We can now easily see how this kingdom can be spoken of as existing in three different places. Our world has revolted from its ruler, hence in order to have His kingdom established in this world as one containing loyal subjects—we say containing loyal subjects, for there is a sense in which His kingdom is over all—it is necessary that men be brought back to acknowledge their allegiance to Him; and this is done by the King's getting possession of men's hearts or affections. He brings a heart into subjection to Him, that heart gives Him its love, it bows down to Him, receives His laws as its guide, and enthrones Him King. Thus we have at once His kingdom in the heart. We have only to imagine a number of such hearts—a number of human beings who have thus submitted to Christ, organized as a body to do His work, and under authority to Him, (as of course they must be, for the perfection of a ruler's power over a nation consists in the fact that he has control of the hearts composing that nation by reason of their willing submission to his laws and principles of government,) and we have another phase of His king-

dom, viz., the Church. We have only to carry the notion a little farther, and think of those whom he has in heaven, whose hearts are bound to Him for the same reasons that His followers still on earth acknowledge Him as king, and we have His kingdom in heaven.

In reference to the fact that this kingdom is compared to a great many things which are widely different from each other, we have to bear this in mind, that when it is likened to any particular thing we are not to expect that in the thing to which it is likened we will find a perfect representation of everything in it; on the contrary, it is only some particular feature or features of it that are set forth by such illustrations. When it is compared to leaven, for example, we are to understand that its laws and principles of action, *i.e.*, the doctrines of the Gospel, operate in the heart and in society as leaven does in the meal; the leaven brings the whole of the meal under its influence, and so these doctrines subdue the whole heart, and as soon as one heart is under its influence, it is sure to communicate them to another, and so the work has gone on, and will go on until the whole world is evangelized. In the parable of the pearl of great price is set forth *the precious nature of the blessing* which one becomes possessed of when he is made a loyal subject of this kingdom. The merchant is looking for pearls in order that he may purchase them, just as all men are seeking for joy and peace; he at length discovers one pearl of great price, just as the weary, anxious and heavy laden sinner, when his eyes are opened, finds the fountain of life; and as the merchant is willing to part with all his wealth if it will purchase the pearl, so the sinner, who has discovered the great blessing of salvation, is willing to part with everything else, if need be, that he may possess it. In the parable of the treasure hid in the field the same truth is set forth, with this additional one, the merchant is willing to part with all that he may get the pearl, the

man who finds the treasure is willing not only to part with all else to get it, but to take whatever else its possession may entail upon him; the Christian not only parts with all for Christ, but welcomes shame and suffering, if necessary, esteeming the reproach of Christ greater riches than the treasures of the world. The parable of the ten virgins again sets forth other features of this kingdom. It sets forth the great need there is of being prepared, according to the principles of the kingdom, to meet the King when He comes to receive His own to the mansions which He has prepared for them, by reason of the difficulties which the unprepared shall then find in their way, and especially on account of the stern laws according to which they shall be judged. And so we might go on to almost any length showing how different features of this great kingdom are set forth in the different things to which it is compared."

THE BIBLE IN THE SCHOOL.

By BAILIE LEWIS.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II. TIM. III., 16.

[The following strong testimony in behalf of the Bible as an educational book, by a layman who is opposed to teaching any denominational catechisms in national schools, is commended to the careful consideration of parents, teachers, and trustees of our common schools.]

The Bible, be it understood, was no sectarian book or manual of denominational theology. It was a book recognised by all sects and denominations, and was the exclusive property of none. The Bible is the common property of mankind, and places humanity upon a common platform, and no sect can be allowed to claim a monopoly of its divine teaching. If it be contended that the Bible must be excluded because it teaches doctrines concerning the attributes and

government of God—if its exclusion be contended for because it teaches the doctrine of the immortality of the soul, and insists upon faith and obedience as a necessary condition of human happiness, then the majority of popular class-books, in order to be consistent, must also be excluded. Take, for example, Cowper's works, where there are introduced the divine attributes as well as the nature of the divine government; or Milton's "Paradise Lost," where the origin of sin, the decrees of the Almighty, and the scheme of salvation are expounded. If the principle of excluding all religion from our public schools was a correct one, consistency demanded that not only the Bible should be excluded, but many of the most popular of class-books. The Bible, he contended, was indispensable to a thorough system of education adapted to the necessities of human nature. For practical utility it was without a rival in the English or any other language. As a book of history it was unequalled: as a record of biography it formed a singular contrast to that of more modern date. It unmasked the vices with the same impartial fidelity as it portrayed the virtues of the heroes of Old and New Testament times. As a book of poetry could they find anything to be compared with the inspirations of Israel's King, or the sublime poetic strains of Isaiah and other prophets? In no age of the world's history had it ever been more needful to teach Bible truths to the rising youth of this country than at present. Were its teachings on political economy, sanitary science, and moral philosophy understood and reduced to practice, it would do more to correct those social maladies which distract society and imperil the national existence than all the speculations and discoveries of modern philosophers. The objections to the use of the Bible as a school book appeared more theoretical than otherwise. The fact that for three hundred years the Bible had been taught in the schools of Scotland without any practical difficulty was sufficient to justify this conclusion. In addition to the *reading* of the Bible, there was no book which could be more advantageously used for mental exercise. Those who know the importance of having correct impressions made upon youthful minds would agree with him that it was difficult to over-estimate the importance of having Bible principles instilled into the mind of the rising generation. How often had the mariner while floating on the shattered wreck, or the wounded soldier on the battlefield, derived unspeakable consolation from some long neglected passage of Scripture. How often in sickness and solitude had certain passages of the Bible, learned in boyhood, been brought before the mind by some mysterious and inexplicable agency. To deny that there was an unseen spiritual agency whose province was to bring Bible truths opportunely to the mind would be to deny not only a Bible doctrine, but to disown personal experience. To remove the Bible from the schools would be to remove the standard of moral rectitude from the teacher. In a case of dishonesty the teacher could appeal to the criminal law, but in a case of falsehood and prevarication to what standard could he appeal in the absence of the Bible? He might philosophise and indulge in speculations for hours, but it would be to little purpose; but let him appeal to the Bible and give the delinquent to understand that he was under the scrutiny of the Omniscient, and there was furnished a powerful motive to a correct life. Moreover, the Bible was inseparably associated with the laws and constitution of the country. Blackstone laid it down as a settled principle that the laws of nature and revelation were the foundations of all constitutional law. This principle was acknowledged in their courts of justice as well as in the maintenance of all imperial and municipal authority. The Bible had largely contributed to the formation of the national character, and had done more than any other book to make Scotland what it

was, in its reverence for the Sabbath and other religious institutions. To have it branded as an exiled book from their public schools would be to insult its Author to His face, to repudiate by statute that repository of divine truth, which is, after all, the remedy for all social and political wrongs—and would sooner or later bring down upon the country the penalty of those nations that forget God. They were told by those who pleaded for Bible exclusion from the national schools that their object was not to teach religion to the rising generation. This was to be done by parents at the fireside and by ministers in churches. Those who knew the degraded condition of thousands of parents and children in their slums, knew how impracticable was this proposal. There were at present several hundred children in the cities whose parents were in prison, thousands of others were steeped in drunkenness and irreligion, and how were the children of such parents to be brought under the influence of Bible teaching? The proposal was simply ridiculous. Then again, how were the Churches to bring those thousands of street Arabs under the power of religious teaching? Seeing that those who object to the Bible being taught in national schools would object to compulsory attendance on religious teaching, their theory left matters much as they were before the passing of the Education Act, in so far as Bible instruction is concerned among the outcast population in large cities. Finally it was contended that the Bible must be excluded out of regard to the consciences of those who disbelieved it. Had it really come to this in Scotland, that, because there were atheists in the country who denied the existence of a God, the Bible must be banished from the seminaries of instruction for the young, and all reference to the Divine Majesty prohibited out of deference to their conscientious belief? He had no desire to outrage the conscience of any one, but he wished it to be understood that he

also had a conscience in this matter. He wished his children to be educated in the different branches of knowledge in common with others, he wished them to be taught history without mutilation, and surely as a citizen he was entitled to this. It was not enough for him that they were taught the history of the Romans, the French, and the Americans, but he wished them also to be acquainted with the history of that most interesting people the Jews, and to be informed of the penalties that they incurred by their continued resistance to the statutes of their Divine Lawgiver. Again, he was desirous that his children should be instructed in biography. It was not enough that they were privileged to read about Spinoza, Socrates, Plato, and Alexander the Great; he wanted them also to be privileged to read about the birth, life, and death of Jesus Christ—the greatest philanthropist that ever lived among the children of men. He was intensely desirous that not only his own children, but the outcast and neglected children of the lanes and closes should become familiar with Him as the embodiment of genuine benevolence, and as the self-sacrificing friend of the poor, the down-trodden, and oppressed. He had no objections that those children attending the national schools should be informed as to the religion of the Mahomedans and the Hindoos, but he saw no reason why they should not also be made familiar with the tenets and peculiarities of the Christian religion, not as made known in catechisms and confessions, but as revealed in the ablest and best of books. The Bible had withstood the assaults of open enemies and misguided friends during many centuries. It was the bulwark of the nation's defence, and constituted the foundation of their Protestant institutions, and continued to light up the path of the weary pilgrim as he journeyed along the thorny pathway of human life, and had proved the hope and solace of the persecuted and oppressed in all ages of the world's history.

Christian Life.

THE POET PREACHER.

This title was first given to Dr. Guthrie, by Dr. Blackie, the eccentric but gifted Professor of Greek in Edinburgh University. As we write this sentence Free St. John's, Dr. Guthrie's church, at the head of the High Street, with the quaint buildings around and the castle towering to the west, comes vividly to view. It is Sabbath morning. The streets are crowded with church-goers, and a full tide is pouring in on the iron gate and arched door. Come in, reader, out of the sun and stand on the stair where you can have a full view of the gathering crowd. A great proportion seem to be decent work people, for St. John's parish is not a west end fashionable church, but a church for the people planted in the heart of a district where men toil for bread, and where it is often a stiff battle to keep the wolf from the door. It was that district, and that people, and those scenes of vice and suffering, that made Dr. Guthrie what he was, and yet is, for though dead he still speaks to us. But among that common crowd there are uncommon men. The eccentric Professor of Greek is often (not always) there, distinguished by his long hair (and other oddities,) his hooked nose and eagle eye. Regularly, unless absent on geological excursions, Hugh Miller walks past solidly, heavily, with his Scotch plaid and heavy staff, known to all Scotland, yet passing in, like the humble workmen around him. Professor Simpson, with his broad, lion-like face, and womanly sweetness of expression, passes, jostled by the anxious crowd, but both are now gone.

The church is full, passages and all, a great sea of upturned faces that hang on the lips (peasant and sometimes peer,) of the poet preacher, who, in his style of using the natural world to explain the spiritual, in his pity for the

wandering and the outcast, in his tearful mourning over the lost portion of the city, in his practical help of the needy, came nearest, we believe, to his Great Master, of any man of our day. But for the rest let Dr. Burns, of Montreal, speak, who, from personal knowledge and family connections, is, of any in Canada, best entitled to tell us of Dr. Guthrie.

"Dr. Guthrie was a man of much moral courage. He dared to do right whatever it might cost. When interdicted from preaching the Gospel in certain parishes of Scotland, convinced that he should obey God rather than man, and that the Court of Session had no right to put a muzzle on his mouth, he trampled their interdict under foot. When the highest Peers in the land refused sites for churches and manses to some of the "outed" Ministers and Congregations, he withstood them to the face, because they were to be blamed. When Romanists and Rationalists combined to oppose the introduction of the Bible into the Ragged Schools, he kept them at bay, and contending that, as he stood to these outcast children *in loco parentis*, it was his duty to give them the bread of life as well as the bread that perisheth. After a five hours' fight in presence of one of the grandest audiences that ever gathered in the Music Hall, Edinburgh, he gained a glorious victory. Often had he to "stand up for Jesus" in miscellaneous company, and refuse associating with some of the highest in the land, when he had reason to suspect their not living as they ought. Nor was his heroism least shown when painfully conscious of the enormous evils of drunkenness, as revealed in the daily scenes of his irrepressible philanthropy, he threw his influence into the Total Abstinence scale at a time when custom and fashion were on the other side. With courage which could brave any

measure of odium and opposition, when he believed himself right, was associated remarkable urbanity.

His great gushing heart waimed to all of every name with whom he could take sweet counsel. The Evangelical Alliance had no warmer friend. At the meeting in Geneva in September, 1861, he was the most popular speaker. Next October we fondly hoped to have greeted him at the Alliance gathering in New York, but he was summoned to a grander convocation. His death-bed beautifully reflected this Communion of Saints. The clergymen who attended him and prayed with him were representatives of the Presbyterian, Episcopalian and Congregational Churches. As the Rev. Thomas Vores, Incumbent of St. Mary's in the Castle, ceased praying one day, Dr. Guthrie was too weak to speak with him directly, but signaling to one of his sons, he whispered by him this message to his worthy Episcopalian brother. "Tell him my journey is nearly ended. Ask him to pray that I may have a speedy entrance into Heaven, and that we may have a happy meeting there, where we shall no longer proclaim Christ, but where we shall enjoy him for ever and ever." He was fervent in spirit while serving the Lord. To the full "he served his generation by the will of God." He was a true philanthropist. Without making himself a fool in glorying, he could say, "When the ear heard me, then it blessed me; when the eye saw me, it bore witness to me; because I delivered to the poor that cried, and the fatherless and him that had no helper. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." But he was no mere social reformer. Far different was he from a mere Secular Humanitarian. To him to live was Christ. He looked at the wants and woes of human kind from the stand-

point of the cross, and through the breaking heart and swimming eyes of the crucified. Of all the objects of his benevolent regard, he could say, "God is my witness, how greatly I long after you all, in the bowels of Jesus Christ." The cross was the centre of his theology and the source of his philanthropy. The name that is above every name was all his boast. To bring the devil-possessed to the feet of Jesus, clothed and in their right mind, was his aim. Some of his last sayings were characteristically beautiful. One day his sight was somewhat confused, and when one of the attached circle remarked that "this was of little significance"—"Ah, no!" said he, "it is just like the land-birds coming lighting on the mast which presage to the weary mariner the nearness of his desired haven." Admiral Hamilton remarking his looking better, "Ah!" was his remark, "a good man comes with evil tidings." He loved to speak of Heaven, its joys, its recognitions and its fellowships. He would lovingly speak of his son John (who had died in infancy and whose memory he fondly cherished) "running to the golden gate to meet him." In heavenly recognition he was a firm believer, and quoted the quaint saying of an old woman who expressed his faith—"Do you think we shall be more foolish in Heaven than we are here?" Yet he never lost interest in earth. His heart overflowed to the loved ones around the bed—and to those unavoidably absent, love messages were sent. Though far from home it was his privilege not only to have "the Almighty yet with him" but "his children about him." Two sons, three daughters, two sons-in-law, one daughter-in-law, together with a little grand-daughter were with him to the last. "Stand up for Christ in all circumstances," was one of his special injunctions repeated very emphatically twice. "You have that Saviour now," one said to him. "Yes," was his prompt reply. "I have none else." "On the other side." "Happy! happy!" and

such like heavenly ejaculations, with the "upward glancing of the eye," declared plainly that the Pilgrim of the stately form, and genial face, and golden mouth had, in his "Progress" to the Celestial City, reached the land of Beulah.

THE SAILOR PREACHER.

(CHEYNE BRADY, in *London Christian*.)

A man of note in the Christian world passed away last year in America. He was well known as Father Taylor. Miss Martineau, Dickens, Frederica Bremer, and Mrs. Jameson, all pictured his striking eloquence and eccentric character. He was as popular in his way as Whitefield or Spurgeon. Rather prone to quaint humour, at times bordering on the ludicrous or irreverent, yet a man of remarkable piety, self-denial, and power. When a child, he showed his early bias by preaching funeral sermons over dead chickens and kittens, to an audience of young negroes, whom he whipped if they did not cry. When only seven, he ran away to sea. But before he was eighteen he was converted. He thus described the sermon which first impressed him savingly:—

"Every one in the house wept. Satan had to strike sail; his guns were dismounted or spiked; his various light craft by which he had held sinners captive, were all beached; and the Captain of the Lord's host rode forth conquering and to conquer. I was young then. I said, 'Why can't I preach, too? I'll try it.'"

Accordingly he began among some American prisoners, upon the text, "A poor and wise child is better than an old and foolish king." He gave a description of the old and foolish king, full of sarcasm; he fired broadside after broadside into the sinking craft, meaning the said old king. When his audience were roused to enthusiasm, he exclaimed, "You think I mean King George; I don't, I mean the devil."

Then he became a Methodist minis-

ter, and for forty years was well known as the pastor of the Seamen's Bethel at Boston, and spent his life in unwearied preaching. Mrs. Jameson heard a sermon in which he described a storm at sea, the masts going by the board, the ship springing a leak, and the water gaining. "She sinks!" he exclaimed, "deeper, deeper, deeper, deeper!" He bent over the pulpit repeating the last words, his voice became low and hollow. The sailors listened with open mouths and fixed eyes. Suddenly he sprang up and exclaimed, in a voice of exultation, "A lifeboat! a lifeboat!" Then looking on his congregation, most of whom had sprung to their feet in an ecstasy of suspense, he said, in a deep, impressive tone, and with his arms extended, "*Christ is that lifeboat.*"

On another occasion, preaching against universalism, "The wicked," said he, "shall be turned into hell. God said that. How many piping pettifoggers of Satan will you set against that word? Voltaire" (bending forward and looking down), "Voltaire, what do you think about it now?"

Truly he was a rough-and-ready speaker, and aroused his hearers to a sense of their danger and need of a Saviour. He exercised a marvellous power for good. He was fitted for his congregation, among whom was one Portuguese convert, who used to say, "If any man say I no love the Lord Jesus, I hit him between the eyes."

In these days, when so many are warning against the danger of entering upon service, without the training of Moses, it is well to read the lives of the young, ardent, zealous spirits who, immediately on conversion, rush off to tell others what great things the Lord has done for their souls.

"I SHOULD LIKE TO KNOW
MORE ABOUT YOU, JESUS."

By H. GRATTAN GUINNESS.

I had been preaching in Buckinghamshire for a week. At the close of the

morning service on Sunday, the chapel-keeper requested me to visit a dying man, whose exceedingly wicked language and profane expressions were distressing the people of the lodging-house where he was staying.

I found the man in a small room behind a little shop, in which were several other persons. Though not fit to be out of bed, he was up and dressed—the restlessness of death and the unease of a bad conscience making it impossible for him to lie still. He received me more kindly than I expected. Wishing to see him alone, I helped him to get into the little shop, which was shut, as it was Sunday.

Inquiring first about his health, I found he knew he was dying; and, on asking about the state of his soul, he told me briefly, and as well as weakness would permit, that he was not ignorant of the Bible, but that he had been a very wicked man, and that he was an *infidel*. He had heard preaching from time to time in America and elsewhere, though he had never been in the habit of attending a place of worship, and for long years he had gloried in his unbelief.

I then spoke to him earnestly, plainly, and lovingly, as one would to a dying man, who, by his own confession, was in the gall of bitterness, and in the bond of iniquity; and, to my surprise, he listened with great attention and seriousness. I tried to probe his heart and conscience, and make him feel the exceeding sinfulness of his past life. After a time, he really seemed to do so, and I put the gospel before him, as clearly and simply as I could. Then I asked him if I should pray for him, and if he would really pray for himself. He assented, and seemed anxious to kneel, but his extreme weakness made me fear he would fall. I placed my arm, therefore, across the chair, in front of him, and, kneeling by his side, poured out my heart in prayer for him. Then, remembering the word, "Whoever shall call on the name of the Lord shall be saved," I bade him pray for himself. He was anxious

to do so, but was resolved to kneel. I felt I dare not hinder him again, but rejoiced that his heart prompted this dying scoffer to bow down before the Saviour he had so long rejected, but to whom "every knee shall bow." I assisted him to get on his knees, and then had to sustain his trembling frame while he prayed, by placing my hand firmly under his arm. After a minute's pause he began, in strange language, which I cannot now recall, but which clearly betokened how unfamiliar to him was prayer—to tell the Lord, with deep humility and earnestness, that he felt he had entertained entirely wrong thoughts about Him; and that, on the other hand, He (God) knew exactly all the real truth about him, and his past life of wickedness.

"And now, O God," he said, "I do beg you to take into your serious consideration my case, and my weakness, and to help me now." And then he went on humbly and fully to confess his sins, and to implore mercy for Christ's sake. After a while he paused, and, looking me full in the face, without rising, he said—

"OH, SIR, I FEEL LIKE ANOTHER MAN!"

He seemed astonished at the fact that he had humbled himself before God, and conscious of an inward yielding to God that was new in his experience. We prayed again, and, after I had repeated him, and afresh directed him to Christ, I had to leave. When I called again, after the evening meeting, he was in bed, in a room where other men were also sleeping; so I could not see him; but the landlady told me she had overheard him when he was alone speaking as if to some one in the room—"I should like to know more about you, Jesus," "I think I shall get at you, Jesus," and so on.

Next day, accompanied by my host, I saw him again. He was suffering much in body, feeling "as if some one were thrusting irons into his side," but in mind he seemed less distressed, and he professed faith in Christ, though

without appearing to enjoy that peace and joy in believing which we should have liked to witness. Again we explained the gospel, tried to commend it to his heart, and prayed with him. I had to leave the town immediately after, but I pressed my host and his wife to follow up the case, which, indeed, they were anxious to do.

A few days after I received from them the following tidings:—

“My wife saw him again the day you left; he seemed to drink in the words she spoke, and to be stretching out the hand of faith in his danger and distress. His contrition was evidently genuine. I spent some time with him after business in the evening; he had been moved up to a solitary attic in the roof. He seemed to have advanced spiritually even in that short interval, and I quite felt that he had fled for refuge to Christ Jesus, crucified for sinners. He said he trusted only and entirely in the Lamb of God: but that he wanted more faith and wanted joy. I told him God would give him this also if he desired it, and put many passages and gospel truths before him again.

“On Wednesday evening my dear wife went again, taking the Bible woman with her. They had a happy time with him, spoke much of Christ, and sang ‘How sweet the name of Jesus sounds.’ He tried hard to join, repeated some of the lines with emphasis, but was failing fast. His mind began to wander through weakness, so they left about nine P.M. At half-past ten the landlady came to say he was gone; she had been with him to the last. He had said at intervals, ‘To-morrow will be a great day for me;’ ‘I shall know more to-morrow!’ Some time after, ‘Hallelujah!’ and then ‘Yes, yes, I am coming,’ just before he died. My friend adds, and I think not without reason, ‘Surely we are not hoping too much in regarding him as a brand plucked from the burning.’”

I can only say I gave God thanks for him as such, and expect to meet him in glory, through the abounding grace of

the Saviour whom he seemed to receive at the eleventh hour. Such death-bed repentances are doubtless most unsatisfactory, in one sense, and we may have too much ground to question their reality in many cases. As a rule, I believe that God mercifully converts his elect *early*, but yet grace will from time to time glorify itself in such a one as the “dying thief.” Therefore *let us never despair of a soul*; while there is life there is hope for the body, and while there is reason there is hope for a soul, for there is “*life for a look at the Crucified One.*”

And another lesson I would draw from this case: let not *theories*, however apparently orthodox, hinder us from exhorting and urging the perishing to “call on the name of the Lord,” that they may be saved. I believe the turning-point for eternity in this case was while that trembling dying man was on his knees speaking to his God. Faith and prayer are *inseparable* in conversion; it is vain to try and settle which must come first. Theoretically faith may have the precedence; practically they are often simultaneous. The attempt to settle their order is like settling whether a new-born child breathes or cries first. A still-born babe does neither, but a living child breathes first with a cry, and cries with its first breath; it breathes and cries simultaneously. A new-born soul prays and believes—believes and prays—in the same way; get a soul to do the one, and you get it to do the other.

Therefore, while I fully believe that to tell the unconverted that unbelieving prayers can be a ground on which pardon may be expected, is *wrong*, yet to urge the anxious to confess their sin and to cry to God for pardon, is *right*, and should be esteemed a duty by every evangelist. Such prayer is the first act and evidence of faith, and has power to procure spiritual blessing, for Jesus said, “Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” It is a

joyous thing to be able to give, in our Master's name, the assurance, "*Believe, and thou shalt be saved,*" and it is no less a blessed privilege to lead a sinner to bend the knee, and induce him to bow the heart and pour out the soul in the first real prayer, "God be merciful to me a sinner," and to see him rise up "justified." May God make us faithful and wise as soul-winners, for Jesus' sake.

JERRY McAULAY.

By REV. ISAAC DAIRD

[The man whose conversion is here recorded is working for Christ among the outcasts in New York.]

Jerry McAulay, (generally called Jerry, simply,) is a strong, muscular man, about six feet in height, with a clear dark eye, prominent nose, and retreating chin, and a face clean shaven save the upper lip. He is still some years on the sunny side of life. His voice is rather weak than otherwise, and his speech at times hesitating, so that his strength as a christian worker is by no means within himself.

The conversion of this man from a life of sin to a life of holiness was somewhat remarkable. Some fifteen years ago and this same man was the terror of the "Ward" in which he now labours for Christ. A thief, a liar, a drunkard, fierce, powerful and savage almost as a wild beast, the inhabitants of that Ward learned to tremble in his presence, and even the police dreaded an encounter. His occupation, if such it may be called, was that of a "river thief" or in the vulgar tongue a "dock rat." There is scarce a sin or crime under the sun, save the actual taking of life, of which he had not been guilty. Chronically steeped in rum and rolled in tobacco, his tongue filled with the most shocking obscenities and blasphemies; a heart surcharged with treachery, deceit, wickedness, he was one of the most repulsive and miserable objects one's eye could well rest upon. In his plundering excursions his mate and he used to realize from \$5

to \$50 per night, which was almost invariably spent the next day in debauchery and crime. On those midnight expeditions woe betide the poor mortal who fell in their way. If he yielded everything in his possession, or under his guardianship, without the slightest show of resistance, he might possibly escape; but otherwise he was instantly knocked down, and while insensible, bound hand and foot and gagged. But I must stay my pen. The simple narrative of the events of this part of his life might fill a small book of themselves.

After a few years of such a life as I have just referred to, Jerry was at length convicted, on a false charge too, and sentenced to fifteen years and eight months in the marble hall at Sing Sing. There, as elsewhere, he soon became the terror of all who had to do with him. In all plottings of escape—attacks upon the keepers, &c., he was usually the ringleader. Frequently his keepers had to punish him with such severity that he would faint away ere they were through. Repeatedly he was tied hand and foot and placed on his back on a barrel, his head and feet hanging down, and left there till he became insensible (This mode of punishment, called "backing," has since been abandoned.)

When he had spent about five years in prison, a man, generally known as "Awful Gardner," from his former ferocious habits, visited the institution one Sabbath and addressed its inmates in their chapel. This man Jerry had known well as an associate in crime. He was therefore not a little astonished to witness the change that had been wrought upon him. His words were full of earnestness and power. His prayer was still more remarkable. Jerry went to his lonely cell that Sabbath morning full of thoughts. He could not understand what it was that had happened to Gardner. One thing he distinctly remembered and that was, that Gardner had said that the great change which they witnessed, had been wrought upon him by carefully reading the Holy

Bible. He looked round his narrow cell. The novel with which he used to while away the tedious hours of Sunday, wanting this day, there was no reading material in his 4x7 cell—save a copy of a Bible—which as yet, he had never deemed worthy of his notice. He now took it down with some degree of curiosity, but instantly the thought flashed across his mind, this is a Protestant Bible and is full of lies, and it will not do for me, a R. C., to read it. At length, however, some of the sweet pastoral stories of the O. T. attracted his attention. He grew interested. He continued to read. The more he read the more the excellencies of the book grew upon him. Finally his heart was touched—he became convicted of sin. In this state of mind he came in contact with 1 Tim. iv. : 1-5. He felt in an instant that this passage was levelled directly at the teachings of his church. He threw aside the Protestant Bible feeling somewhat disgusted. At the earliest opportunity he borrowed a copy of the Douay Bible, but lo, to his astonishment he found the same thing there. What should he do? His own Bible condemned the teachings of his own church. He thought to ask a priest, but then he remembered they were but men. To appeal to the Chaplain of the prison was useless, for he was a Protestant. "Then," said he, "I will go to the head quarters. He could not rest night or day. He became so oppressed with the burden of his sins that he could hardly stand up. He resolved to have recourse to God in prayer. One night he went to his cell determined neither to undress nor lie down till he could find rest. He felt he must either get pardon or die. He knelt. Instantly the emissaries of Satan were at his side. He burst out with a sort of hysterical laugh for several minutes at the bare thought of his getting down on his knees to pray. The struggle to bend the knees at all had been a terrible one. The devil seemed to realize that this was his last chance

and so he plied the shafts of ridicule. But the Spirit of the Lord was too strong for Satan. The prayer was commenced. The agony increased. The cry for mercy reached the heavens—God heard the suppliant's plea. His heart grew light. He felt the voice of Jesus whispering forgiveness. His soul was filled with rejoicing. He sprang to his feet and shouted "Glory to God!" The sinner was forgiven. The wanderer had returned. The dead had come to life. The lost was found.

Such in brief, is a small portion of the account which I had from his own lips—of what God had done for him. His wife, with whom he used to reside in sin, is also a thoroughly converted woman and a glorious help-meet to him in his present arduous and successful labours. Two such devoted, faithful, modest, yet successful workers can scarce be found anywhere. Their great characteristic is—their unbounded trust in God. The transformation here recorded of this wicked man, leads one to exclaim—"Lo what hath God wrought!"

GOD'S HEROES.

BY REV. JAMES MCKENZIE.

More than a hundred years before the Reformation, there came to the North an Englishman who had fled for his life from the priests in his own country. This Englishman, John Resby by name, went about teaching the Scottish people the truth as it is in Jesus. Many heard, and some believed. But the priests seized this good soldier of Jesus, and burned him alive at Perth, the first of our martyrs. Far away in the city of Prague, in Bohemia, the people of God heard what had been done to the preacher of the cross in dark, fierce Scotland. They found a man who was willing to come here, and risk his life to tell perishing souls of a Saviour. The name of this noble, generous man, was Paul Cawar. He was a doctor of medicine; and while he healed the dis-

eases of the body, he told his patients of Him who alone can heal the soul. The good which this blessed stranger did among our benighted fathers the last day will only reveal. But the priests got hold of him also. They kindled his death fire at St. Andrews, and there they burned him to ashes. They forced a ball of brass into his mouth, lest he should speak to the people who gathered to see him die; and thus, among cruel strangers, far from his fatherland, he endured his great dumb agony. Such was Scotland's welcome to the messenger of peace.

From the time of John Resby, there never ceased to be a little hidden flock of Christ in Scotland. They met in great secrecy, to encourage one another in the faith and hope of the Gospel. The fear of discovery forced them to use many strange concealments. For example, one Murdoch Nesbit, an Ayrshire man, had a written copy of the New Testament. He dug a vault below his house, and there, by the light of a burning splinter of bog-fir, he was wont to read his precious book—a few trusty friends, who were in the secret, creeping into the murky den to hear.

As printing came into use, copies of the English Bible were secretly brought into the country, and eagerly read by hundreds of little clubs like that which met in Murdoch Nesbit's hole. In this way the word of God grew mightily, and prevailed. The priests raged against it with all cruelty and blood. One most meek and gentle preacher of the truth, Patrick Hamilton, was the king's own kinsman born. Not the less for that was he burned at the stake. The fierce priests burned the bones of God's people to lime. But they could not stop, they only hastened God's work by that. The smoke of the burning martyrs infected all on whom it blew. When one blessed voice was silenced amid the roaring flames, God sent another messenger to declare his truth. The ashes of Patrick Hamilton might be trampled by the feet of his murderers,

but Wishart came and spoke as one who sees heaven open. Wishart, too, was burned. Fire, fire was the argument of the priests. But Knox was ready to lift up his mighty voice. He preached, and the hearts of his countrymen were moved as the trees of the wood are moved by the wind.

THE AFRICAN MISSIONARY.

[Dr. Moffat gave the following account of his work in Africa at the recent meeting in London].—

“Fifty-six years ago he and eight other missionaries received in Surrey Chapel their appointment to go forth—five to Africa and four to the South Seas, and of all that band he alone remained. Missionaries were then treated somewhat differently from what they are now. The equipment was as small as one could possibly conceive. There was no bedstead, but simply a mattress; no table, but only a camp stool; and the tool chest with which they were supplied was a broad hint that they must help themselves. £10 was given to each missionary to buy books for a library, £5 to buy shoes and little knick-knackereries. There was, however, no murmuring among them. On arriving at Cape Town they were told what their salaries and allowances were to be, and he would mention them as a curiosity. The salary of a missionary who was a single man £18 7s per annum, while a missionary who had a wife received for her £5 5s extra. For the building of a house the allowance was £6 3s, and for the purchase of cattle and sheep, on which one had to depend, £18; while they all started with one year's salary in advance. These scanty allowances originated, not with the directors of the London Missionary Society at home, but with Dr. Vanderkemp and two or three Dutch directors at the Cape;—the doctor himself being a man who did not mind going about without a hat and shoes. If he (Dr. Moffat) was asked how the missionaries at the time managed to

make the two ends meet, he must say for himself that at a distance of two or three hundred miles up the interior he "knew how to suffer want" and "rarely abounded," but he never breathed a murmur, and never felt one. With the sympathy of many natives, who though poor showed him great kindness, and with occasional help from his gun, he was enabled to pursue his lonely missionary work with perfect satisfaction among a people whose chief was a terror to the bordering colonists. During the last thirty years he had travelled thousands of miles among savage beasts and still more savage men, and sometimes had been delivered from danger by the skin of his teeth; and though, on looking back upon a long life of missionary labour, he felt that he ought to have done more work, and to have done his work better, his heart overflowed with gratitude to God for the blessings which He had poured on missionary work in that part of Africa with which he had been connected. He never doubted the success of the gospel even among the most degraded. Instead of the three or four missionaries who were scattered about the country when he landed on the shores of Africa; there were now scores of zealous and talented men, who were labouring successfully, and whose motto was "Onward"—and through the indomitable perseverance of Livingstone, far more of the interior would, he hoped, be opened for missionary labour, so that missionaries from the south, east, and west might one day meet in the centre of Africa to sing a common song of triumph and conquest. In concluding, Dr. Moffat made a touching allusion to the loss of his wife, who, he said, was for more than half a century his joy and his stay during the prosecution of his missionary labours.

THE TELLING ARGUMENT.

A young man, a native of the Highlands of Scotland, was one day walking in one of the great London thorough-

fares. By one of those providential coincidences which are commonly called accidents, he met an aged fellow-countryman, whom he recognized as having been an intimate acquaintance of his father.

The young man had been trained from childhood in the knowledge of the christian religion, and in the practice of its external duties, but having travelled on the continent as attendant and companion of a young gentleman of fortune, he had become imbued with infidel sentiments, which prepared him only too well, on his subsequent settlement in London as an attorney's apprentice, to plunge into the dissipating follies of metropolitan life. It was at this critical stage of his journey in life, that he met his aged friend.

For conversation's sake, they retired to a house of refreshment, and there the young man gave his countryman a very animated description of his tour, and of the wonders he had seen upon the continent. The old man listened with attention to his narrative and then eagerly enquired whether his religious principles had not been materially injured by mixing with such a variety of characters and religions.

"Do you know what an infidel is?" said the young man.

"Yes," he replied.

"Then," said he, "I am an infidel, and have seen the absurdity of all those nostrums my good father used to teach me in the North; and can you," added he, "believe that the Bible is a revelation from the Supreme being?"

"I do."

"And pray tell me what may be your reasons."

"Claude," said the good old Highlander, "I know nothing about what learned men call the evidence of revelation, but I will tell you why I believe it to be from God. I have a most depraved and sinful nature; and, do what I will, I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it; the reading and believing what I read in that blessed book—that

does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that book is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that He is the author of it.

The young man affected to laugh at this, but the argument reached his heart; and though he would not confess it to his companion, he could not get rid of it. He purchased a Bible, therefore, and determined to read it again for himself. The perusal excited fearful apprehensions of his state as a sinner against God, and most gladly would he have enjoyed another serious conversation with the pious Highlander; but he could not find him, and at that period he had not one serious acquaintance in England to whom he could unbosom his mind. While thus ruminating on his situation, he recollected his father having mentioned a Mr. Newton, an excellent clergyman, who resided in London. He made inquiry among all his acquaintances where Mr. Newton preached, and at length found a young man who conducted him to St. Mary's, Woolnooth.

In hearing John Newton preach, the young man was deeply affected; but his soul found no rest. He accordingly adopted the plan of stating his case on the back of a letter, with a request that Mr. Newton would preach on it the following Lord's day evening; he gave this to the pew-opener to be conveyed into the vestry.

FOUND "AFTER MANY DAYS."—At a little chapel in Hang-chau, a city in the interior of China, some natives present themselves for admission into Christ's visible church on earth. One of them, when asked where he first heard the gospel, says it was at Lan-ki, a place some eighty miles away, five years ago, when a foreign missionary with a native evangelist visited it, and preached the gospel there. From that time he gave up idolatry, and tried to worship Shang-ti (the supreme Ruler—God), "who sent his Son to die for us upon the

The worthy author of the Olney Hymns was not the man to neglect compliance with such a request. Next Sabbath evening, accordingly, he did preach to his anonymous correspondent's case, and not only this, but after the sermon, publicly mentioned the circumstance, and requested the unknown writer of this note to breakfast with him next morning. This was the commencement of an acquaintance which issued in the happiest consequences for the young man and for the cause of Christ. For not only was he in due time relieved from his despondency through a believing view of the atonement of Christ, but, constrained to admire the grace of God which had rescued him from infidelity and vice, he resolved to devote himself to the preaching of that faith which he had once attempted to destroy.

The young man's name was Claudius Buchanan, afterwards known as the devoted missionary and learned author, whose christian researches in India contributed so much in their day to extend and deepen the interest of our home churches in the christianization of that great and glorious land. So important in its results was an unlettered old christian's simple testimony to the Bible, as the means by which he had received into his heart that holiness which his life proved to be a reality! We rejoice that God has so many such witnesses. Reader, are you one of them?—*British Messenger.*

cross." Dim indeed was his knowledge, but his worship was sincere; and now God in his providence brings him a second time in contact with the truth, and his half-opened eyes, at this second touch, receive their sight. He sees Jesus, receives Him as his Saviour, and casts in his lot with the people of the Lord. And he from whose lips, five years ago, this convert first heard the word of life, is now lying at Torquay, near the gates of death. Truly "one soweth and another reapeth."—[*Mr. Duncan is since dead.*]

Christian Work.

Recording, from month to month, the "Christian Work" of the church, it will be our special duty to secure *freshness* and *fulfillment* in the monthly record. Fulfillment can hardly be looked for in the first number of a magazine, as the various exchanges are not to hand at the time of its issue. The freshness, also, that might otherwise have been secured, has been lost to this month, because of hindrances that has delayed publication of matter that has been in type for several weeks. This applies to the whole number; though it is only in the department of church news that the defect is most apparent.

CANADA.—What the month of May is to the religious world of London, the month of June is to the religious public of Canada. It is during this month the Conferences, Assemblies and Synods of its Protestant Churches are held. Under the necessity of going to press before these meetings have finished their deliberations, it is possible to refer only in a general way to their point of greatest interest:—their negotiations for union. With doctrine and discipline so much alike, there is no serious difficulty in securing one Presbyterian Church for the Dominion of Canada, and one Methodist Church. This event is as certain as any future event can be, though its realization may not be this year or the next, for this reason among others, that in ecclesiastical unions, it is not desirable to proceed on the strength of a mere majority; that being the best union when "not a hoof is left behind," and the form of union that justifies, on the part of churches, years even of painful waiting.

"Population by religions" is in some respects a sad chapter in the recent volume of the "Census of Canada;" sad to see Protestantism so weak by its divisions, and Popery in its unity so strong. To some it may seem a matter of little consequence to read these figures:

Catholics in the Dominion. 1,482,020.
Evangelical Protestants in
the Dominion 1,939,115.

Our apprehensions as to the future are, it is true, modified, in knowing (1) that negotiations for union, to which we have referred above, look hopeful both among Presbyterians and among Methodists, promising before long one Presbyterian church, and one Methodist church, for the Dominion: in knowing (2) that in intelligence and influence Protestants are man for man not inferior to the Roman Catholics: in knowing (3) that the unity of Rome is, at this moment, in Canada, as elsewhere, more seeming than real.

But for all this, it becomes Protestants to ponder these figures, especially in connection with the fact that every country, in Southern and middle Europe, is to-day in hot water because of Popery. It was long thought that Britain and her colonies were raised above the disturbing power of the Vatican. Strangely, unexpectedly, gradually, but too surely, Britain is being drawn into the charmed and dangerous circle. We said unexpectedly. This is not exactly true, for as far back as 1838, Sir Robert Peel spoke as follows:

"It is impossible, I think, (he said with great earnestness of tone and manner) to look at the progress Popery is now making, and the efforts it is putting forth, without anxiety and alarm. The establishment of the order of the Jesuits in most of the countries of Europe, the movements of Prussia and Belgium, the increase of Popish chapels and seminaries in our country, show us too clearly what we have to dread; and I am persuaded (he continued) that we shall ere long see a struggle arise, in which we shall have again to determine the question whether Popery or Protestantism is to have the ascendancy."

The struggle this statesman foresaw, 35 years ago, is widening and deepening in the British Isles; and political papers of influence are calling attention to the fact. In Canada, therefore, where the proportion of Roman Catholics is so

great, can we expect to have seen the last of it, and the worst of it? In Separate Schools, in Popish Colleges and Universities, in Nunneries, in ultramontane newspapers, all under Jesuit control, in the lobbies of Parliament and on its floor, in Manitoba and New Brunswick, the struggle for the mastery is going on, resulting too often in such a way as to justify the insinuation, that practically, the Pope rules Canada. Let us meet it, not by similar weapons and tactics, but by the Colporteur, the Missionary and the Bible. The French Canadian Missionary Society is doing a good work. And we are glad to welcome, at last, a mission, too long delayed, to the Roman Catholic Highlanders of Glengarry. God prosper it.

UNITED STATES.—The longing for union between churches, alike in doctrine and government, characteristic of our time, receives one other illustration in the General Assembly of the Presbyterian Church of the United States, recently held in Baltimore. That Assembly extended one hand to its sister Presbyterian Church, South, and the other across the Atlantic, inviting the Presbyterian churches of Europe to meet it in a general gathering (by delegates, of all the Presbyterian churches in the world. It is proof that this is no romantic scheme, that Dr. McCosh, of Princeton, is leader in the movement.

There is every likelihood that the forthcoming meeting of the Evangelical Alliance in New York will be one of the most important meetings the Association has yet held. The belief is founded not simply on the large number of earnest christians from all the Evangelical Churches of Europe who promise to be present, nor on the topics that are set down for discussion, but on the condition of the spiritual atmosphere at this time in the Protestant world. It is not simply that branches of the same church are tending towards union, but a spirit of love, unity, zeal for essentials and charity for non-essentials,

is gathering over Evangelical Churches, and the meeting in New York happening in so opportune a time will, we trust, be a Pentecostal one. A venerable clergyman in America has said :

“That we are in the fourth great Revival under the Gospel dispensation. ‘The first was at Pentecost; its great truth was the supreme divinity of our Lord and Saviour Jesus Christ. The second, under Luther, restored the truth of justification by faith. The third, under Jonathan Edwards, Whitefield, the Wesleys, etc., established the great doctrine of instantaneous conversion and regeneration by the Holy Spirit. The fourth, will illustrate and establish the cardinal doctrine of *Christian Union*; oneness of the Church; a real unity; the oneness of all her members in Christ the Head.’”

Let all our churches unite in special prayer to God that this forthcoming meeting may be a true Protestant General Council, more united, more free, more formidable to the kingdom of Satan than the last Council of the Vatican.

ENGLAND.—Dwelling in this Dominion remote from Europe, the intellectual heart of the world, we feel but feebly its beatings. It cannot, however, be thus always. The Press, the Telegraph and the Ocean Steamer are bringing each Province of Britain into such union and communion with Europe that the thought of Europe will henceforth influence largely the thought of Canada. In this way we hope to receive much that is good: but we may expect to receive much that is dangerous and positively bad. For though our dwelling be on these inland seas and though we and our children be in the woods, we cannot escape altogether from the infidel spirit which is abroad in Britain, and which causes anxiety to statesmen like Hughes, Gladstone and Argyle.

“Infidelity,” says a recent writer in an Edinburgh Magazine, “has now gained a position in this country which is simply amazing.” Let Canadian youth listen to the advice, the Hon. Mr. Gladstone gives, in these circumstances, to the youth of England :

“But in preparing yourselves for the combat of life and death I venture to offer to you a few suggestions, in the hope that they may not be without their use. You will have, in your after life much of the duty and delight of following free thought, and, in truth, the man who does not value the freedom of his thoughts deserves to be described as Homer describes the slave—he is but half a man. St. Paul, I suppose, was a teacher of free thought when he told his converts to prove all things, but it seems he went terribly astray when he preached to bid them hold fast that which is good. For he evidently assumed that there was something by which they could hold fast, and so he bade Timothy keep that which was committed to his charge, and another apostle has instructed us to contend earnestly for truth which was once for all delivered to the saints. But free thought, of which we now hear so much, seems too often to mean thought roving and vagrant more than free, like Delos drifting on the seas of Greece, without a root, a direction, or a home. Again, you will hear incessantly of the advancement of the present age, and of the backwardness of those who have gone before it. And truly it has been a wonderful age. But let us not exaggerate. It has been and is an age of immense mental as well as material activity; it is by no means an age abounding in minds of the first order, in great immortal teachers of mankind. It has tapped, as it were, and made disposable for man, vast natural forces, but the mental power employed is not to be measured by the size of the results. To perfect that marvel of travel the locomotive, has perhaps not required the expenditure of more mental strength and application than to perfect that marvel of music, the violin. In the material sphere the achievements of the age are splendid and unmixed. In the social sphere they are great and noble, but seem ever to be confronted by a succession of new problems which almost defy solution. In the sphere of pure intellect I doubt whether posterity will rate us as highly as we rate ourselves, but what I most wish to observe is this, that it is an insufferable arrogance in the men of any age to assume, what I may call, airs of immeasured superiority over former ages. God who cares for us cared for them also. In the goods of this world we may advance by strides, but it is by steps only and not by strides, and by slow and not always steady steps, that all desirable improvement of man in the higher ranges of his being is effected. Again my friends, you will hear much to the effect that the divisions among Christians render it impossible to see what Christianity is, and so destroy the certainty of religion. But if the divisions among Christians are remarkable, no less so is their unity on the greatest doctrines that they hold. Well-nigh 1500 years—years of a more sustained activity than

the world had ever before seen—have passed away since the great controversies concerning the Deity and the person of the Redeemer were after a long agony determined. As before that time, in a manner less defined but adequate for their day, so ever since that time amid all chance and change, more, aye many more than 99 in every 100 Christians have with one will confessed the Deity and incarnation of our Lord as the cardinal and central truths of our religion. Surely there is some comfort here, some sense of brotherhood, some glory in the past, some hope for the times that are to come.

SCOTLAND.—Even in this fast agesome things move very slowly. It is now twenty years since Dr. Guthrie, Hugh Miller, Dr. Gunn and others, now gone to their rest, began to plead for a national system of education for Scotland in which the element of religious teaching should be in the hands of the parents acting through local boards. Professing to understand their countrymen well, these men asserted, that in the hands of the local boards the Bible would be perfectly safe, as safe as if put into school by Act of Parliament. Were they correct in the estimate? We can imagine with what joy, were they now living, these great Scotchmen and great Bible-men, would welcome the recent decision of Edinburgh and Glasgow in which by sweeping majority, in spite of the Secularists and the *Scotsman*, the Bible and the Catechism have been left in their time-honored place in the national schools of Scotland. The following is an account of Mr. Long, one of the Bible champions whom the working classes of Glasgow placed at the head of their School board by more than two to one:—

“Mr. Long is an Englishman, and was brought up, if not born, in the city of Cambridge. Some five-and-twenty years ago he went to Glasgow, and entered the Free Church Training College there as a regular student. After completing his term of study, he spent some years as a teacher in England. Having been recalled to Glasgow, he was appointed to the office of missionary among the neglected population of the Cowcaddens. Here he became acquainted with the lamentable ignorance, vice, and wretchedness prevalent among the lower Irish population as well as with the religious indifference of many Scottish families,

whom he found ready at any time to swallow the pernicious doctrine of philanthropic universalists and vaunting infidels. For years, on the Sabbath evenings of summer, Mr. Long has addressed congregations, numbering several thousands, on the Green of Glasgow, and held frequent discussions in the same locality with the champions of Romanism. Although he was on one or two occasions threatened with violence by a few of the Irish roughs, and once nearly lost his life in an uproar raised by them, yet his opponents were ever ready to acknowledge his fairness in controversy and his kindly consideration of their circumstances. When a certain universalist took it into his head to stump the country, silencing plain men who dared to object to his doctrines by asking them if they knew Greek, &c., Long, who had measured swords with the would-be gladiator in Glasgow, and completely discomfited him, was sent on to meet him in Kilsyth, Stirling, Alva, Dunfermline, Kirkcaldy, &c., &c., and so dosed him with Greek, logic, gospel, and common sense that he has been but little heard of since. When it was intended to propagate infidelity in Glasgow through the agency of Holyoake, Watts, and Mrs. Law, Mr. Long was brought to the front and invariably acquitted himself to the entire satisfaction of the friends of the truth. The scene of his ordinary missionary labours is the Working Men's Evangelistic Hall, 36 Saltmarket Street, whence have issued numberless pointed tracts and pungent brochures against Bradlaughism, Socinianism, Darwinism, and the multitudinous errors of Romanism. In order to secure a wide circulation, his publications have uniformly been so low priced that it is to be feared Mr. Long has not infrequently narrowed his family comforts. Mr. Long is the author besides of an interesting and useful work entitled "The Names we Bear," which deserves to be better known than it is.

FRANCE.—When the terrible war was over in France, it was the hope of Christians, that as usual in God's dealings, that sore stroke would be to the wretched country both a curse and a blessing, a curse in its connection with past sins, and a blessing in its connection with future mercies. Slowly, however, is the merciful aspect developing itself, though the little cloud, big with showers, seems to have appeared, as can be gathered from the following remarks of a correspondent in the "London Christian":—

The providence of God, which delights to bring good out of evil, is always presenting us with fresh illustrations of Sampson's riddle.

What more terrible "eater" than war? What greater "sweetness" to a Christian heart than to see the Word of God mightily grow and prevail?

"The bud may have a bitter taste,
But sweet will be the flower."

Sorrow is a good plough; how deeply it penetrated the soil of France we hardly understand—deep enough to be a good preparation for a broadcast sowing of the good seed by the evangelist.

From Pastor Th. Lorriaux, of Paris, we learn particulars which may well cause through us thanksgiving to God, and rouse all who love souls that sit in darkness and the shadow of death, to earnest intercession and effort on behalf of our poor Roman Catholic French neighbours.

M. Lorriaux has been visiting the stations of the Société Centrale d'Évangélisation, situated in or near the seat of war, to "see how they do," and finds the labourers in these spheres rejoicing over abundant blessing on their efforts.

One pastor, who took smallpox while ministering to the wounded in the ambulances, finds the Roman Catholics of the surrounding towns and villages so anxious for the gospel that they want to leave their own religion, and say, "Do send us a pastor; nothing would make us so happy." Another took him to a town where, whenever he was able to go, a meeting was held in the town-hall to which the Roman Catholic population flocked. In another place, two hundred hearers attend the meeting, who have all become Protestants; invitations to go and preach come from all sides. A man came from one village to say that he had been studying the Scriptures for some time, and that his friends would like to hear a minister, but that if one could not come, he would like to learn a sermon by heart, to go and recite it to them.

It is, further, very encouraging to find these statements from the lips of two of the most eminent Frenchmen to-day in the world:

The old Huguenot Church of France, which lately held a Synod, after generations of suppression, drew from Thiers the remark:—"If all Frenchmen were Huguenots, a republic might be easily established in France;" and Guizot, who is a member of the body, said of it:—"I have been present for more than sixty years at many parliamentary struggles, in which the first orators of France were engaged, and I have never seen any which had a more elevated or a more dignified character, or which was more remarkable for form and substance."

SPAIN. — Nations, like individuals, must pass through a baptism of fire before they can become truly and divinely free. It seems that to this rule Spain is to prove no exception, but from its politics we turn sadly away to look at its misdeeds. To read the following, reminds one of the efforts of the "Association of Christian Brothers," as told by Froude, to introduce the gospel into England three hundred years ago:—

Speaking of persecution, Mr. Lawrence said, the government used redoubled vigilance to find out the men who were circulating the Scriptures, and he had sometimes walked with guards looking for himself. At Vittoria an assassin had been hired to kill him, and he saw him in the room with his hand on the knife; but out of this and other perils God delivered him. When the Revolution began, after seeking without success for a shop, he saw a little glass-case in a hatter's window, which he made bold to ask the shopkeeper to let to him. The latter inquired what for, and when told it was for the Bible, the Book prohibited by the priests, he readily consented saying the priests prohibited all good things. When Mr. Lawrence had placed some Bibles in the glass-case, opened at Isa. liii., Psa. li., etc., he went across the street to observe the result. Presently a group gathered; and a man began to read, "He was wounded for our transgressions." "I thought that was the keynote for Spain; that would be the regeneration of thousands of souls. Oh, there are depths of mercy reserved for Spain! There, more than in any other country, the iron heel of persecution has left an ineffaceable mark. I know families who bear a traditionary and implacable hatred to the priests, from what their fathers suffered in days gone by. We had a servant whose grandfather possessed an heretical book; some friars waylaid him, killed and skinned him, and sent the skin home to his wife. You don't wonder that Spaniards love to get the Book for which their fathers suffered in such sort as this. In England, on the contrary, some national calamity seems needed to awake us up to the memory of like events in our own history. Oh, do not let us be ashamed of what our fathers suffered; keep the records of their heroic endurance before your children. I gave some Gospels to the group, which had now become a crowd; and, while doing so, did not observe how large it had grown, until, looking up, I saw that the whole street was blocked. I told the people I could not give any more, but would sell, and that night I was obliged to get a man to carry home the money.

ITALY.—It is good to see a Bible

Society at work in Rome; it is good to find that its second annual meeting was as successful as its first; and it is good also to see meeting on the same platform representatives of the Waldensian Church, and of the Chiesa Libera (Free Italian Church):

The Second Annual Meeting of the Italian Bible Society, writes a correspondent from Rome, was held in the Teatro Argentina last Monday night—Admiral Fishbourne in the chair. The audience was both numerous and well behaved, all classes of society being represented. The house would not have held more people, and whenever any person left, his place was immediately taken by a new comer. After the usual preliminaries, the President made a short speech in Italian, which was followed by a report of the operations of the Society by its Secretary, the Rev. James Wall, who stated that the sum of 25,000 francs had been subscribed, and about 8000 francs had been spent in printing ten thousand copies of the New Testament and in maintaining a colporteur. Signor Comba, of the Waldensian Church, Florence, then addressed the meeting in an unaffected but able oration, in which he maintained that the Bible was the moral code which alone would reform society and save it for time and eternity. He was aware how many even among the audience held the inspired book in dis-esteem, considering it as a thing out of date. "The glorious sun which sustains animal and vegetable life," added the speaker, "is also of old date, but not on that account does it lose its effect or its glory." The Bible imparted spiritual life now with all the greater efficacy because of its eighteen centuries of glorious existence as a written book and only infallible guide.

Signor Comba then alluded to the remarkable case in point—the conversion of the inhabitants of the Sandwich Islands, who, from being barbarians half a century ago, were now a moral, civilized nation. Signor Comba, after repeated and loud applause, sat down, and was followed by Signor Rossetti, of the Chiesa Libera, Florence. The Florentine champion of the Bible gave a historical sketch of the Holy Scriptures, full of interest, and which was listened to with great attention. He recommended the Bible to the study of his fellow-countrymen, to the majority of whom, added Signor Rossetti, the sacred volume was known only by name. With Massimo d'Azelio, he considered that the moral regeneration of the Italians depended on the study and application of its precious contents. Signor Rossetti won the deserved acclamations of the whole audience. Signor Gavazzi then came forward, greeted by the anticipated applause of the people. His oration was a masterly piece of rhetoric.

GENEVA.—It was a Frenchman, Calvin, in the sixteenth century, who, driven from France, unfurled the standard of Reform on the shore of Lake Leman, and originated a movement there which is still "marching on." Is history to repeat itself in Father Hyacinthe? That is scarcely possible, for the times differ; and still more do the men Calvin and Hyacinthe differ. It is interesting however to read the following:—

Father Hyacinthe's conference in the Hall of the Reformation has just terminated. Upwards of 3000 persons were present. As an Ultramontane journal of this city had to-day contained an article inciting to civil war, some apprehensions of disturbances were entertained, but fifteen gendarmes and an equal number of police, with a numerous body of detectives, suffice to maintain order. Many of the passages of Father Hyacinthe's discourse were extremely eloquent. He said it was impossible either to destroy, degrade, or expel Catholicism. Force, stratagem, and sophistry were equally impotent. The only thing to do was to reform it. The general impression caused by the lecture is excellent.

TURKEY.—The following summary of the progress of civilization in Turkey is by Dr. Cyrus Hamlin, and shows greater progress than many looked for among the most conservative and bigoted people in the world—the followers of Mahomet:—

Turkey has made more progress in religious freedom during the last thirty years than any other nation occupying so wide a territory and having such antecedents of despotism. The death penalty was rigidly executed upon all who renounced Islamism, nor could Jew or Christian swerve from his faith without exposing himself to the most violent persecution. Anathema could then deprive a man of all his rights, and expose his life to unavoidable danger. Religious freedom—not mere toleration, but the right to change one's faith—is now a principle of government. Armenians and Greeks become Catholics or Protestants without let or hindrance. Jews and Mussulmans are baptized into the Christian faith, and no penalty follows. If this cannot yet be done in all places, it is still right to do so. The Government acknowledges the right, and holds itself responsible before Europe to enforce it. No law of the empire, except that of taxation, is better enforced than this; and the public mind has so largely adopted it, and Europe is so pledged to maintain it, that its future is secure.

Great progress has also been made in education. School-books have been entirely changed and adapted to the wants of schools. Formerly they were adapted to benumb and blunt the mind. Now books of common sense and Christian simplicity are universally used. Schools are still behind the times, but they are improving and increasing. The great want is well-learned, competent teachers. The desire for education, both male and female, is strong and general. The change in this respect has hardly been equalled in history. The intelligent desire for a higher and better education led to the establishment of an American college on the Bosphorus. All the different nationalities send their sons to it. It has all the students it can provide for; and, were its capacities doubled, it still would be unequal to the demand. These students come not merely from the commercial cities, but from distant parts of the empire. They come from many races, from many religions, from many grades of civilization. But they pay readily and promptly what is to most of them a very large sum—200 dollars in gold, per annum; quite as much as 500 dollars would be for our people. They are generally intelligent youths, with the generous and noble impulse of a firm resolve to rise above their circumstances and surroundings. Their conduct and scholarship are considered by their teachers such as would honor any institution of learning. American philanthropy has bestowed a great boon upon the population of Turkey in this college, and may now increase the gift, in all its far-reaching influences, to any extent. The chief things wanted are large additional buildings, with their furniture, and a library, in all the languages there spoken. The college will support itself, these great expenditures being once made. Is there any nobler enterprise appealing to the patronage of men of wealth? They may here educate the educators of those millions of various races—their professional men, their merchants, their engineers, their statesmen. They may spread the English language, carrying its principles, its science, its intellectual life and vigor, through all those lands. When is wealth so truly valuable and honorable as when used in such great and enduring works of human benevolence?

There is hopeful progress in the department of law. The Koran is no longer the only authority. European systems and principles are studied, and to some extent applied. The study of law is becoming an object of interest. The Koran has lost a position it can never retake. The old in all things is passing away. A new civilization is to succeed. What shall be its attributes and character? Shall it be given over to infidel principles, or shall it be a Christian civilization? In the few coming years this problem must receive its solution.

INDIA.—The Conference of missionaries held recently at Allahabad, we look upon as one of the most important Christian gatherings that has taken place for a long time. There were 150 present, including a number of able and learned native ministers, many venerable Europeans and Americans grown grey in the work, and (all honour to them) 30 ladies. Among the native pastors we are glad to notice two men who visited Britain as students more than twenty years ago, converts of Dr. Anderson's mission at Bombay, of whom we may tell our readers something in our next issue.

It is gratifying, says a correspondent, to hear that although many subjects were discussed with freedom and warmth upon which great differences of opinion exist, not a word was uttered from first to last which could wound the feelings of any. There was, for the most part, a conspicuous breadth of sentiment, and an absence of narrowness of view; and with this a remarkable absence of the peculiarities which distinguish men as Presbyterians, Prelates, Baptists, &c. The various ecclesiastical shades of colour were so blended in the pure white light of Christian feeling that none appeared alone. There was scarcely an utterance which could remind the bluest Presbyterian that he was not among his own people only; and no doubt Episcopal, and Methodist, and Baptist brethren felt the same. This could not have been if, from the first, the presence of the Spirit of God had not been enjoyed. The first service of the Conference was a service of prayer. The first paper presented was on the agency of the Holy Spirit, and our entire dependence on Him. Singing and prayer were interspersed through all the sessions. Twice in each day, in addition to these devotional exercises prayer-meetings were held. Perhaps the impression that will longest abide in the recollection of those who were privileged to attend will be the hallowed seasons of prayer, and the communion of the Lord's Supper, in which all joined.

CHINA.—By reading the following letter one can gather with regard to China (1) the great field there for Christian work, (2) the arduous character of that work, and (3) the need that Canadian Churches should go on bravely with the work on which our Canadian Methodist and Presbyterian churches have recently entered.

At Torquay, on Wednesday last, my brother in arms, and colleague in the work at Nankin, George Duncan, exchanged the sword for the crown, and is now rejoicing in the presence of the King, for whom he faithfully laboured here.

In April, 1870, I lived with him in Nankin, and he was the first to take me by the hand, and go out with me to preach to the Chinese. In the afternoon of each day, we would take each a large bundle of books (Scriptures in native character), and wend our way through the main part of the city to outside the "West Water-gate." Under the city wall we would stand in the midst of hundreds of Chinese, and preach the gospel. At that time I could say but little, consequently stood by whilst my brother preached, and then I sold the books. Afterwards, when I could speak somewhat, we would either stand back to back and preach, or else form separate groups.

We had not been in Nankin together long before we were called upon to pass through a terrible flood of trouble. At one time it seemed as though it would have been of our "life's blood." 1870 will not be readily forgotten by inland residents in China, especially in and about Nankin. We had cleared the house of all effects, and had taken them down with Mrs. Duncan to Chin-keang, and then returned to our post in the city. Plots, rumours, threats, alarms, fears and terrors, were constantly with us. There was this alternative, Save yourselves, and give up the Mission-station, or stop and run the risk of being murdered. We chose the latter. Many mornings we did not know but that at night we should both be burnt out and murdered. Some of our servants kept away, alarmed. My brother had had a taste of a Chinese riot before in 1863, in Yang-chau, and understood what might be expected. But faith and a calm spirit were given, and we were saved with our station.

AFRICA.—It is fifty-six years since Moffat and his associates were sent by the London Missionary Society into Africa, the forlorn hope, one would say, of the Christian army. What these men have done *there*, is now a *great fact*, which is well stated by the Chairman of the recent meeting held in London to do honour to the veteran missionary. The fruit seen from the gospel in Africa is fitted to silence those who decry missions as amiable but quixotic undertakings, fitted also to encourage Christians not to weary in well-doing, because in due season they shall reap if they

faint not. We give our readers this important paper in full.

"But far the most striking fruit of mission work in South Africa is witnessed among the Bechuana tribes across the Orange River. When Mr. Hamilton and Mr. Moffat crossed the river in 1820, those tribes were almost unknown. They proved to be a most interesting people, with strange customs and a rich language. But they were barbarous in the extreme, with indescribable vices, and formed a state of society amongst which only a benevolent heart could live in comfort. Mutual jealousies and individual ambition kept up incessant wars, which were carried on with heartless cruelties, and produced appalling misery. But the two colleagues set their faces steadily to recover and reform these suffering and degraded masses of humanity. In 1824 they commenced their settled station at the Kuruman, and, as the experienced eye beheld in its noble fountain and stream sure guarantees of that material prosperity which should cover the land with beauty, and satisfy the wants of man and beast, so the compassionate heart saw in the fountain of the Saviour's love, opened among the people for the first time, that stream of living water which should cure all sorrow in removing all sin, and should brighten the darkness of mortal life by visions of a perfect immortality. With patient toil, sentence by sentence, and word by word, they gathered and wrote the strange but beautiful language. Making them servants to all, they showed the people how to irrigate fields and gardens, to plant, and to preserve trees; they visited them in their sickness, they taught them human duty, and told them of Divine love. And while the objects of their care thought them to be runaways from their own nation, and in ignorant ingratitude tried to drive them from the country, they adhered to their purpose, and

spared neither strength, nor time, nor speech, if by any means these outcasts might at length be saved. So, amid the dry and blinding heat, the sparks flew from the anvil, the medicine chest was daily opened, the printing press produced primers and lessons, hymn-books and gospels; in the daily schools were taught old and young, chiefs and people; the Sabbath grew into an institution; and the gospel in all its elevating and sanctifying power was eloquently preached. It could not be preached in vain. The wise counsel which was equal to all emergencies; the strong arm which could repair a waggon wheel; the skilful hand which could set a broken bone or mend a gun-lock; and the eloquent tongue which in mellifluous Bechuana told such wondrous tales about heaven and earth, and Divine love, and a strange resurrection from the dead, from the first exercised a potent influence over the people, and drew all eyes to the little band of white teachers who had settled at the Kuruman and who did so much good." After referring to the improvement in the habits, dress, and social condition of the natives as the result of missionary work, the narrative was summed up as follows:—"Notwithstanding all opposition, all ancient customs, the truth of Christ preached by the missionary brethren has made its way far into the interior of the country. War has greatly diminished between the tribes; English travellers and traders journey everywhere in safety; houses, waggons, clothing, and the arts are increasing among the people; seventy thousand pounds' worth of English goods are annually introduced among them; the ideas and experience of these secluded races are being steadily enlarged, and honest trade and Christian teaching are given serfs and subjects, and are breaking down the slavery of many generations. The demand for books has steadily increased on every side, and Christian civilization is making rapid progress."

Practical Papers.

TIME TO AWAKE.

BY THE EDITOR.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed."—ROMANS xiii. 11.

"These words," says Archbishop Leighton, "are as an alarm, or morning watch-bell, telling us it is time to rise, and calling us to put on our clothes, and being soldiers, our arms." In some strange mysterious way that "morning

watch-bell" is now on the ear of Christians, ringing up the Church to yet another struggle, ere the salvation,—that has been drawing nearer and nearer since the days of Paul—is fully achieved. Otherwise, what means in the Protestant Churches, this increase of brotherly love, striving slowly after union: this universal stir to preach the gospel to the poor, the missions to the heathen and to the outcasts of the large cities of the

world: "what means the breaking down of the barriers," as was remarked by an English Divine, "of ecclesiastical formalities, this starting up of lay evangelists in the north, and of clerical irregularities in the south, this opening of our abbeys, churches and cathedrals for the preaching of the Word of God to the masses, this entrance of the gospel into places of trade and amusement, the gradual removal of the distinction between things sacred and secular—when the sacred are not becoming secular, but the secular sacred? . . . It is the midnight cry, "Behold the bridegroom cometh. A new era is struggling in the birth. Christ is moving to re-organize the world." The Evangelical churches of the world are on the eve of a great awakening. The flesh of the sleeper is waxing warm, as in His wrestling for its revival, our blessed Lord is praying for His Church and in His providences and ordinances "putting His mouth upon its mouth, His eyes upon its eyes, and His hands upon its hands."

We are aware that the word "*revival*" excites prejudice in the minds of some good Christian people as a *cant* phrase, and as a thing that consists mainly of unhealthy excitement and bodily demonstrations. That there have been such things none can deny; that there is, however, a revival which is good and desirable, a thing to be prayed for, and preached for and laboured for is also equally undeniable. "O Lord," said Habakuk, "*revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy.*"—Hab. iii. 2.

What is a revival? It means, in its general use, an increase of vital energy. A man revives when he comes to his strength after weakness, a nation revives when it rises to higher energy after a season of depression. Men talk of revival of learning, the revival of the fine arts.

"Corn in fields, and in the garden flowers,
Revive, and raise themselves with moderate showers."

Why should it therefore be called

cant to talk of a revival of religion? It is true that the need of it implies languor, depression, and weakness. Let this be granted. The Christianity of our day has many noble qualities, but its best men are the first to acknowledge that the church is far from having reached the position it ought to occupy. Those who are Christians need to be made more like Christ: and those who are not Christians need to be brought to know Him. The dead need life: and those that have life need life more abundantly. To whom can we look for life, for sustaining it, for maturing it, but to the Holy Spirit, the source of all life. A revival of religion then means additional showers from heaven; warmer beams from the Church's sun; stronger pulses from the Church's great heart; greater vital energy from the church's foundation of life.

"A religious revival," says the 'English Congregationalist,' "is a manifestation of supernatural and divine power. The great religious movemants of the past centuries were not, in any proper sense, the work of men whose names are associated with them. For most part, the leaders of these movements knew not what they did. They had no plan. Some of them would have shrunk from their work could they have foreseen its ultimate issues. Wesley did not intend to found the Methodist societies. Luther did not mean to rend the unity of Western Christendom. The men were but the agents and ministers of an invisible power mightier than themselves—a power to which they surrendered themselves with loyal and trustful hearts, but which they could not control. In every case the effects far transcended the human cause. No analysis of Whitefield's power explains the evangelical revival. Nothing that can be said of the Reformers accounts for the Reformation. The great power and great zeal of St. Bernard were not adequate to the regeneration of monasticism. Waldensianism is not accounted for by the simplicity and devoutness of Peter Waldo. A religious revival is nothing less than a special revelation of the power of the Spirit of God.

It is unfortunate that men, carried away with a false analogy, have taken for granted that seasons of revival, like excitement in the human body, must be succeeded by the former or even by a lower degree of life. There have been revivals of which this is true, and under

true revivals there have been excitable people who having no root withered as soon as the sun grew hot : but this is not the law of growth in Christ's spiritual body. The revived strength of youth does not give place to the fullness of infancy, but grows into the fuller vigour of manhood, and that vigour into the glory of mature life. So in the history of the church we see that each new visitation of the Spirit of God has advanced it a step towards its full stature in Christ.

"It is a mistake," says the same Magazine, "to suppose that religious revivals are transient in their influence, and that in the alleged "re-actions" which follow them the deeper religious earnestness which they originated is succeeded by a deeper religious indifference. All the great movements of which I have spoken left a permanent impression on the moral and religious condition of Christendom. The revelation of the power of the Holy Ghost in the twelfth century not only created the Waldensian churches, and prepared the way for the Protestant Reformation ; it regenerated monasticism, and effected a genuine and substantial improvement in the morality of Europe. The religious revival of the sixteenth century, which we call the Protestant Reformation, gave birth to the Protestantism of the Teutonic races, saved western Christendom from the growing corruptions of the Papacy, and for a time gave new energy to the noblest elements of life in the Papacy itself. Whitefield and Wesley did very much more than give a temporary impulse to the religious earnestness of England and America. As the result of the evangelical revival, an evangelical theology gradually took the place of the cold and unspiritual latitudinarianism which had paralyzed the religious power of the Church of England ; the Nonconformist Churches, which had sunk into a condition of great weakness, were inspired with new life and vigour, and out of the same movement sprang the great Methodist communion on both sides of the Atlantic.

Nor is it true that revivals which have had a narrower area, if they were real manifestations of the Divine power, have been transient in their effects, or have been followed by any depression of spiritual earnestness. Thirty years ago, in Scotland, the preaching of McCheyne, of Burns, of Milne, and of the Bonars, was accompanied by most remarkable revelations of the presence of God, and thousands of persons found rest and life in Christ. The excitement was intense for a time, but there is no reason to believe that the churches which it affected suffered any harm.

The sun and the showers that revive the fields and crown the year with bounteous harvest belong to God : the ploughing and sowing belong to the husbandman. It is not ours to control, save by humble importunate prayer, the laws that govern the spiritual seasons ; it is ours, however, to carry on with increasing diligence the spiritual husbandry, believing that the harvest is sure, though the hand that sows is not always the hand that reaps. The law that governs the spiritual harvests is in many respects similar to the law that governs the harvest of the earth. This law applicable to the temporal and the spiritual is stated by the prophet Hosea (ii. 21) in terms that meet at every stage the shallow objections of materialists and the worse objections of our own unbelieving hearts. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens and they shall hear the earth, and the earth shall hear the corn and the wine and the oil and they shall hear Jezreel," i. e., the church of God. The fountain of blessing for our fields and our souls lie up far above our sphere of things and beyond our rude instruments of investigation in the heavens, but the power that regulates the flow of the fountain is placed most graciously, on this earth and in the hand of Jezreel. Jezreel by industry speaks to the corn and wine and oil for God, and by prayer speaks to God for the corn, and thus a wheel is touched that touches others till the ear of God is reached and till the promised blessing comes down. Let us not forget then that the weight of the harvest is in proportion to the faith of our praying, the depth of our ploughing, and the breadth of our sowing.

What are the chief features of good spiritual husbandry? The husbandry that can look with hope to the heavy harvest?

1. It is the church's duty to draw nearer to God and by such seasons, as the night wrestling at the fords of Jabok to obtain *power with God and with*

men to the extent of prevailing. 2. It is the church's duty to recognize the Bible as the chief instrument of evangelism. On this point we consider the testimony of the Rev. James Gall, one of the leading men in the recent awakening in Scotland, and for fifteen years a worker in the wynds of Edinburgh, —as extremely valuable. "It is not the want of Gospel preaching that is ruining our country; it is the want of Bible knowledge." Though we were to open all the churches in Edinburgh, though there were evangelists preaching at the corner of every street all the day long, we should never evangelize the city until we have gathered the children of Edinburgh round our knees and saturated them with the Bible. 3. It is the church's duty to bring the young under better instruction, and to keep a better watch over them till they make a public profession of their faith in Christ. 4. And again it is the church's duty to call into the service of Christ, in one department or another, of its work every member that can wield a sword or handle a trowel, that can preach a sermon, give an address, teach a school, write an article, make a garment, or minister to the sick. Whole regiments of church members who expend their money and their energy at present on frivolous things might under good generalship give valuable help in the service of Christ.

Let Christians, therefore, rise up and sow; sow with increasing wisdom, pains and diligence; sow beside all waters; sow in the morning and in the evening; sow without regarding the clouds; sow even in tears; sow, sow, till he that soweth, and he that reapeth shall rejoice together; till the plowman shall overtake the reaper, and the trader of grapes him that soweth seed, and the mountains shall drop sweet wine and all the hills shall melt."—(Amos xiv. 13.)

"THE OLD MAN AND THE NEW."

BY REV. DONALD FRASER, D.D., LONDON.

Growth is not as by a single process, but by a sort of simultaneous double process of shedding off, and taking on—putting off the old man, and putting on the new. A certain part of Holy Scripture (1 Cor. xv.) speaks of the *first* man and the *second*, not of the *old* man and the *new*. The contrast there is between Adam, the man out of the earth, and Jesus Christ, the Lord out of the heaven. The first man is natural: the second man is spiritual. The first man is earthly; the second is heavenly. All of us have borne the image of the first man. We get it at our natural birth. Those of us that are Christ's will bear the image of the Second Man by glorious-resurrection. As we have borne the image of the earthly, even so shall we also bear the image of the heavenly.

But the contrast between the *old* man and the *new*, though it is in some respects parallel to that between the first man and the second, is not at all the same. It has reference not so much to human condition as to human character. The old man, what is it but just the personification of unregenerate thought, desire, feeling, and disposition? The new man, what is it but just the impersonation of regenerate humanity, that glorious moral image and beauty of Jesus Christ himself? And one or the other of these is *on* us (therefore the language about *putting on* and *putting off*)—on you, on me, on every one here and out of doors, and every one the whole world round. That is to say, one or other of these is the predominate characteristic of every one of us, either the old man or the new man, and the transition from the one to the other is just the change which makes us new creatures. People speak of dying as the great change; but the great change is passing into life, not going into death. And the great change is marked by this—that we have no longer the old man but the new man on us as our ruler.

But we must be more explicit. One of the reasons, *the* great reason, why there is so much superficial thinking and talking about sin and holiness, is men's self-ignorance as regards what the Apostle Paul calls "old man." Talk to people about their moral condition, and what do they say? They will allow that they have a great many faults, that they are remiss in a great many duties, and have yielded, they must admit, to temptations too often, and are not at all as good as they should be. What a superficial affair! Holy scripture goes a vast deal deeper than this, and shows us in ourselves, not a fault here, and a defective point there, but the depravity of the whole moral nature, the old man complete, with all his powers and tendencies, and with all his deeds. And this not the work of God! It were awful to think it the creation of God. It is the result of man's marrings of God's creation and departure from God, of perversion and degradation, and this always going on to more and more corruption. The old man is always corrupting, and has not the least power of self-amendment or recovery. He waxes worse and worse, and must be put aside; more than that, must be put to death, else he will drag us down, every one of us, into the mire and misery of the pit. For us there is no way of learning to live as a child of God unless we have the old man put to death. It is not, I repeat, a fault here and there to be amended or an error to be corrected. It is the whole constitution of sin in us that is to be dealt with, and entirely destroyed.

Then what is the new man? It is just the embodiment of our conformity through grace to the image of God's dear Son. "Whom he did foreknow, He did predestinate to be conformed to the image of His Son." The new man is just the embodiment of that conformity. And that is obtained—how? By creation, and in no other way. It is said about the new man, "Which is created." The old man is not converted into the new man. What can be con-

verted? A sinner, because he is averted. But the old man cannot be converted into the new man. Flesh cannot be converted to spirit. That is not the way the Bible speaks. It says the flesh is crucified, and the spirit is imparted; the stony heart is taken away, and the tender heart is given; the old man is to be put off, and the new man put on; and this, not by the power of man at all, but by the power of Almighty God, who created us at the beginning, and said, "Let us make man in our image, after our likeness," and therefore is able to create a clean heart, and renew a right spirit; and who does, in the recovery and restoration of man, create anew after the image of his dear Son, Jesus Christ, in righteousness and holiness of truth.

HINTS TO YOUNG CHRISTIANS.

(CONGREGATIONALIST.)

1. Consecrate yourself to Christ *completely*. Time, talents, opportunities, powers of body and mind are all to be given to Him.
2. The grand daily question of life is to be, "Lord, what wilt Thou have me to do?" The smallest as well as the greatest matters are to be settled by it.
3. Never pick and choose among the commandments of God.
4. Never let mere want of feeling hinder you from following out a plain path of duty. If duty calls, follow, and let *feelings* alone.
5. Never be afraid or ashamed to say, "No."
6. Let nothing hinder daily reading of the Bible with prayer.
7. Keep your heart with all diligence. But at the same time, place your soul where the beams of the Sun of Righteousness and the dews of the Holy Spirit may fall upon it daily. Thus you will grow in grace.
8. Speak to the impenitent of Christ and his salvation. But remember, too, that the life is more powerful than mere words. Let words and life agree, so shall your influence be great.

9. See to it that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. "By their fruits ye shall know them."

10. Strive to show forth the "beauty of holiness," by sympathy, by courtesy, by a delicate appreciation of others' feelings, by a constant forgetfulness of self.

11. Do not set yourself up as a standard. Shun all censoriousness, especially towards older Christians, who may not look at things just as you do. Remember that each one "to his own Master standeth or falleth," and not to you.

12. Let nothing keep you from the Saviour. Never be tempted to stay away from Him by unbelieving doubts, by past neglect, by present fear, by anything. Remember the faithful saying, "Jesus Christ came into the world to save sinners." Be more intimate with Him than any other earthly friend.

13. Never resolve in your own strength. Resolutions are of no avail, simply as such. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to Him alone for strength; for "without Him ye can do nothing."

14. Finally. Do not be discouraged if you fail greatly in everything. If you were perfect, what need would you have of a Saviour? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth," and so forth. "If ye then being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

THE LADDER OF SALVATION.

BY MISS SMILEY.

Jesus, by His birth at Bethlehem, by His life at Nazareth, and by His death upon the cross, was planting firmly upon the earth the lower end of this ladder; and by His resurrection and ascension

He fastened the upper end securely round the throne of God. Thank God we have an open heaven!

But is there nothing for us to do? We must plant our feet on the first round, Repentance, and with our hands reach up into the next one, Faith, and then putting our feet where hands have been, we shall begin to ascend. Then, Confess Christ! Do not be satisfied to have Him in your hearts, and ashamed to confess Him with your lips. No maiden was ever so timid that she could not stand before an assembly and give herself to the beloved of her heart; and why should I, who am offered a love greater than any human heart can give, refuse to say, "My beloved is mine, and I am his?"

Conviction, conversion, and confession are the three first rounds of this heavenly ladder. Many seek to go up another way. They ascend heights of pleasure, peaks of riches, and call upon the crowd to see how high they have risen by their own strength; but they are still no nearer heaven, and their fall will be increased in proportion to their eminence.

I remember a visit I made to the Shetland Isles, where a cliff rose perpendicularly from the sea to a height of fifteen hundred feet, sloping gradually down to the other side. Our party slowly began the ascent; as we neared the top we were suddenly encompassed by a dense fog, and ordered by our guide to halt. The next inadvertent step might launch us into the abyss below; and as I recall the awful thrill that passed over us when we thought of our falling through that space into the dark waters, and then down, down where the bars of earth would be closed about us for ever, I am reminded of the terrible fate of the sinner who seeks some fancied height, and falls away from Christ.

All the space between the open heaven and the sinful earth is filled with the Holy Spirit. The bottom of the ladder goes down to the lowest places of

earth,—the vilest dungeon, the most wretched dwelling,—and no foot can tread upon the golden floor of heaven that has not started from the lowest round.

Christian Miscellany.

HEARING AND DOING.—I remember our countryman, Bromear, tells of one who, meeting his neighbor coming out of the church, asked him, "What! is the sermon done?" "Done!" said the other, "no; it is said, it is ended, but it is not so soon done." And surely so it is with us; we have a good store of sermons said, but we have only a few that are done: and one sermon done is worth a thousand said and heard; for "not the hearers of the law, but the doers of it, are justified. And if ye know these things, happy are ye if ye do them. Glory, honor, power and peace to every man that worketh good!" Rom. 2: 10.—*Bishop Hall.*

LUTHER AND A DYING STUDENT.—Luther once visited a dying student, and asked him what he thought he could take to God in whose presence he was shottly to appear.—The young man replied, "Everything that is good, dear father—everything that is good." Luther said, "But how can you bring him everything good, seeing that you are but a poor sinner?" The pious youth rejoined,—“Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ.” “Truly,” said Luther, “that is everything good. Then go, dear son; you will be a welcome guest to God.”

CHRIST JESUS ALL AND IN ALL.—A very old German author discourses thus tenderly of Christ:—“My soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove, pursued by a hawk, and needs his

wounds for a refuge; I am a feeble vine, and I need his Cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; and I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.”

When Charles V. imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought to be hopeless. But Luther exclaimed, “I saw a sign in the heavens, as I looked out of my window at night—the stars, the hosts of heaven held up in a vault above me; and yet I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men look about for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls! Is not God always there?”

FREE THINKING.—Some Sciolists have discovered a short path to celebrity. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it is a vastly wise thing to believe nothing. They, therefore, set up for free-thinkers; but their stock in trade is, that they are free from thinking. No persons make so large a demand against the reason of others as these who have none of their own; as a highwayman will take greater liberties with our purse than our banker.—*Fuller.*

BISHOP BEVERIDGE.—When on his death-bed this pious prelate was quite unable to recognize any of his former friends. As one after another presented himself the same answer was returned, "I do not know you." Even his wife could obtain no token of recognition. At last one present said, "Bishop Beveridge, do you know the Lord Jesus Christ?" The mention of that name revived him, and he exclaimed, "Jesus Christ! O yes, I have known him these forty years! precious Saviour, he is my only hope."

AN ASTRONOMER'S PRAYER.—These are the last words in Kepler's "Harmony of the World:" "Thou who, by the light of nature, hast kindled in us the longing after the light of thy grace, in order to raise us to the light of thy glory, thanks to thee, Creator and Lord, that thou lettest me rejoice in thy works. —Lo! I have done the work of my life with that power of intellect which thou hast given. I have recorded to man the glory of thy works, as far as my mind could comprehend their infinite majesty. My senses were awake to search, as far as I could, with purity and faithfulness. If I, a worm in thine eyes, and born in bonds of sin, have brought forth anything that is unworthy of thy counsels, inspire me with thy Spirit that I may correct it. If, by the wonderful beauty of thy works, I have been led into boldness; if I have sought my own honour among men as I advanced in the work which was destined to thine honour, pardon me in kindness and charity, and by thy grace grant that my teaching may be to thy glory and the welfare of all men. Praise ye the Lord, ye heavenly harmonies; and ye that understand the new harmonies praise the Lord. Praise God, O my soul, as long as I live. From him, through him, and in him, is all, the material as well as the spiritual; all that we know, and all that we know not yet, for there is much to do that is undone."

THE RELIGION WE WANT.—We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing. A religion that banishes small measures from the counters, small baskets from the stall, pebbles from the cotton-bags, clay from the paper, sand from sugar, chicory from coffee, alum from bread, and water from the milk-cans. The religion that is to save the world will not put all the big strawberries at the top, and all little ones at the bottom. It will not make one-half pair of shoes of good leather, and the other half of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Jouvin's stamp on Jenkin's kid gloves; or make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet that professes to measure twelve yards come to an untimely end in the tenth, or a spool of sewing-silk that vouches for twenty yards be nipped in the bud at fourteen and a half; nor all wool delanes and all linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for legal broad-cloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window-blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.—*The (Boston) Christian.*



Attention on the part of former subscribers to "Good News" is requested to this word of explanation as to our new subscription list. In the Publisher's statement (page 4) it is said "that no attempt can by any prudent possibility be made to supply numbers to those subscribers to whom copies were due when Mr. Kennedy's publication ceased last December." This decision has reference only to those who paid their subscription before Mr. Kennedy's death. As this money was swallowed up in the business, and did not come at all into Mrs. Kennedy's hands, she cannot be held responsible for it. It is otherwise, however, with those parties who remitted money to Mrs. Kennedy or Mr. Bell, since the December number was issued. In every single instance of this kind the following course was adopted, at the suggestion of Mrs. Kennedy and with the concurrence of creditors:—When the money was received, reference was made to the Books, and from them it was ascertained how much of this money was due to Mr. Kennedy's estate, for papers already sent, and how much was due to the people sending the money on account of papers not yet sent. The money due to the estate has been, to the last cent, handed over to the creditors, and the portion that should and would have been returned to the subscribers, if no papers were sent, has been placed to their credit on the new subscription list, which has been made up under Mrs. Kennedy's own eye. Those parties, therefore, who subscribed (for example) in May 1872, had received, with the December issue, 8 months of "Good News," and to them is still owing to complete their year 4 copies of the *Christian Monthly*, which will accordingly be sent to them. To the parties who paid in advance, before Mr. Kennedy's death, the same treatment is due, and were Mrs. Kennedy able she would, out of her own resources, make good to them the numbers due to them, but as this is impossible, and as none in the present state of Canadian periodical literature could be safe in assuming this burden, the parties must generously remit their claim. That they do so is apparent, for the feeling and expression is unanimous, as far as Mrs. Kennedy knows, that such a loss is not to be spoken of in view of the loss that came to her and her children. Let old subscribers, therefore, note carefully, to prevent mistake, whether they paid their subscription before Mr. Kennedy's death or after it. If before they must remit anew to get their names on the subscription list of the *Christian Monthly*. If they remitted after Mr. Kennedy's death their names are already on the list for three or more months. Those old subscribers therefore who receive no statement of account in their first copy need not remit till they receive further notice: but all those who find enclosed in the July number a slip of paper, containing their account for the incoming year, will understand from this that the copy they have received is only a specimen copy, and that it is necessary, before August, to drop us a note with their subscription, in order to have their names placed on our new list.

7,000 sold in advance of Publication.

Lectures and Sermons,

BY THE

REV. W. MORLEY PUNSHON, LL.D.

CONTENTS :

LECTURES—Daniel in Babylon—Macaulay—John Bunyan—Wesley and his Times—Florence and the Florentines—The Huguenots—A Pilgrimage to Two American Shrines.

SERMONS—Kindness to the Poor—Salvation of Israel—The Lord's Supper—The Transfiguration of Christ.

PUBLISHERS' ADVERTISEMENT.

Few of the educational forces of the present day are more important than that employed by the public lecturer; and fewer still are more potent in their elevating and refining influence than oratory. Moreover, when this gift is enlisted in the service of themes of the highest interest to mankind, no power is more beneficent. Truths are never half the truths they are till the touchstone of eloquence has lit them into flame. Counsels scarcely influence, warnings rarely impress the mind till some genius of the pulpit fires the soul with their utterance. And in an age like the present, when things material choke the matters of weightier moment, the service rendered by a herald of The Master in laying eloquence under tribute to His cause and work cannot be over-estimated.

But we need few prefatory remarks to introduce the announcement which we have the pleasure of making—that we have been entrusted with the publication of a collected volume of "LECTURES AND SERMONS," by the Rev. Dr. W. Morley Punshon.

It will suffice to call the attention of the public to the contents of the work just published by us, specimen pages of which are now ready. The character and value of these Lectures are too well known to the Canadian public to require introduction from us. Their subject titles alone, to those who have heard them delivered, carry a commensuration electric in its unison with the audience to whom they have been addressed. To those who have not heard them, they will find in them treasures of wisdom and mines of eloquent thought. Those who have moreover, will not be disappointed in their perusal in these pages. It may be permitted to us further to say that the work appears by arrangement with the author, and is issued as a memorial of his residence in Canada, from whence he is about to return to the mother-land.

The volume comprises 386 pages, crown 8vo, and is printed from entirely new type and on paper specially manufactured for the book. The binding is chaste and substantial, and in several styles of art.

A Steel Portrait of the author has been executed for the work and appears with his permission, in deference to an expressed wish.

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