

OUR SUBSTITUTE.

The Lord hath laid upon Him the iniquities of us all.—Isaiah liii: 6.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN. NO. 27. REV. JOHN M. MASON.

Years have glided away in the winter spent a couple of months in Manhattan City; but after its capture by the English it has been called New York.

This great divine was rather stoutly built, with a countenance highly indicative of moral courage. Nor was he deficient in that courage which is natural.

In his prayers Dr. Mason was always reverential. He sought to glorify his Maker in all his works of creation, providence and redemption.

His discourses were awakening, spiritual and scriptural.—His eagle-like mind was always hovering over the book of all books.

He believed in all that God had wrought in the life of Noah and on the waters of the Red Sea. Like a famished Jew he deplored the Manna of the wilderness, and

quenched his thirst at the Rock of R-phidim. In short he could hold up a New Testament picture ambrotyped from the temple, its altars, the chest of the Covenant, golden censor, cherubims, and the curtain by which they were concealed until that veil was rent in twain, when all the types had come to a confiture in a finished work.

Was the ministry of Dr. Mason successful? We reply in the affirmative. His communications ranged at about six hundred, and Isabella Graham was in herself a host. He was not too great to be useful.

Among the publications of Dr. Mason was his eulogy on General Hamilton, whose eulogy he designates as "alternately mild as the dew and awful as the thunder."

I have no wish to fan the flame of controversy in the case of Dr. Baird, but simply to suggest to certain contributors to some of our religious papers the impropriety of making that case a subject of discussion.

"Now you have already published a brief report of Dr. Baird's trial before the civil court for embezzlement; and his triumphant acquittal; and that, on the testimony of the witnesses for the prosecution! The judge, jury, prosecuting attorney, and by-standers, evidently thought it a persecution, and not merely a prosecution."

I italicize the words myself, and do so in order to render their purport more obvious. The intent is evident, to fix the stigma of "persecution" upon one of our Presbyteries—a persecution of a man clearly innocent, and that on the authority of a tribunal perfectly competent to adjudicate the cause.

not point them out; but what reader will be so dull as not to perceive that the charge is levelled at some members, at least, of the Presbytery of East Hanover? No evasion is possible, for the "judge, jury, attorney, and by-standers," would not, of course, implicate themselves. It amounts to this: The judge, jury, attorney, and by-standers' of the Richmond Hastings' Court regarded Dr. Baird as an innocent man, undergoing persecution at the hands of some of his brethren before said court, and this writer in the Christian Observer agrees with them.

But we not only object to the tone of such articles. The most important facts are ignored. The writer assumes as facts the pictures of his own imagination. The Richmond Hastings' Court did not, could not decide that Dr. Baird was innocent of moral delinquency. It is strange indeed that such an inference should be drawn, when the worst criminals are so often discharged for technical reasons.

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It is altogether immaterial to this inquiry whether the Presbytery of East Hanover reached a right or a wrong conclusion. It is immaterial whether Dr. Baird is guilty or innocent. I have nothing to do with these points, am not a member of the Presbytery, and was not in attendance on any of the occasions referred to.

Nothing can be discovered in this painful occasion to justify the formation of parties in the Southern Presbyterian Church. But the more the Church courts are held up to public odium the more certainly will parties be formed. It is impossible to see any great principle or policy that is now in danger, unless it is pretended that justice can be done under our organization.

THE SECOND COMING OF CHRIST.

III. Christ's coming will be sudden and unexpected to the inhabitants of the earth. He will not herald His approach by such events as will require a time for their execution sufficiently long to enable the unprepared to put themselves in readiness to welcome Him.

Further at this time, into the proof that the coming of Christ in this passage, as well as in verses 30, 37, 39, 44, and chapter xxv: 13, signify but one coming, and that the personal coming of Christ, enough has been said to show that when He comes He will take the world by surprise, and in an unprepared state.

A WORD FOR THE CLOSING YEAR.

God's measure of time and man's are widely different; for His thoughts are not our thoughts, nor his ways our ways; but as the heavens are higher than the earth, so are His thoughts higher than our thoughts, and His ways than our ways.

Let us first take God's reckoning, and see what lessons are to be found. To Him a thousand years, or a thousand ages, are but a day. To Him the vast space over which creation spreads, and within which the stars roll, is but a handbreadth.

ness of our removal, that makes preparation so momentous; it is the mighty future—the long eternity which is to succeed. What is that eternity to be? Is it forever with the Lord, or for ever with the devil and his angels?

In this changing world, and amid these changing years, it is blessed to remember Him who is the same yesterday, to-day, and for ever. His unchangeableness is our true consolation amid these revolutions of years.

Let us walk through life with Him as our Friend; let us enter eternity with Him as our Friend; and then all is well.

Extract of a Letter from Rev. John Boyle, CAMPINAS.

"Our college is gaining ground in the estimation of all the best class of Society.—Sound morals, honest principles, correct habits, taught to boys month after month, year after year, are bound to make an impression which no observing person can fail to see, and no right-minded person fail to approve.

The girl's school is doing well. The mission has had it under consideration for the past two weeks. Its prospects are encouraging in some respects, and discouraging in others—encouraging in everything that relates to patronage and the organization and equipment of the school; discouraging as regards accommodations. I hope some plan will be proposed by some one, and put into operation by January, to make the prospect brighter.

In my own experience as a pastor, a man came with his wife and daughter desiring admission to the church. In the examination it appeared that he believed it to be the duty of his wife and daughter to take part in the prayer-meetings of the church.

We have some such crooked sticks in our churches that they will not be still any way, and as it is in ording wood, so I believe it is in church order, that it is the best way to put the crooked sticks by themselves.—Rev. C. Cushing, D. D.

The answers were marked by readiness, tact, fulness. Among other things, he said that investigation and criticism made more valuable and authoritative the writings of Moses.

Several questions, suggested by the recent utterances of Canon Farrar and Mr. Beecher, in opposition to future punishment, elicited most orthodox opinions. These liberal interpretations of the Scriptures by the Broad Church preachers, and the recent ordination of a preacher who denied eternal punishment by a Presbytery of distinguished Congregationalists, gave special significance to Mr. Cook's answers on this subject.

A RICHMOND CLERGYMAN IN N. YORK.

So much has been written of late about Rev. Joseph Cook, your readers may be interested in some account of the man and of two lectures I heard him deliver last week in New York City.

Let us not this view help to correct our false judgments of things, our imperfect estimates of life, and the things of life? Does it not check us in our overvaluing of some things, and our undervaluing of others? Does it not say, Be sober and moderate in your judgments; you are but children of a day, whose faculties are feeble at the best, and whose calculations are not to be depended on, even for things the nearest and most common? God only, who sees the end from the beginning, and measures with equal ease the past eternity and the future, is altogether unerring; and He only, whose judgments are far out of sight, is the Being whose words and thoughts and ways are perfectly to be depended upon.

Having looked at God's reckoning, let us now look at man's. It is different from, yet not inconsistent with God's. It is just the natural result of man's finite nature and position. The difference is a difference of aspect, arising out of the different point of view necessarily occupied by man. Our estimate of time is a true estimate, as far as it goes; a real estimate, in so far as our finite nature can calculate; and though widely differing from God's, is still, in its own way, valuable, and fitted to teach many a lesson.

Making use of finite eyes in our survey of time, we shall be kept from undervaluing little portions of it, or, indeed, small fragments of anything. Looking at things through this microscope, we count days long, months longer, and years very long. And thus we get a better impression of the length and value of time, as well as of the length and value of eternity. This makes us more apt to redeem time; it makes us count more carefully our revolving years. It solemnizes us, and makes us more in earnest—less frivolous, less foolish, less light and vain.

If man looked on life with God's eyes, he might count it a mere atom, a grain of sand, hardly worth redeeming or seriously attending to. But looking on it with his own finite eyes, he sees it stretching out before him and behind him, divided and subdivided into moments, minutes, hours, days, weeks, months, and years; and these subdivisions all tending to magnify its importance and value.—Yet, having thus measured it and estimated it, when spread out before him at full length, it cannot help also feeling that, after all, it is so short; and that he himself is passing through that short space with appalling swiftness. His life is, at the longest, but a brief and little space. It will soon be done.—Taken at any estimate, measured by what ever standard, human or divine, it will soon be done. The space will soon be traversed; the fight will soon be fought; the race will soon be run. And then, what will be the issue? Is it to be prize or no prize? Is it a small prize or a great one?

Let us estimate; we know that man, that is born of a woman, is of few days and full of trouble; he cometh forth like a flower, and is cut down; he fleeth like a shadow, and continueth not.