

SPEECH  
OF THE  
REV. DR DUFF,  
ON  
FOREIGN MISSIONS AND AMERICA,

DELIVERED IN THE  
General Assembly of the Free Church of Scotland,

ON THE EVENING OF  
MAY 29. 1854.

*Revised and Corrected from the Glasgow Guardian and Edinburgh Witness.*

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PRINTED BY JOHN GREIG & SON, EDINBURGH.

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# SPEECH

ON

## FOREIGN MISSIONS AND AMERICA.

Dr DUFF rose shortly before eight o'clock, amidst loud applause, and addressed the House as follows:—Moderator,—It devolves upon me, in the first place, to move the adoption of the Report on Foreign Missions laid on your table on the earlier part of the day. There was not time on that occasion to have it read; it was simply laid on the table of the House. Often have I felt embarrassed in attempting to address an assembly like this on such a theme, and, on the present occasion, I feel more than ordinarily embarrassed. This Report embraces so many topics, that almost any one of them would furnish a text on an occasion like the present. In addition to that, I am expected this evening to say something with reference to the state of things in another great land—(cheers)—a land, I must say, next to our own—for I presume that on British soil we may talk of ourselves as first—but next to ourselves, the land pre-eminent above all other lands on the face of the earth at this moment. (Cheers.) Having to do with a region like India, a region like America, and Canada, what can a man make of it in course of one evening? But there are two considerations that tend to relieve me at the outset. With reference to India, it is to be hoped that my brother missionaries Mr Mitchell of Puna and Mr Braidwood of Madras, will have an opportunity of addressing the House ere it finally rises, and a margin must be left for them. Another thing which relieves me is this, that I am not addressing this House for the first time on the subject of India. It is now very nearly twenty years since I addressed the General Assembly of the Church of Scotland on this subject—for we hold this Free Church of ours to be still the lineal representative of the true old Church of Scotland—(cheers)—and opportunities since have been frequent. In my own case, it has so happened in the providence of God that I have been enabled twice to perambulate the length and breadth of my native land, from the Shetlands and Orkneys and Hebrides to the Solway, throughout all the bounds of the Presbyteries of this Church,—once before the time of the Disruption, and once subsequently. It has therefore been my privilege to spread out,

at least in fragmentary forms, the varied peculiarities and claims and extent of the immense region of India, before all classes of people. I feel relieved, therefore, this night, from the task of attempting to go over that ground again.

Reference is made in this report to the more specific object of my recent visitations through the Presbyteries. It may be stated that I have now met with all the Presbyteries of the Free Church, with one exception, and that exception arising, not from any fault either on the part of the Presbytery or myself, but from this circumstance, that it so happened that my visit was to be paid during the most peripatetic season of autumn, when the Great Exhibition, as it was called, was open, and so many were resorting to the great metropolis; and when, accordingly, the members of that Presbytery, (one of the smallest in the Church) with one single exception, were beyond their bounds, and a meeting could not be held. (A laugh.) It has been my privilege, then, with that exception, to visit all the Presbyteries, to hold communing with them, as well as with the elders and deacons, and to go over with them, all the course through which the Lord has led us with regard to India. The brethren present will save me from going over that ground; and I simply appeal to them, whether the great majority of them were not satisfied, that we had been led in a peculiar way by the God of grace in this mission from the outset, and whether the simple narrative of the rise and progress of the India Mission, when laid before them, did not convince them almost unanimously, that there was no alternative left to us, but to go forward and follow the leadings of Providence. I appeal to them in their own presence, whether this was not the general impression and conviction warmly and strongly expressed by themselves on these occasions. (Cheers.) Now, then, what was to result from all these impressions and convictions? Not, surely, a barren expression of satisfaction to evaporate with the moment. No; the design and object of all this was to infuse the very spirit of missions—the spirit that ever prompts to seek and to save the lost,—which is the essential and peculiar spirit of the gospel,—into the hearts of God's people;—and thus evoke, in larger measure, the spirit of faith and prayer and liberality, which might enable the Church to go forward, more worthily in her glorious evangelistic career. Much stress was laid on the necessity of more frequent and earnest prayer for the spread of the gospel, in the closet, at the family altar, in the public services of the sanctuary, and at the monthly or quarterly prayer-meetings of the congregations. With respect to pecuniary means and in order at once to enlarge and systematise these, the plan pleaded for (as recommended by successive Assemblies,) was, to substitute for the precarious and fluctuating annual collection, the scheme of a regular quarterly contribution or subscription, as the type or model rule for the Church at large,—leaving a margin for slight variations in special and exceptional cases, where there might be peculiar difficulties. Now, then, this report tells you that, following out this recommendation of the General Assembly, a majority of the congregations of the Church have formed for themselves the associational plan. This report brings out the result in this respect, which I may read. The number of associations at last Assembly was 354, the number now is 404; the amount of the income from associations in 1852-53 was £6283, and 1853-54, it is £8066, shewing an increase of £1782 from the associations. (Applause.) The minority, of course, had their annual collections in the end of spring last, though not within the ordinary financial year; and the amount realised from these

collections, so far as returns from the different congregations who have not formed themselves into associations have been received, is about £1350 ;— all this apart from donations to the general fund and special contributions for mission buildings. Though the congregations that have not formed themselves into associations are a minority, yet they are almost equal in number to the majority ; but it will be seen that the majority who have formed themselves into associations must of necessity include the great bulk of the wealthy and influential congregations of the Church. This is brought out simply by the arithmetical statement just now made. Of course it remains for the wisdom of the Assembly to consider when the time may come when the associational plan, which has been adopted by a majority of the congregations, and which has proved so successful, shall become universal throughout the bounds of the Church. It is earnestly hoped that such a seasonable consummation may be soon realized.

With reference to these associations, if time permitted, I think, a vast deal might be stated of an interesting character, indicative of their nature, working, and results. I will not occupy the time of the Assembly, by going over the whole ground of doubts, and fears, and apprehensions, which at the outset were entertained by some about this plan. I think the day has surely gone by, when we shall have showers of these unbelieving and baseless doubts falling in our onward path. It is enough to say, that these were fully canvassed in all the Presbyteries of the Church, and exhausted there, and buried ; and surely we shall not act the part of resurrectionists, and bring them up again from the tomb of oblivion. (Cheers.) If the time of the Assembly permitted, the actual working of these associations could be brought out in a way that would convince the most sceptical of their happy results. As specimens, I may read a few notes from ministers of the Church on this subject. One is from a venerable father in the Church, who, from his age and generally conservative principles, looked rather shy for a while upon this plan, as if it might interfere with other existing schemes or operations—though we well knew that his whole heart was in the cause. At the end of last autumn, however, he saw that the thing must be tried. Dr Duff here read the account given by the aged minister of the working of the associational plan in his congregation, from which it appeared that his office-bearers and people entered with the greatest cordiality into the plan, and that the first quarterly subscription produced a sum of £3 : 15 : 10, which was just about the average of the whole of their former annual collection for the Foreign Mission Scheme, so that the yearly amount would be quadrupled. As this had been brought about without any high pressure either on his part or on the part of the collectors, he thought there would be no falling off in the amount of contributions. (Cheers.) Many of the people even thanked the collectors for calling on them. One man when the collectors were apologising for taking up so much of his time, said—“No, you have been instructing me, and improving yourselves.” Dr Duff read further extracts from the letter, in which it was stated that the plan, instead of being injurious to the Sustentation Fund, had a contrary effect, for new contributors had been got for that fund, and more were expected. He (Dr Duff) believed that when the plan was properly wrought, the testimony of this minister would be corroborated by universal experience. Let men’s hearts only be opened by divine grace to a divine object, and the fire will kindle in the soul, and will flow out in all directions and into all channels of usefulness. (Applause.) Dr Duff then read a similar testimony from another minister presiding over



a larger congregation, which contributed £37 : 13 : 6 ;—referring especially to the zealous labours of the lady collectors, and to the fact that along with the increase in the contributions to the Foreign Missions, the Sustentation Fund was also rising,—while the Lord had blessed them with more outward attention and solemnity in the ordinary Sabbath ministrations. I give these, continued Dr Duff, simply as specimens of what might be adduced as the testimony of scores and scores of the best ministers of this Church ; and I firmly believe that, when these associations are properly wrought out, it will be found that the universal testimony must be to the same effect. And it would be wonderful were it otherwise. Are Christ's words to be trusted when he says—Go in my name, and preach this gospel to every creature, teaching all nations, *and* (mark the binding link between the command and the promise,) *and*, in so doing—Lo, I am with you, and shall be with you even to the end of the world. Is Christ true or false to his promise when he utters that ? With all reverence, and only to arouse and startle nominal and cold professors, do I ask the question in this pointed form ! True, yea unchangeably true, is he who has promised, and no one shall act faith in the promise of Jehovah Jesus who will not find that his own soul will be filled abundantly. I would insist further on this glorious commission, if there were time. If it were an opinion of my own, I would lie in the dust and allow it to be trampled on by every passenger ; but when I have to do with the eternal truth of my Lord and Master, though I be a very worm of the dust, one must stand up and speak for the honour and majesty of Jehovah Jesus. He says it, and will he not do it ? Yea, he will. Woe, then, to the man and to the Church that will separate what Jesus has so inseparably bound together. He has said—*so doing*, I will be with you ; and if language has any meaning, it also conversely means—*not doing so*, you have no promise that I will be with you. Now, then, such being the fact with reference to the divine command and promise in connection with the grand work of evangelising the nations, I believe, with my whole soul, that no ministry, no eldership, no deaconship, no membership of any church, will go into this matter with their whole heart and mind, that shall not, in verification of these testimonies, receive a blessing to their own souls ; and that in very truth, by coldness or negligence in this respect, men are robbing their own souls of blessings, and their own congregations of blessings, while at the same time they are defrauding the heathen nations of that heritage procured by Immanuel's blood, and which they are under divine injunction to communicate.

Now, with reference to the field itself, though it has been so often gone over, I must very briefly advert to it. The field, as you know, is at present peculiarly India—though not exclusively India—for Africa has been added ; and if the capability equalled the desire, we would gladly embrace, in our operations, the 800 millions of the human race—we ought surely to embrace them in our daily prayers and sympathies. The apostles themselves were not endowed with ubiquity, though they were commanded to preach to the whole world ; but it was meant that they were not to cease their labours till the whole world had been reached. We were, at the outset, called in the providence of God to take our station peculiarly in India. At one time, not very long ago—little more than forty years—India was hermetically sealed against us, and at that time what an ado was made by the British people to have it opened up ! Meetings there were without number, and memorials to public authorities without number—Parliament was besieged with peti-

tions on the subject. Burst open this door, was the loud cry of British Christianity. The door was at last opened, it was opened wide, and 150 millions of human beings were made accessible. And since then, what has been the effect of all this stir and earnestness with regard to the myriads to whom a door has been so widely opened? The door being battered open, it would seem as if the romance had gone, and we must now go and batter open other doors. There is such a thing as running foul of Providence. If God in his providence hath opened a door, great and effectual unto us, we are bound to go and bring the gospel message in contact with the souls of the multitudes there, and not turn away from this accessible multitude, and exhaust our energies in battering open some other door that may be shut against us, or only partially opened. When God has opened other doors, let us praise his holy name. Let us zealously enter in wherever he has thrown open a door before us, and we may be very sure that when our work there is faithfully carried on, the same overruling Providence will in due season throw open other doors, and prepare other fields, until the whole world be eventually overtaken. But, with regard to those who talk about the necessity of opening new doors, really I do not comprehend what is meant by running away from fields already opened by God, but the actual possession of which has scarcely yet been entered on. Meanwhile, one thing is clear—indisputably clear—that India has been opened to us for forty years,—completely opened,—far more completely than any other great heathen realm;—and in what state is it still? I must revert to this subject, because, in spite of all that has been said, the ignorance that still prevails is inconceivable. Take up the very oldest of the British provinces in that vast land—the province of Bengal. Bengal is divided into smaller sections; you would call them “counties” here, we call them “zillahs,” only, our zillahs will equal your provinces in extent and population. How does it stand with Bengal and its zillahs? I just give a specimen of spiritual destitution, and appeal to men of common sense upon the subject. The district in which is the great metropolis of British India, the grand centre where all the Christian societies have their leading stations,—the great focus of all our Bible and Christian tract and school-book associations,—the chief place where our varied publications are printed—is the district where we have, of course, more missionaries than in any other region of our eastern Indian empire. Calcutta alone has a population of upwards of half-a-million, and within a small radius of twenty miles there are at least two millions of human beings. But from all the British societies the number of missionaries is comparatively very small—I remember them as low as a dozen—and they are little more than double of that now. Dr Duff gave some further particulars of the missionary statistics of the district of the Indian metropolis, and illustrated the paucity of their numbers by saying that missionaries were supplied to the population in the same proportion as if Scotland had but a score of ministers. Dr Duff then proceeded to shew from the statistics of other parts of India that they were very much worse supplied. He here enumerated in succession the different zillahs of Bengal, or counties, as they might be called in this country. He did so purposely, to avoid the vagueness and indefiniteness of mere generalities. There was Nuddea, with a population of one million, seven missionaries. Moorshedabad, with upwards of a million, two



of a million, one missionary. Sylhet, 700,000, one missionary. Dinagepore, 800,000, one missionary. Birbhoom, one million and a half, one missionary. All this was lamentable enough; and yet there was something more lamentable still; whole zillahs, or vast districts, with a teeming population, and no missionary at all. There was in Bengal, Dacca Jellalpoore, half-a-million, no missionary. Tipperah, one million, no missionary. Independent Tipperah, with a very large but unascertained population, no missionary. Mymensing, 800,000, no missionary. Pubna, half-a-million, no missionary. Rajshye, a million and a half, no missionary. Bogorah, a quarter million, no missionary. Rungpore, nearly a million, no missionary. Maldah, a quarter million, no missionary. Bancoorah, nearly a million, no missionary. Midnapore, a million and a half, no missionary. This was (said Dr Duff) Bengal only; and it had to be remembered, that it was but a specimen of India, whose teeming towns and villages were now as accessible to the gospel minister as any town or village in Scotland.

And yet, in the estimation of some, India is already sufficiently supplied with missionaries! I cannot anticipate sympathy with my own feelings in this matter to any great extent. Would to God I could transport this Assembly into Bengal but for one hour even, to have their eyes affected with the horrid spectacles and images of idolatry, and their ears pierced by those sounds of dissonance—the name of Jesus trampled under foot, the name of the true God despised by teeming myriads of our fellow-creatures! Methinks, every soul would come back flaming red-hot with zeal to have these perishing multitudes supplied with the gospel of salvation. Do not escape from the specialty of our obligation in this case, by saying that they are merged up in the 800 millions of human beings who have all a claim on us. If it be a maxim of common sense that the members of a man's family have peculiar claims upon him; if our fellow-subjects in any territory have peculiar claims upon us as such,—is not the argument full and complete with reference to our fellow-subjects in India? Are they not in every sense our fellow-subjects? Yes, as much so as the citizens of Glasgow, of the Hebrides, of Shetland, or any other portion of the British empire. They are so, whether they will or no; we have conquered them, shattered their sceptres, overturned their thrones, stripped them of all their authority,—acting the high part of supremacy over them, and dictating to them, as their imperial masters, without asking their consent. Queen Victoria is to India at this moment well nigh as absolute a sovereign as the Czar is to all the Russias,—only more mild, beneficent, and just. I do maintain, in the name of common sense, that all this ought to tell on us as British men and as British Christians. And yet, speaking not of Scotland only, but of the Churches of Great Britain, what had been done to bring the gospel to these myriads of India? Let the mournful catalogue now given furnish the astounding reply! Look again at the north-west provinces of the Ganges, with about 25 millions of human beings. And, looking at the population, see what means there were to preach the gospel to them. Dr Duff named the different provinces and districts; we give only the statistics, which were as follows:—One province of six districts, and seven millions of people; though this region contained the very fastnesses of Hindooism, and was the region of their great heroic songs, and all their chief antiquities—yet had it only nineteen men to tell them that there is a Saviour; another, with five districts, and a population of three and a half millions had seventeen; a third, with six districts, and three and a half millions, had only seven missionaries; another, five districts,

with three and a half millions, had four missionaries; five districts, with a million and a half inhabitants, had not a single missionary; and other five districts, with four and a half millions of human beings, had not a single missionary! And yet India is supplied, so perfectly supplied, that we must run away to the ends of the earth wherever we can find any place to go to! I heard the other day of some newly discovered region, in the great Southern Ocean, called Micronesia, and such boundless sympathy is expressed for some thousands of human beings there that we must rush away to them. Do so, by all means; but let us act consistently. Shall we, with all these Indian millions not only accessible but waiting to be taught—shall we, virtually or actually pass them by?—pass by these densely congregated masses, and at once go scouring to the ends of the earth in quest of the scattered fragments of desolated humanity? Our doing so, is all the more inexcusable when we reflect that the change in the feeling of the population is extraordinary; I remember the time when if you went to their villages they would receive you with a scowl of hatred, and flee from you, if they did not try to scare you away or molest you. What a change now under the marvellous providence of God preparing the way for us! Every missionary who goes to them comes back with the uniform report, that wherever he goes he is hailed with delight, the books eagerly accepted, and prayers that we would establish schools for their children. But we are mournfully compelled to say “we have no means.” Yet the means, in men and money, exist in abundance in this country. Oh, that God would quicken the hearts of Christians that they might open their souls and make their Christian sympathies flow into these desolate regions,—desolate spiritually though beautiful physically,—so that as God has made them physically grand and beautiful, grace may enrich and beautify their teeming multitudes! (Cheers.) I speak my own mind, I desire to commit no man by it, when I say that, looking around upon the teeming multitudes about the Ganges, my impression has been that to overleap them and go roaming at large to seek for others would be a crime—at least, in my own case. We had many inducements to go beyond that region. I could relate scores of cases in which we have been invited to go and take possession of this and that place, with liberal promises of assistance. When the Punjab, with its four millions of inhabitants, was conquered, we were offered assistance to the extent of the entire expense of an educational institution. We could only say that we could not afford to dilute our present strength by taking part of it away from the dense and unvisited masses around us; and to put down one solitary missionary in the midst of four millions of a population, would have been a solemn mockery, so far as human means were concerned. We could not occupy that sphere of labour unless the Church at home was prepared to guarantee the perpetuity of the agency, and we declined the offer because we did not believe the Church was ready for that. Dr Duff then alluded to other large masses of the population accessible but unsupplied,—such as the state of Hyderabad with ten millions, and no missionary; the Rajput states, with seventeen or eighteen millions, and with one doubtful exception, not a single missionary, and said—There they are, waiting, waiting, waiting; the Churches in Britain have abundance and to spare, but they will not spare it. God, then, I say, may some day require the blood of these millions at our hands. I cannot but feel that the blood of millions will be required of us in British India where the door is open, and Providence inviting us to enter, while the Church is sleeping on its oars, occupying itself with petty little questions, which it would have been better

never to have raised, or having raised, to have whiffed away with the breath of indignant displeasure. (Cheers.)

I am now going very briefly to state my own sentiments on another matter. I wish to commit no man to what I say, but to deliver my own conscience, speaking with freedom, because I know I am speaking in love. (Cheers.) I desire to look at this question in the light in which God looks at it, not in the light of worldly policy, or carnal expediency, or selfish partiality. I try to imagine to myself an angel or archangel looking down on this earth, knowing the Divine commission God has given to men to spread the gospel. And Oh! what a spectacle is presented to the eye of such a being, when he looks down, for instance, and sees this little island with about twenty millions of human beings, ten millions fewer than in the single province of Bengal, and finds crowded in the northern corner of it some 3000 men who profess to be evangelical ministers, and in the south some 24,000, in all some 26,000 or 27,000—and I believe this is under the mark—27,000 for this little island, crowded up within this sea-girt home of ours,—and then looks over to a region like India with 150 millions of human beings! and then over the whole realm of heathenism with its 800 millions!—The question comes—You, who keep 26,000 or 27,000 ministers to yourselves, what are you doing for India, and for the whole realm of heathenism, with its 800 millions? Freely ye have received, freely give. Where is the free giving in proportion to the free receiving?—in a case like this, is a question that overwhelms one's soul. We send out from Great Britain, at the very most, 800—and including the entire number sent out from Christendom, that is from all the Protestant countries of Europe and America, the number does not amount to double that sum, although there are some 80,000 ministers in these different countries. That is to say, we supply these millions that are perishing for lack of knowledge at the rate of not one per cent. of what we keep to ourselves. And it comes to this; that while we need one minister for every thousand of our home population, it is enough to send one for every million of the heathen! “Freely ye have received, freely give” is the divine command. What is our practical reply as a nation? O Lord, we have received freely, and we give out so freely, that we send one to every million of the perishing heathen—that is, proportioned to the population, we send one for every thousand we keep to ourselves!—O Lord, bless us in this wondrous outgoing of our missionary spirit! Look at the frown from Jehovah. Tell me why we are withered and lifeless? I see there at least one chief cause. Does not Jehovah say that with him there is no respect of persons? Are we not all of one blood? and are they not to be brought from every kindred, and tribe, and tongue, and nation, who are the elect from eternity of Jehovah's counsel? Here, within these signally favoured British isles, we have some 27,000 ministers, and hundreds of thousands of office-bearers, elders, deacons, church-wardens, and scores of thousands of teachers and, in the judgment of charity, perhaps even a million or two of real Christians. And yet we do not think we have enough in the way of ministerial services. In one sense we have enough, were it not for the spirit of sectarianism splitting us up into many small congregations, while there are great multitudes even at our own doors perishing for lack of all gospel ordinances. We have places with a population of 5000 or 6000, and churches for every 500; and yet go to Glasgow, and Mr Gray or Dr Buchanan will point out to you localities with 20,000 without a church at all. Viewing the country as a whole, you plant churches to meet the inhabitants to the extent of one to a thousand, but by this unequal distribution there are too



many in one place, and too few in another. Is this not an inequality, even at home, on which God may some day frown?

Here, I would observe, that I do not allow the fairness of what is often put forth upon this subject. Some say that what is called the foreign work is to be pitted against the home mission work. I would like, in the name of common sense, and the light of Scripture, to realise the meaning of these expressions,—home mission work and foreign mission work. The churches in Scotland include provision for nine-tenths of the whole population, leaving but a fraction behind, and what is spoken of in ordinary phraseology as the home mission work has reference to this last fraction. And it is the doing connected with this last fragment that is usually put in contrast with what is doing for the whole foreign field. I do not allow the rectitude of this contrast; I must have a totality for the foreign field and a totality for the home field. It is not fair to take a fragment here and put it in against a totality abroad. Let it be either fragment here and fragment yonder, or totality here and totality yonder. I must insist that the totality here includes all the ministers of the gospel together, with all the subsidiary work of schools and other agencies. This is the whole evangelical work for home, and this is what is to be put in comparison with what you are doing for the foreign heathen field, what you are doing for the colonies, what for the Jews, and what for the heathen. I know that this is not palatable with some, but I believe the day is coming when it will be acknowledged to be very truth. I ask then,—put the whole against the whole, and then tell me what is the result. You say,—We divide the home work. Very good; there must be a division of labour. One part of it is for the sustentation of ministers who have already fixed congregations; and this is so great a work that we shall separate it from the other home work. Another object is to train up young men to be the future ministers of the Church: we must then have colleges, one, two, three, or whatever the Church may please; I do not care for that, only let the thing be done wisely, in the spirit of love, and charity;—we must have this department of work by itself too. Then we have to look after the children, and that is another great home work. We must have Christian schools for them; and oh! let them always be Christian schools, and let not the day dawn upon old Scotland that shall see the school separated from the Bible and from Christianity. (Loud cheers.) We have then destitute places to overtake in the Highlands and in the Lowlands,—let us make two works of these. And then we have a huge *omnium gatherum* in our great cities, and that is so great a work that we must separate it too, and set men to it with broad shoulders, as they are at it already nobly. All these departments put together constitute the home evangelic and evangelistic work of the Church; but I look to the foreign field, and ask, what is the Church doing for it? You divide that, also, into various departments. Thus, we have the colonial work, and the mission to the Jews. There are multitudes on the Continent of Europe, in Ireland, and elsewhere, under the thralldom of the Man of Sin, and you care for them too. We have got 800 millions of Pagans, idolaters, Mahommedans,—myriads that know nothing of the truth of God and Jesus Christ—so prodigious a work that we may well have a section for this. All this conjointly constitutes the foreign field. And what is all England and Scotland doing for it? When in my own mind I try to realize the significance and urgency of the last grand commission of the ascending Redeemer to his visible Church on earth, and when I look, in my own solitary closet on what Britain is doing for the foreign field in comparison with the home field, I sink down to the non-existence of Chris-

tianity in the midst of us. Now, then, fathers and brethren, one obvious practical question that arises here is—Are all these sections of evangelizing labour, whether home or foreign,—each one in itself important,—of equal magnitude and importance? I say it is a fair and honest question, a question which a man is bound to put in his own conscience, and dare not shirk it. A man will say, all the members of the body are important; I would not like needlessly to lose my little finger, but I would rather lose that than one of my eyes, and rather one of my eyes than my heart. The members of the body differ in importance, though they are all important, and we could not well want any one of them. So, I feel, that looking at the whole work in the aggregate as God's work, each department is important, but it staggers and defies common sense when I am called upon, and challenged, to reckon every one of these departments of precisely equal magnitude and importance. I dare not do it. I cannot do it. Will men be content to allow this doctrine of perfect equality to be applied to the home work? Why then, the sustentation of the Christian ministry must be put on the same footing with a scheme to take up the rag-ends of our destitute population! Is that common sense? No; accordingly you put the sustentation of the Christian ministry very properly at the head of the other works as being the central trunk. So, in like manner, you take up the subject of education; and have not you, as a Church, made a distinction between that one and the other? Important though that subject be, it is still in point of degree of importance or magnitude but secondary to the other. And so with regard to destitution in the Highlands or Lowlands, or Glasgow, let these come in as a section of work of still comparatively inferior magnitude or importance. And if there be a variation of magnitude or importance, are we not bound in common sense as far as we can, to proportion our doings, and actings, and liberalities, according to the light in the conscience God has given to us, and according to the sense we have of their relative magnitude or importance? So with the foreign field: men may, and will differ—and let them differ. Let every one freely express his judgment in the freedom that God gives him, in presence of this Free Assembly. I state simply what I have always stated, and what I will continue to state, till this head lies low in the dust—(applause)—and it is this, that acknowledging every department of the foreign field to be important, I cannot, I dare not look upon them all as of the same absolute importance. Fathers and brethren, am I speaking mere theory? No, I am not; I am simply speaking out the practice of the speaker. And I only refer to it as one who is obliged, in self-defence, to speak in a way that may indicate folly. It is merely to stave off any allegation about narrowness, or exclusiveness, or sectarianism on this subject, that I would allude to it at all. But I do thank God for it, that it has been my own inestimable privilege to plead for every one of these objects when it has come in my way to do so, or an opportunity was afforded, whether it was the Sustentation Fund, education at home, or evangelization in the Highlands or Lowlands, or Glasgow. I regarded them all as parts of a great whole, each important, and to be borne up and carried forward. So with reference to the foreign field,—missions to the colonies, the Jews, the Papists, and the Heathen,—each one of them in turn has been pleaded for, as each is, in itself, important. But if any man ask, Do I put all these on the same footing of relative importance and magnitude? I say I cannot, any more than I could with reference to the home objects. With the Bible in my hands, which says that with God there is no respect of persons, that one soul in itself is as precious as another, I cannot do this—though in this world, with its changes, its exigencies, its



variations, from superior talent or influence, or social connections, the conversion of one soul may be of greater relative importance to the welfare and progress of surrounding multitudes than the conversion of another. But intrinsically every soul is of equal importance before God, however relatively different among each other (and no one has more frequently or fully admitted these relative differences than I have done, whether as regards our home population, or Jews or colonists), yet, with the Bible in my hands, I dare not put two or three millions of colonists, or six or seven millions of Jews, notwithstanding the special claims and peculiarities of both these classes, alongside of eight hundred millions of perishing heathen! I cannot possibly do that. I plead for each as important; but if in my mind 100 souls must of necessity be a weightier thing, alike intrinsically and in the sight of the great God, than one soul, I am bound to look at the subject in the light of relative importance; and in my own conscience I believe that the 800 millions of the perishing heathen do open up a field for evangelistic labour that cannot, in the eye of common sense, or in the light of Scripture, or in view of the cross of Calvary, be put on the same footing of relative importance or magnitude as either the colonies, or the Jews, or the Papists on the Continent, however important all of these severally may be. I freely express my mind, and from pole to pole I shall defend my statements, while God gives me breath. (Applause.) Yes, there may be whispers of difference of judgment on this matter in this Assembly; there may be doubts, but all these will go for nothing when I have the Bible in my hand and God's authority for it. What is the practical inference to be deduced from what I have said? It is, that, if there be a difference as to relative importance or magnitude, I in my conscience am bound in my outgoings of labour and liberality to proportion these according to the estimate I have of their relative magnitude and importance. Then if I have a certain amount of contribution to bestow upon Christ's cause, and I reflect in my own mind, Now here is home work and foreign work, both important, both demanding a large share of my means: I cannot shirk from the one no more than from the other;—we may differ about which, or which department in each, is the most important; but if I were to be asked on that subject what my own mind is, I have no hesitation in stating that I go at once to the great command, and challenge the whole world fearlessly to meet me upon that command. How fearfully, up to this hour, is the real spirit and meaning of that command overlooked even by fairly professing Christians! Did Christ know what he was saying or not when he issued it? Was he, divinely intelligent or stupidly blind when he uttered these words or not? (Sensation and some symptoms of disapprobation.) One may say, "Oh,"—I care not for that either. I perfectly understand it. The dissentient may have no objection quietly and criminally to act out the thing thus strongly and purposely represented; but he must needs be horrified at the embodied expression of it! Oh! that God's Spirit with his almighty grace would come down and kindle a light in that soul to see that there is a meaning in what I have said, and that I have not said it lightly. I do maintain that the parting command of the blessed Saviour is often dealt with practically as if it were a blind or meaningless command. I find, in that command, that the commission was not, go stay at home, keep within Jerusalem: what business have you to go out of that till all Jerusalem is evangelised? Is that the command? I find nothing of that kind except that you are to begin at Jerusalem, and be off as quick as you can to the ends of the earth, and in so doing I shall be with you. This is the Divine command; and I would maintain, that there

is no law which can be pointed out to me in connection with this world's evangelization, that puts me directly under a greater obligation to look to the affairs at home, than to look to the affairs of the perishing nations abroad. There is a command to go into the perishing nations which compendiously sums up every other, but there is no command to stay at home and labour there until all home be evangelized, when it may be time enough to go abroad. There is no such command that I can find, within the confines of God's holy oracles. Moderator, of course, if in briefly expressing my views on a subject so supremely important, but so unpalatable to the sloth or self-indulgence of many, any word has been said by me unadvisedly, for that word I shall be the first to fall down in the dust and apologise for it. (Applause.) No man, when called upon to speak in this hurried and extemporaneous way can be answerable—for no man is answerable—for every word that may drop from him; it is only for the substantive sense—(hear, hear)—and where there is candour and charity it is the substantive sense alone that will be taken into account; the mere verbiage in which that sense may be clothed may be regarded as slough that will pass away and end in nothing, while the substantive sense remains in all its fulness. (Applause.)

Before I am done with this subject, I would desire, in all earnestness and in deepest self-diffidence, to appeal to this General Assembly once more upon this subject of Foreign Missions in connection with one of its own peculiar doctrines. What is the doctrine of this Church pre-eminently? Surely it is that Christ is the Head of the Church, and that he is at the same time King and Governor among the nations. What is meant by being King and Governor among the nations? I would like to answer that question in the words which I find in one of the truly admirable semi-official standards of this Church, where the doctrine is thus briefly expounded. It implies that "the nations are subjected to Christ for the benefit of his Church; in other words, that they are bound to own their subjection to Christ, to recognise his voice speaking to them and to the Church in the Scriptures, to guard the liberties of the Church, to have respect to the interests thereof in the administration of their affairs, and to employ their power and resources in such a way as shall best tend to its successful advancement within their territory and throughout the world." A very fine definition it is too in its expansion. Now, then, this doctrine, as far as this Church is concerned, has been nobly vindicated, and that repeatedly, with regard to our own nation. This Church has insisted upon it that the British State should be subject to Christ in its laws and general policy, that it should uphold the rights and liberties of the Church, yea, that it should actively help the Church in her efforts to extend the cause and kingdom of the Redeemer within the bounds of this empire and realm. All admirably well as far as it goes, but the question arises, Is the whole of this duty that devolves upon the Church with reference to the grand doctrine of Christ's Headship over the nations, exhausted by thus calling upon the State? This State of ours is nominally and professedly Christian already; it is already nominally in outward subjection to Christ;—Is the whole duty of the Church, then, exhausted by simply calling upon a nominally Christian nation to be subject to the authority of Christ, to guard the liberties of his Church, and to promote its usefulness in the land? If so, what then of all the other nations?—the dense and lurid cloud of unchristian unevangelized nations, begirdling the globe? Are they for ever to remain beyond the range of Christ's supremacy and his glorious Headship over the nations,—potentially, but not actu-

is Prince of all the kings of the earth. But the question is then asked, Are the kings and nations of the earth actually subject unto him as their righteous sovereign? It seems a mockery to ask the question. Why, the greater part of the people even in nominally Christian states are at this moment in actual rebellion against him;—while the greater part of the kings and nations of the earth are ignorant of his very name, ignorant of the existence and claims of his Church. If so, how can these nations be subject to the former, or how can they respect the rights and liberties of the latter? The thing is impossible? it cannot be. What then? is our testimony with regard to the headship of Christ over the nations exhausted by our mere enunciation of it in words, by the naked utterance of a barren dogma with our lips, or the formal embodiment of it in the articles of a confession or a creed? Is our testimony with reference to the Headship of Christ over the nations really exhausted, by our formal adoption of an abstract proposition, which, notwithstanding we may clothe it in majestic simplicity and grandeur of language, we are henceforth to allow to remain entombed in our doctrinal standards, as cold, and lifeless, and impassive as a gorgeously enshrouded mummy among the catacombs of Egypt? Is it so? Oh mockery of mockeries to treat it in this manner. And yet, I must boldly aver that this is the very way in which it is practically treated by the great majority of the members even of this Church!—Let me put a case by way of illustration; for I hold this doctrine to be vital, not only with respect to the evangelization of the heathen abroad, but as regards the spiritual life and prosperity of our own Church at home; and it is on that ground that I now very specially urge it. Suppose all the provinces of an empire were to revolt against their rightful sovereign,—suppose the loyal and the true, headed by the monarch, succeed in recovering one of the provinces, and in bringing it back to loyal allegiance, and that, after the victory, the royal standard is again hoisted on some of the mightiest strongholds. Suppose next that, animated by victory, the warrior King brings forth all the resources at his command, and urges his faithful followers to go forth for the subjection of all the other provinces; and suppose that, instead of so doing, through diminished zeal in his service, or, perhaps, diminished respect for his person, or, perhaps, indolence and sluggishness, they take it upon them to disobey this command,—resting contented with the victory they had achieved, and satisfying themselves with merely unfurling the banner over one of their loftiest citadels, emblazoned with this inscription:—“Our Sovereign is not only prince over this province, but also king and governor by right over all the other revolted provinces;” and, having unfurled that flag, with its inscription, they settle down to regale themselves in ignoble repose and enervating luxury and enjoyment,—leaving their monarch the actual sovereign of only a small section of the vast empire which legitimately belonged to him. Does not every right-hearted mind instinctively revolt from the base disloyalty, contemptible selfishness, and gross impropriety of such a procedure? And yet, I ask, has not this practically been the very treatment of the doctrine of Christ’s supremacy by most of the Protestant Churches of Christendom for three centuries back? Who dare say that it has not been so? It has; all history proclaims it. When Zion’s King summoned into his presence on Zion’s hill his little band of followers, and constituted them into the one militant Church then on earth, were not the nations his then by right of purchase? Was he not then, even then, their rightful sovereign? But were they then in actual subjection to him? No; they were in a state of insurrection and uproar against him. How, then, did he proceed in the



matter? Did he summon into his presence this little band of faithful followers, and address them after this style:—"You are now called out of this revolted province. You are now a willing people in the day of my power. But look around in Jerusalem; there are yet tens of thousands there still in open revolt against me; remain you, therefore, quietly at home and uphold there a testimony for the truth, and maintain the purity and integrity of the Christian doctrine and worship, and at the same time embody in your standards and testimonies this great abstract doctrine, that I am also King and Governor of all the other nations, even as of Jerusalem and of Judea." Was this the whole of what he said, or was this what he said at all? Oh! look at the actual fact. Then the nations were in rebellion against him,—then he summoned his faithful followers,—and what was his commission to them? It was the very reverse of what I have now indicated, the very contrary of the practice of the Christian Churches for centuries. It was substantially this:—"You are now a willing people in the day of my power: you are monuments of the truth that I am King of Zion. In me you also behold him, who is not only King of Zion, but also King and Governor among the nations. Indeed, it is because I am King in Zion, and for the sake of Zion's interests, that the supremacy over the nations has been given to me. But up till this hour the nations are in rebellion against me. Well, then, my beloved disciples, to you I commit the great commission of carrying on the glorious enterprise of reducing these nations into actual subjection to my authority. Go then, in my name, and wielding the sword of the Spirit under my authority, go, and cease not from your labours until you have brought that sword of the Spirit into contact with the last heart of the last rebel on the face of this earth, and until you thus succeed in realizing and making good the fact of my supremacy, by actually raising the standard of victory over the prostrate nations." Was not this the commission? Well might the disciples be confounded and staggered at it. If He had told them to go and level these everlasting hills particle by particle, or drain out that fathomless ocean drop by drop, could they have been more staggered at such a command, looking at the mighty work with the eye of sense? Hence the significance of the great declaration, Go, and lo, I,—to whom all power in heaven and on earth has been given,—I shall be with you to uphold, bless, and sustain you, and to give you triumph. With such an assurance of competent aid, well might they go forth. It is as if he had said,—“Go, for all things in the heaven of heavens, angels and archangels, with all the celestial hierarchies, I can send forth as ministering spirits, to be instruments of salvation. All things in the visible heavens,—sun, moon, and stars, I can commission to shed their richest influences over you. All things on earth, animate and inanimate, rational and irrational,—all associations of men, and dispensations of providence, I can control and render subservient to the purposes of my kingdom. All things under the earth—that great dragon, that old serpent called the devil, with all his host of fallen angels, I can turn into scourges for scourging the rebel nations, or into vessels of wrath to receive the outpouring of my indignation. Go, then, my beloved disciples, and evangelize all nations; and, in so going and doing, lo, I am with you to the end of the world!” With such an assurance, well might they go forth. They did go forth, until at length the citadels of the nations fell. Well, then, soon afterwards the Church forgot her evangelistic duty—all history proclaims it—and did not the Church soon utterly perish in most regions? In our own land, was not this, to a great extent, the case? Yes, even in this blissful island of ours the Church forgot its evangelistic function, repudiated

the Divine command, scorned the idea of missions to the heathen as the climax of fanaticism. How fared it, then, with the people and the Churches as to their own inward life and prosperity? Fare, when the promised presence of the Church's Head was withdrawn, in consequence of deliberately neglected duty!—Just as it would fare with the physical world were the sun to withdraw his warming rays but for a season; life, beauty, and verdure would speedily disappear. How could it be otherwise, if the presence of Him is withdrawn whose presence is at once sunshine, rain, beauty, fertility, light, and felicity! How could it be otherwise? Truly then it was that the frown of its Divine Architect and Head rested upon the Church; the fountains and rivers of living waters were congealed; the trees of life became leafless and bare; the verdure of righteousness became blighted; the flowers and the fruitage of the heavenly graces withered and drooped and languished away; storms and tempests went howling over the frozen surface of the darkened realm,—relieved only by the occasional cold flashes and warmthless corruscations that streamed wildly through the wintry sky. (Loud applause.)

Let us thank God with our whole hearts that there has been a spirit of partial revival in the midst of us on this subject,—a return more or less to the knowledge and exercise of evangelistic functions. Remember, I convict no one; I merely state my own judgment, but if I am asked, is the Church yet awakened to a proper sense of her duty in this respect, or to an adequate realization of her paramount obligation,—is any Church so awakened? I say no; not one of them within the bounds of Christendom is properly awakened in this respect, and nothing even approaching to it. A partial revival, indeed, there has been; but even now, oh, how feebly the spirit beats; how contracted its range throughout the land! Is not this duty of evangelizing the nations—which the great Head of the Church has made of paramount importance—still to a great extent regarded, not as a primary, but as a secondary or tertiary or sub-tertiary object that may be tacked as an appendage or supplement to the fag-end of all other duties—a work that may be discharged coldly, or indifferently, or half-heartedly, or not at all, as people list. I do, then, put it in all earnestness, but in all humility, and I pray God to enter the consciences of men, when I ask the question:—If, in the face of all this, any of the ministers, or office-bearers, or members of any Church in Christendom, take it upon them to put that first which He, as the great Head of the Church, has put last, or put that last which He has been pleased to put first, how can they expect the divine blessing to accompany their efforts at home among their own flocks? May they not anticipate that the canker-worm of neglected, misdirected, or disproportioned duty will corrode the very vitals of their own congregation, and consume them away? Past history tells how, in such a case, down they may fall like the trees of the forest that now constitute the stable materials of the unreclaimed and irreclaimable bogs and marshes of the physical world. O, then, that one and all of the Churches in Christendom could be aroused to a full sense of the divine obligation resting upon them! Oh, that this Church, with which we have more immediately to do, felt the stirring of a new and unwonted motion throughout all her members!—that, while she strove faithfully to discharge her evangelic functions within her own borders;—and laboured resolutely to uphold purity of doctrine and godly discipline, it might no longer be, in order that she might sit down ignobly at her ease, as if her great work, instead of being only begun, had been ended—satisfied with glorying in her vindicated principles and her recovered purity and strength;—but, in order that, through these and by these heaven-bestowed privileges, she might be enabled the more



effectively and extensively to enter upon her grand *ulterior* and outwardly aggressive work—even that of evangelizing the nations! Oh that this—the Church's greatest work speedily arose to its proper ascendant,—its divinely-appointed zenith position,—in the firmament of ecclesiastical action and power,—that it pervaded the thoughts, the feelings, the desires of all her members—gave a hue and complexion of unearthly grandeur to the development of their character;—that it entered into the staple of their private, domestic, and public prayers—that it ran like a golden thread through the texture and framework of our pulpit ministrations—that it gave a cerulean tinge and colouring to the converse of the social circle—that it introduced a mellowing, sanctifying, elevating, soul-invigorating element into the deliberations of our sessions, and Presbyteries, and Synods, and Assemblies;—that we might thus be enabled to prove to the world at large, not by idle words and worthless professions, but by burning and shining deeds, that we were really in earnest—yea, and make it be felt alike in heaven, earth, and hell, that we were resolutely, determinedly in earnest,—prove it in heaven by the hosannahs struck up over the sinner's return from heathenism, and in hell by the blasted hopes consequent upon the reclamation of perishing outcasts. I cannot prolong this important discussion, though I really could not conclude without asking what we are actually doing to maintain and extend Christ's headship over the nations. We are bound to go forth and practically do what we can to make good his supremacy, and establish it over the hitherto unconquered realms of heathenism; and unless we so go forth with proportionate energy, we are only making a mockery of God when we pray. Thy kingdom come, oh! thou Jehovah Jesus;—but I have something to do first; I pray thee excuse me this year at least, or the next, it may be, or for some indefinite time, until I get certain objects and ends of my own accomplished, then perhaps I may do something. Thy will be done on earth as it is in heaven;—but, oh! Lord Jesus, pray have me excused but for a while. Truly thou hast said, Go, but don't ask me to go immediately. Thou hast virtually said, Send, then, send; Oh! but don't ask me to send immediately; that would occasion some cost and trouble. But Jehovah Jesus says:—Trouble, cost, pains, self-denial,—these are at the very threshold of my kingdom, and if you don't take up the cross of self-denial instantly, and go forth, I must disown you as one of my subjects. I am astonished, said Dr Duff, I am confounded, as well as alarmed, when I see the way in which this matter is practically dealt with by multitudes. Excuse me once and for all giving utterance to the fervent prayer that the time may speedily come when this Free Church of Scotland shall rise up to her proper height, and might, and strength, in the name of Jehovah, and realise before the world the meaning of her own creed, that Jesus Christ is not only Head of the Church, but King and Governor among the nations. (Applause.)

One word more upon this subject, and I shall close it. Moderator, what we all need pre-eminently in our day is a living faith in Jehovah's word and promises. Let us thank God if there are in our Church at home, whether among her professors or ministers, gigantic intellects; but oh! let us not, in our admiration of the intellectual, forget the spiritual, the divine, the gracious, as being pre-eminent above the mere intellect. It is so in heaven, and it shall be so throughout eternity. Of God, it is said in the Bible, that his understanding is infinite, but nowhere is it said that he is understanding or intellect. Of him it is, however, said, God is love. Love is the sum of all bright moral and spiritual excellencies, and that bosom in which burns the love of God in Jesus Christ, burns inextinguishably as a

mightier being in God's universe than the most gigantic intellect without that love or the grace of God in it. Let us never forget that there is an intellect roaming about this earth at this moment mightier than that of Aristotle or Sir Isaac Newton, or the biggest German transcendentalist. That being, with a long experience of six thousand years, has the intellect of an archangel and the heart of a fiend; but his superhuman intellect only enables him to be superhuman in malignity and wrong. Oh! then, let us be wise; see to it that whatever we say about intellect, we shall at all events insist upon it that it shall be sanctified, gracious. A living faith, which worketh by love, is what is needed. Oh! how we preach of faith now, and habitually act sense—sense—sense—in almost all our proceedings, and plannings, and devisings, whether personal, domestic, social, or ecclesiastical. Is God not to be trusted; not to be relied on? Can he not perform his promises? Oh, what promises are ours, if we had only faith to grasp them! What a promise is that in the great commission,—Go and do so, and lo I am with you, even to the end of the world! We go forth amongst the hundreds of millions of the nations, we find gigantic systems of idolatry and superstition consolidated for 3000 years, inweaving into themselves all the ingenious speculations and philosophies of the wandering intellect, all the habits and practices that have emanated from the corrupt heart, and all the idolatries and polytheisms that have been heaped up and multiplied for ages upon ages, until they tower as high mountains, mightier than the Himalaya; and we are called on to go and face these, and beat them down. If you ask me, at the same time, to go and face Mount Blanc, or Dhawalagiri, or any of the other highest mountains, and tell me to lift that and cast it into the sea, the one achievement would seem as possible and practicable as the other to the eye of sense. But what does faith say? Believe and it shall be. Remember the promise, "Fear not, thou worm, Jacob. . . . Behold, I will make thee a new sharp thrashing instrument having teeth; thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff." And if any Church on earth can realise that faith, to that Church will the honour belong of evangelising the nations, and bringing down the mountains. And methinks that if, apart from any Church, any one or two living souls with an energetic, heroic, self-annihilating faith like that of Paul and Abraham were to rise up, unconnected by corporate ties with any formally organized Church, to these souls the honour would be given;—for if living men in the faith, are tied to a dead, or a lifeless, or a lukewarm Church, their energies are paralysed. Let faith spring up, then, in any soul like Abraham or Paul, unconnected with the clogging organism of a dead, or drowsy, or sleeping Church, and to that faith will the honour one day be given. One could look back to history and realise this on many occasions. We had a marvellous example in the case of Luther. The success of his labours had effectually aroused all Papal Christendom to a sense of the necessity of arresting the progress of his opinions. For this exclusive end the Diet of Worms was assembled. And what an Assembly! At the head of it, as history records the fact, was the civil ruler of the most extensive empire then on the surface of the globe. There, in the person of his representative, was the most powerful spiritual despot that ever lorded it over the consciences of men—with a vast attendant host of imperial electors, royal dukes and margraves, bishops, archbishops, and papal nuncios, deputies of free towns, and ambassadors of foreign kings, counts and princes and sovereign barons. On the other side, what have we to confront so august an assembly of hostile potentates? One poor, solitary man—with



out any pretensions to birth, or rank, or wealth, or honour. Looking at the vast assembly of imperial, royal, and papal magnates on the one hand—the most illustrious perhaps which ever met since the world began—and looking at the single, rankless, wealthless, powerless man, on the other,—whom the apparent all-powerful assembly was pre-determined to silence or to consign to the flames; how can we help being struck and astonished at the amazing disparity between them? Why, if the magnificent imagery of Scripture were literally realized—if the stupendous balance, in which by a sublime figure of speech, Jehovah is said to weigh the mountains, were literally exhibited to our view—and if, in the one scale, we beheld the Alps piled above the Andés and both above the Himalayas, while, in the other scale, the sole entity, which not only counterpoised, but fairly outweighed these enormous masses, was a single atom or minute particle of dust, tossed hither and thither by the winds of heaven—would the spectacle be one jot or tittle more surprising or the disproportion more passing strange, than that actually presented at the Diet of Worms, when that solitary man, weak and helpless, by that one mighty utterance, “I cannot, I dare not retract; here I am, I cannot do otherwise, so help me God,”—that master-stroke of faith—smote the mountains; in other words, arrested the uplifted arm of his mighty antagonists—quenched their rising fury, and paralysed their mustering energies. (Applause.) Oh, little recked these mighty potentates who was the grand Ally and Friend of this poor monk! Look at that night of wrestling and prayer, which immediately preceded his trial. What a night it was! I never can read that passage in D'Aubigne's history without being convulsed in my inmost soul. What volcanic upheavings of spirit! What terrific throes of soul-travail! But in the end, what self-emptying! what absolute self-annihilation! At the same time, what simple and assured faith—what all-absorbing, all-prevailing confidence in God! Thus self-annihilated and fortified by undoubting reliance on the promised aid of Him, who is Prince of all the kings of the earth, the poor, weak, agitated man goes forward—resolved calmly but fearlessly to confront the mighty host of assembled potentates. But, while they eagerly thirsted for his blood, and joyously exulted in the prospect of speedily devouring their feeble prey, they little dreamt who it was that stood at his right hand to strengthen and uphold him. There, had their eyes been opened, like those of the servant of Elisha of old, might they behold the Angel of the Covenant, with ten thousand flaming cherubims! No wonder, though sustained and cheered by the invisible but felt presence and matchless might of such a Friend, the poor defenceless man came off more than conqueror. The atom worm outweighed the mountains, yea, and thrashed them, and beat them small; but it is because it was an atom which was linked, through a living faith, with the strength of a resistless omnipotence. And if we, self-denying, crucify ourselves, forget self and all the miserable interests of time, cast ourselves upon our God and say—Lord, we believe; and so we will go forth believing in our own nothingness and thy omnipotency; and thus going forth let thy promise be realized—“I am with you always;”—then shall we thrash the mountains, and beat them small, and scatter the remnants thereof like chaff before the whirlwind on the summer thrashingfloor. (Applause.)

I would now turn at once to a different subject though it involves much that is in common. Allow me, then, to turn from the east to the west. (Applause.) Moderator, in this report allusion is made to the circumstance of my having been led in January last, in the providence of God, to visit the New World, the Western Continent. If this subject concerned myself

alone, it is not one which I could have desired to press upon this Assembly, but I have been assured that fathers and brethren desire to learn somewhat respecting that New World. (Applause.) It is in itself so immense a subject, that it puzzles one exceedingly to know how to go about it at all. Just excuse me if I only attempt to present some few fragmentary notices of some of those topics or subjects in which we, as a Christian Church, may be more particularly interested. I shall endeavour to speak with all freedom, and all familiarity; and, in so doing,—since, up to this hour, he that is addressing you reckons himself to be but a humble instrument and servant in the hands of God and this Church—the Church of his fathers,—I delight in the expression,—he simply feels bound in duty to give an account of anything connected with his movements. The question has been asked—What had I to do in that New World at all? It was from no self-seeking motive. It was a project from which I shrunk, and shrunk utterly,—it looked so big and so indefinite—going to that new region,—to such a great and wondrous people,—that there was absolutely a thorough distrust as to anything I could do or say, which might be worthy of such a country and such a people. I speak, as God knows, in the sincerity of my heart. It was occasionally said by individuals at home, I should go to America. Individuals in India wrote me,—“That is a wonderful region, America; you must go before you return.” Then, in the course of divine providence, one and another invitation came from America itself,—first from the United States, and lastly from the Synod of Canada,—for the Canadas are still an integral portion of our own mighty British empire. All these things came about, in the course of events, without any wish or suggestion on my part; yea, rather, contrary to my natural wishes. However, there was one uniform answer for a long time,—“I cannot; it is impossible, until, in some measure at least, the work undertaken here shall be accomplished; and if, when that is accomplished, the door of Providence is open, I may be driven to feel that my confession must be, ‘Here I am, Lord, send me; and when Thou dost send me, do with me what thou pleasest.’” I may note, however, just one circumstance,—a simple one at the time, but appearing in itself providential. Some three years ago, there was an American gentleman in Edinburgh, of whom I had never heard, who one day in the midst of the Assembly business called on me at my lodgings, and introduced himself with all that marvellous readiness and frankness peculiar to the American character, though himself originally an Irishman—(laughter)—a combination, therefore, of the excellencies of the two characters, if you will, and then you have a real character—Mr Stuart of Philadelphia. Introducing himself, he said at once, “You must come to America—you shall have a cordial welcome—we want to be stirred up there—plenty of material there; we only need to be stirred up.” That was the tone of his address, with all that easy frankness and translucent heartiness so characteristic of a free, intelligent, and independent Christian people. I do not know how to describe what there was in the tone and manner and animated glowing countenance of that admirable man; but there was that in him which went at once direct to the heart; there was something in the earnestness of tone, rapidity of utterance, and warm loving address, which came home thoroughly to the soul, and made one feel, “This looks like some providential call; it must be considered.” Repeatedly the same gentleman wrote again and again, saying, in substance, you must come; and so did others, until, at last in January, when, being ended with the visitation of the Presbyteries of the Church, the case was submitted to the Foreign

Mission Committee, and they were unanimous in their judgment that it was well to go across for a few months to that New World, and hail the Christian friends and brethren there in the name of the Lord; and so the trans-Atlantic voyage was encountered.

I won't say much more about that voyage, except that it was a terrific one, which I would not like, except in the path of stern duty, to encounter again. A succession of contrary gales for eighteen days in the broad Atlantic, amid raging billows and storms of snow, and masses of ice covering the vessel, and sinking her considerably deeper into the water—enough to frighten one not accustomed to that sort of scenery—(a laugh)—especially one coming so recently from being a sojourner in a region where they never know what it is to have either frost or snow! However, at last in the good providence of God, we reached the Bay of New York, which,—with its noble lake-like expanse of water, its islands and multitudinous shipping, its undulating richly wooded banks, with their towns and villages and handsome villas, and vast picturesquely beautiful cemetery,—is assuredly one of the most magnificent spectacles on the face of our globe. Even there, fresh disasters continued to overtake us. Having several times got aground amid strange mists, we were at last stranded—stuck fast ten or twelve feet deep in a mud-bank, a mile or two from the great city. After these last very tantalizing delays, the city was at length safely reached. There are some here present who have been there to tell you what impressions they must have had. Unquestionably the appearance of that New York, under every one of its aspects, whether social or material, is one of singular interest. You could not believe you were in the New World,—a world so new,—little more than two centuries old, so far as Christian civilization is concerned. With regard to its present race of inhabitants, however, you do come to the noblest region of the whole world which has been planted for centuries. The rapidity of growth is surprising. That city of New York, in point of population, is already the third city of Christendom. First is London, then Paris, and at this hour New York is third. It contains a population of between 600,000 and 700,000. Then it was said not many years ago, that there were no old churches or palaces, and that the new ones were comparatively very mean edifices. This, at no very remote date, was undoubtedly true. The first pilgrim-settlers, from the necessity of their circumstances, got up things rapidly,—you see this process still through the whole land. In traversing the forests, you pass the thinly interspersed log-huts, constructed of rough-hewn trunks of trees. You next meet with these split up into deal boards and painted, which makes them look respectable. Then this may last for years. By and by you come to a place where there are brick-houses, and you may be sure they are there a generation a-head. In the course of time, when it is settled down, you find stone buildings rising up in all directions around you. You continually pass through this succession of architectural scenery in the States. But, to return to New York.—This city spreads out on an island, with the Hudson River on the west, and Long Island creek on the east. The island may be about twelve miles in length; and is of an irregularly triangular shape, with its apex projecting into the bay. Beginning at the point of this apex, the city shoots northward for several miles, widening as it advances; and there is plenty of room yet for a city more than double the size of the present one, ere it reach the terminus. Should that ever be reached, by crossing a narrow channel, over which several bridges have already been built, as well as the noble aqueduct which supplies New York with abundance of the finest



water, the city may be extended almost indefinitely. The old city of New York in front, on either side of which there are forests of shipping like those of London or Liverpool, abounds with stores of prodigious extent, and some of the largest hotels in the world. Now, the wealthy citizens have fled from it up to a new region, not very much elevated, but still somewhat raised above the level of the old town. Getting into this region of broad and spacious avenues, and cross streets flanked with trees, constituting a vast series of squares and parallelograms,—we see new palace-like edifices, and new public institutions, new churches, grown up, as in the old world. We have scarcely any recently built churches amongst us comparable to many now erected by spontaneous liberality in New York. One is building by the Dutch Reformed body,—a noble edifice of pure white marble, to cost, how much think you? 400,000 dollars, or nearly £100,000. It so happened that the original Dutch Church was down in the old town, when it was not worth much. It was wanted as a building for a Post-Office. The congregation received 10,000 dollars of rent for it. Then some personage had left near to it three quarters of an acre for the pasturage of a cow for the pastor, and that was lately sold for 700,000 dollars. No wonder they can afford to build a marble church. And so with the other religious bodies; they are all of late years building grand ecclesiastical edifices. And really in the inside they are luxuriousness itself. I have seen nothing like some of them in Scotland. If there be not an aristocracy after our fashion, there is assuredly an aristocracy of wealth, which shews itself in all the magnificence which wealth can create. Let us pray that the spirit of a true inward heart piety may never be fossilized or petrified by the torpedo influences of a mere outward material gorgeousness!

Here I may note another peculiarity of my position on my visit to the States, namely, that so far as I know or remember, there were only three or four persons there whom I had met before. Among these was Mr Stuart of Philadelphia; Dr Baird, whom many will remember as having been cordially welcomed by us in 1851, and who addressed the Commission in November of that year. These, therefore, I knew personally, with Dr Murray, Mr Cooke, one of the agents of the Tract Society, and Mr Lowrie, one of the secretaries of the Old School Presbyterian Board of Missions. I met also with another gentleman with whom I had corresponded from the banks of the Ganges,—Mr Lennox of New York, whose munificence was felt there as well as here in Disruption times. (Cheers.) Beyond these, all were strangers,—apparently all was darkness. Lord, what wilt Thou have me to do? was the outburst of my spirit for many a day and night, while wildly tossed on the Atlantic waves! I found also another there who remembered me at St Andrews,—the Rev. Mr Thomson, under whose hospitable roof I found my first home. He had been a student there, but was now settled in a congregation of the Old School of Presbyterians in New York. He was a thorough Scotchman, combining what is good and worthy in the Scotchman with the best traits of the American character; and when you have this combination you have a sound type of character, and that a pre-eminently worthy one. He knew New York perfectly, as well as the condition of the different religious bodies in this country. He was, therefore, the very person to give me much desiderated information respecting the distinguishing characteristics of the religious bodies in America. The magnitude of their operations, as related by him, struck me with much astonishment. They are building churches and schools, and setting up all sorts of institutions and agencies for the spread of missionary operations at home, abroad, every-

where. You know that there is no Established Church in America, and therefore no social superiority there. And, as a consequence of this state of things in America, all the religious bodies can come together with much greater freedom, ease, and familiarity than in the old country. There are many noble-minded men both among the clergy and the laity; and I found that, when I came among them as a fellow-believer,—holding by the same Head, and striving to be animated by the same spirit, I was warmly received with open arms by all. I did not require to give up the distinctive principles of the Church of my fathers; but found that, overlooking, or keeping in abeyance, matters of minor importance, when I came to meet with men of other bodies on common ground, the great and glorious principles of our Divine Christianity came into full and active operation. There was vastly more to unite than to sever us. Most unexpectedly I had calls from many of the leading evangelical clergymen and pious laity in New York; and their homes and their pulpits were at once thrown open to me. If one could have multiplied oneself twenty-fold, there would have been abundance of opportunity for evangelical labour; indeed, very soon I could have got work in hundreds of pulpits. (Hear, hear.) This was a spirit of frankness and cordiality that was quite new to me; and so far from abating, that spirit only became more and more vivified and intensified, the longer I remained among that warm-hearted people. I felt at once at home—thoroughly at home. However, as it was at Philadelphia that the source of influence lay which chiefly prevailed in taking me to the States, it was resolved that there the ground should first be broken.

And here I may state, that, whenever the noble-minded man to whom I have already referred, heard that there was a hope of my crossing the water, without my knowing anything of his design, a letter reached me from his agents in Liverpool, stating that their commission was to learn by what ship I was to go, as their orders were to find me the best accommodation, not only for myself, but also for my family, if they would accompany me. (Cheers.) Why should not I state this? It is our common Christianity that thus opens the heart and prompts it to such spontaneous and generous doings. (Hear, hear.) On our passage from New York to Philadelphia we encountered most severe weather. When about half way, there came on a most terrific snow-storm; indeed, within half a mile of the terminus on the Delaware River, we stuck fast, but we ultimately got into the steamer to carry us across, amid the raging tempest, to the renowned city of Penn, with its four hundred thousand inhabitants. From what I had already experienced I expected that two or three friends might perhaps be there to welcome us on our arrival; but when the storm came on with so much severity, I certainly did not think that we should find anybody waiting for us. I was accompanied by that noble-minded man, Dr Murray of Elizabeth Town, author of the celebrated "Letters of Kirwan," which have rendered so much service to the cause of our common Protestantism. (Cheers.) When, after the fatigues and delays of so tempestuous a journey, we arrived at Philadelphia, our only thought was to get to bed as soon as possible. But what was my amazement when, on entering the spacious mansion of my beloved friend and host, I found about seventy ministers of all denominations in Philadelphia and neighbourhood, waiting to greet the missionary of the Free Church of Scotland, and to welcome him to their country and their homes. (Cheers.) I really do not know where such another assemblage could be found for such a purpose, and on such a night. In fact, the cordiality of the greeting was such as to astonish and overwhelm me. I could

not conceive myself that I was not in the heartiest circle of old familiar friends in Scotland. I tried to imagine that I was not at home, but it fairly beat me. The difference between that and any other foreign country forcibly struck me at once. Landing there, after traversing three thousand miles of ocean, you seem to feel as if you had only passed from one genial portion of home territory to another. So singular is the resemblance in language, tone, manner, and sentiment. Everybody knows when he goes across the English Channel that he is from home, were it for nothing else than hearing the French tongue spoken. There are, however, good Frenchmen, right-hearted men. We have a specimen of them annually among us. Would that we had ten thousand such as F. Monod! (Cheers.)

Well, but to return. The first public meeting was to be held next night. There were seven or eight feet of snow on the streets, and the chief communication was by means of sleighs. The meeting was held in the largest hall in Philadelphia, capable of containing three thousand persons. Notwithstanding the storm, the room was packed, and the platform contained a company of ministers belonging to all the evangelical denominations, such as had not assembled in such numbers before. Indeed, all the evangelical ministers of Philadelphia and the neighbourhood were present. What was one to say to such an audience? The simple ground taken was this,—We are believers in one gospel; sinners by nature, but redeemed by the atoning sacrifice of the Lord Jesus Christ, and renewed by the grace of the Holy Spirit. We are all agreed upon these points; then we are one in heart,—one in feeling,—one in sentiment,—one in everything that is worthy of being united upon; and being one in everything essential on earth, we shall be one family in the realms of glory. Then, again we are one in the feeling of sympathy and compassion for a perishing world, and in the sense of the divinely imposed obligation to proclaim the glad tidings of salvation unto all people. I thus found that there was a band that bound us together, and I was not long in discovering the fact, for the Christian people of that land are a large-hearted, noble-minded people. We had several special public meetings in that place, all more crowded than another; or, rather, the numbers who could not get admittance increased on every occasion. There was a great meeting for home city missions, as also one for Sabbath observance,—a subject which is greatly exciting the attention of the wise and the good in that great land; and it is cheering to think that their labours in connection with the stoppage of railway trains and canal boats on the Lord's day, have been crowned with great, signal, and encouraging success. All these meetings were attended, and something said at each as the Lord gave me strength and utterance. It was a real Evangelical Alliance in full and active operation. (Hear, hear.)

Well, then, after a season, turning back again to New York, and taking up my abode with another Mr Stuart there,—a large-hearted, generous man,—many public meetings were held there also; but the cordiality of my reception was after the same fashion on the part of both laymen and clergymen. In fact, it is impossible to look back on these meetings without at once acknowledging the hand of God from beginning to end; none was more astonished than the individual who is now addressing you, at the reception which in every case he experienced. The expressive countenances of many of these auditors and friends—beaming with all the glow of Christian love and all the kindness of high intelligence—are now vividly present to my mind's eye; and there shall remain indelibly imprinted, while life endures!



Passing from these northern States, there was always a desire to reach the capital of that great country—Washington. Arrived there, by way of Baltimore, I found the same kind of feeling pervading the people of all shades of politics. Of course, there, as elsewhere, they manifest certain peculiarities of habit and manner; but I did not go there to find out little matters for petty paltry carping criticism. I went to see what was worthy of being seen; yea, and to be edified. With regard to the civil head of that great Republic, I must speak of him as I found him. I was utterly amazed, after being accustomed to the unapproachable distance and reserve maintained by their high mightinesses and other royalties in the old world, to find the chief of that great country, America, with a commerce nearly equal to our own, and resources which in time will prove vastly superior, coming down stairs like a private gentleman, plainly dressed, without fuss, or show, or parade; and demeaning himself with a benign and amiable kindness of manner, as well as the greatest simplicity, calmness, and dignity, such as became the chosen head of such a great country. Here, there was no footman, or others arrayed in scarlet, or golden drapery, or parti-coloured raiment—no tinsel, no pomp, no display whatever. I have no wish to gratify a morbid sickly taste, or pander to the spirit of curious and idle gossip, by making any reference to the style of domestic life, the household economy, or the private conversation; but I must say that the inquiries which this exalted personage made about sundry affairs, the knowledge which he possessed of what was going on everywhere, and the desire to know about the existing state of things, more particularly in British India, were of a nature to indicate that he was a man of grasping and reaching intelligence; and that whatever might be the opinion of mere partizans, he was one not unworthy to fill the high office which he holds as the President of the greatest republic the world has ever seen. (Cheers.) His lady, I rejoice to say, appeared to be a Christian out and out; and right glad was I to find such a lady associated in the more private duties of the position now occupied by the successor of the immortal Washington. While there, I had offers of service in every conceivable way—everything was done to facilitate my inquiries by senators and members of the House of Representatives; yea, ten thousand times more than could be looked for; so that I could not help saying of it all, It is the Lord's doing and wondrous in my eyes!

But I must hurry on, the time at my disposal being short. From Washington I turned westward across the Alleghany Mountains to Pittsburg, in the Ohio valley, accompanied by an admirable man, the Rev. Mr Paterson. In that town—one of the most thriving in the union,—I held private and public meetings, and was much refreshed—ministers and laymen of all denominations uniting in the most marked demonstrations of genuine brotherly kindness. It is a great Presbyterian place Pittsburg. A great number of Scotchmen have settled there; and it is a singular fact, that one finds in the valley of the Ohio almost all the old divisions of our own Presbyterianism in full operation. They have Associate, Associate Reformed, and Reformed Presbyterian. The Covenanters are yonder too. Why, they shew you what may be regarded as their covenanting testimony—why, in freshness, and fulness, and sternness of orthodoxy, you would think it had come from Airmoss but yesterday. (Applause.) Proceeding along the singularly beautiful valley of the Ohio, with its meadows, and groves, and cultured plains, and rolling wooded hills, by Cincinnati and Louisville, on to the junction of the Ohio and the Mississippi; from that to St Louis, then northward to Chicago, on the Lake Michigan; thence, crossing eastward to De-

troit, I entered Canada, visiting the principal places there as far as Montreal, and returned by Boston to New York. Holding public meetings in the principal places as I went along, everywhere I met with the same kind and generous reception. Indeed; no language can adequately express the personal kindness exhibited, and the enthusiasm of our meetings.

As to the territorial greatness of that country, people often hear and speak of it, but they must go and see it before they can realize it. If you go from the sea to Philadelphia, distant 100 miles, thence west to Pittsburg, 350 more, on to the junction of the Ohio with the Mississippi, 1000 miles more; and then reach St Louis, 200 miles from that junction, you are there told that if you proceed 500 miles farther west, you will be approaching about half-way towards the western extremity of this vast territory. There are some three millions of square miles in the United States which would be equal to twenty Scotlands joined to twenty Englands and added to twenty Irelands. And already, even beyond the Alleghanies, you see all the various stages of rapid progress towards advanced civilization. There is Pittsburg, a comparatively old place for so new a country, though only a small station, an outpost for watching the Red Indians, at the time of the Revolution, you would imagine you were entering some of the regions near Glasgow,—a region of coal, iron, and furnaces. Then there is Cincinnati, ordinarily styled the Queen of the West,—a glorious city, only half a century old, now stocked with nearly 100,000 inhabitants, and furnished with all that art and luxury can devise. And then, westward, are Louisville and St Louis, also large and flourishing cities, with many fine streets, handsome houses and churches, and all the hum and bustle of an intensely busy industry. There is also Chicago, which, from being a small village in a marsh, has, in little more than a dozen years, sprung up into a great city with fifty or sixty thousand inhabitants, with many junction railway stations and an extensive commercial navy, including vessels of upwards of a 1000 tons; and other rising towns, far too many to be here enumerated. In that western region, you have the prairies,—those strange gardens of the wilderness, now level like the ocean in a calm, and then gently swelling in vast undulations like the ocean after a storm. When you come to the centre of one of these vast plains, you see nothing,—not a tree or shrub,—nothing but the smooth surface of the grass and herbages with their endless brilliancy of flowers, and underneath the richest, black loamy soil on earth,—no trees to fell,—but there it is lying, ready to be upturned for the seed. In going through the prairies, my mind always went back to our poor Highlands of Scotland, and the many who were driven to find a livelihood from the bleak moor, sandy shore, or barren rock; and I could not but wish that thousands of these poor creatures were but transported suddenly to this glorious soil, where it only requires to be turned up, and in three or four months you have a splendid crop. (Hear, hear.) It is an interesting fact that the lower part of all this great valley of the Mississippi, capable some day of supporting 200,000,000 inhabitants, is supposed to have been once the bed of a vast lake, still exhibiting traces of its subsidence in the succession of terrace-like flats; while, at the same time, monuments of extraordinary character have been discovered,—mounds, tumuli, and hundreds of skeletons of human bodies, not belonging to any of the races or tribes which have peopled that region for one or two thousand years. Many of these remains look like Roman camps and fortifications; and an idea has got abroad, and is actually entertained by many able men, that a Roman colony, carried somehow across the Atlantic, was founded there long, long ago. Again, when you go westward, along the Missouri,



you come to a people who have manners and customs and a language very like the Welsh; and some old stories are also abroad about them. It is mentioned in certain ancient chronicles, that long ago some vessels left the coast of Wales, and were never heard of; and it is really believed by some that these people are the descendants of those lost Welshmen. There are, besides, strange discoveries, in the way of fossil remains, which are now and again made in that boundless realm. For example, one bone has been found weighing 1200 pounds; the animal to which it belonged must have been 125 feet long. The remains of birds have also been found with claws three feet in length. Indeed, it looks as if these were but the gigantic beginnings and emblematical preparatives for the giant States of the Union. (Laughter and applause.)

Now, to come to human beings. One cannot look at these indigenous Indian tribes without feeling a deep interest. Going onwards to Boston, and then towards Philadelphia and the Susquehannah river, we pass some of the scenes where the apostolic Brainerd and Elliot and others laboured,—scenes, which such evangelistic labours have done more to consecrate than would the highest achievements of mere heroic valour. These tribes were now all melted away from the homes of their fathers, like the snow in a thaw; but beyond the Mississippi there are 18,000 of them, that have been successively removed thither. Hitherto it had been the policy of the United States to pension off these tribes, and they were rapidly passing away before the advances of the white man. But now it is delightful to say, there are several societies and churches engaged in the Christianization of these tribes, and the supreme Government regards it as a matter of national policy to help them in doing so. (Applause.) They are doing it with a noble end—an end worthy of a great, wise, and enlightened Christian Government. There is a bill pending before Congress, and strongly recommended by the Indian Committee, providing that each family should get 640 acres of the land beyond the Mississippi,—the remainder to be sold, and the proceeds to be given over to the Indian tribes, or funded for them. (Applause.) The design of this truly philanthropic measure is to arrest the downward progress of these tribes, by converting them from being wild, wandering nomadic races to being settled and improved agriculturists. The Government, in effect, would say to them,—“Do you sit down there,—what is allotted to you is enough for any honest man,—you are to become industrious,—we shall instruct you, and once you are qualified to discharge the duties, you will have conferred on you the rights of American citizens.” (Applause.) From this policy a successful result is expected. These men will not only, by God’s blessing on the appropriate means, become Christians, but will be eligible for any office; and one day an indigenous red Indian may legally become President of the United States. (Applause.)

There are many other points of a general and miscellaneous kind, regarding which, as a Christian Church, we cannot but feel deeply interested; and I will rapidly allude to a few, though time and strength will compel me to be brief, and to omit even a notice of many altogether. In the first place, one cannot but be astonished at the multitudes who arrive constantly there from other lands. How are they disposed of? I fear we don’t sufficiently sympathise with our brethren across the Atlantic in regard to this matter. In New York alone, no fewer than about 1000 arrive daily; at Boston, 17,000 to 20,000 a year; at Philadelphia much about the same number; and so, proportionally, in other places. Altogether, about half a million must arrive every year from the eastern world. We hear of emigra-

tion from England, Scotland, and Ireland, but we don't often think of other countries who have a large share. As a matter of curiosity, I made some inquiry on this point; and I find that last year there were from England, 30,000; Ireland, 157,000; Scotland, 8000; Germany, 147,000 (there is always a large number from Germany); France, 6000; Russia contributes her 112;—while Norway, Sweden, Denmark, Holland, Belgium, Switzerland, Italy, Spain, Portugal, Turkey, Sardinia,—in short, every country in Europe; some countries in Asia and Africa; some of the West India Islands and portions of South America supply their quota to the general aggregate.

After enumerating the precise numbers from each country, Dr Duff proceeded,—What is to be done with these immense heterogenous multitudes? How a city like New York is able to withstand this constant influx, it is difficult to say; and were it not for the Anglo-Saxon energy, characteristic of its people, it could not have held out so long against such an enormous and continual pressure. It is true, great numbers proceed to the west, but the worst are usually left behind, as a foul residuum of poverty, vice, and crime; and it must require a vast digestive power to swallow, assimilate, and dispose of these rough and uncouth masses. In one of the islands in the North River, that are bestrewed with philanthropic institutions, such as alms-houses, lunatic asylums, and reformatory schools, they have an establishment for really destitute emigrants and their children,—the average number maintained and taught there being almost 3000. I visited this institution, and naturally inquired how many Scotch were in it. Well, at that time, in the juvenile department of 700, there was just one single representative for Scotland. (Applause.) This was a little girl, who had been only three weeks there; and I begged that she might be pointed out me, just as a curiosity. (Laughter.) And who, I asked, half anticipating the answer, give you most trouble here? “Oh, you need scarcely ask,” was the answer,—“the Irish.” Not the Presbyterians from Ulster, however—(applause)—but the crime and destitution come from the regions where Popery is rampant:—that is the testimony of the United States. With regard to the varied means employed for encountering and melting down this prodigious emigrant host into sober and homogeneous Americanism, there is no time to go into details. Doubtless, the Christian Churches, with their diversified appliances, occupy the foremost rank. I have here statistics of these churches, which, separately and unitedly, do exert the most potent influence for good in every way, but time will not admit of my entering into particulars. Altogether, there are about 36,000 churches,—a church for every 500 or 600 of the inhabitants of the United States; and the bulk of these churches are in the hands of evangelical Christians. (Applause.) The aggregate accommodations furnished by these amount to nearly fourteen million sittings; or an average of between 380 and 390 for each. The total value of ecclesiastical property, including the church edifices and other property owned by the different denominations, somewhat exceeds eighty-six millions of dollars, or almost eighteen millions sterling. The Methodists in their several varieties are the most numerous, having about 12,000 churches; and, like the Methodists in England, they are good scriptural Christians. The Baptists in their several varieties come next in point of numbers, having above 8000 churches. They are sound in the faith, however much they may differ from others in the matter of baptism by dipping. Then come the Presbyterians, who have between 4000 and 5000 churches,—I mean the different sections, such as Old School, New School, Associate, &c. put together. The Congregationalists have upwards of 1600 churches; the

Episcopalians, upwards of 1400; the Lutherans, upwards of 1200; the Friends, upwards of 700; the Dutch Reformed, German Reformed, and Moravians, each upwards of 300; a body, calling itself simply Christians, upwards of 800. It is a matter of delightful hopefulness for the States, that the great bulk of the churches are in the hands of persons substantially sound in the faith. And all the bodies, now enumerated, can point to not a few men, both lay and clerical, of distinguished attainments and piety amongst them. Coming down to the Papal and other heterodox sects, most of them are very small indeed compared with some of these great religious bodies, that maintain the faith, once delivered to the saints. Even the Papists, with all their bluster and bravado, number only about 1100 churches; the Jews about 30; the Mennonites about 100; the Universalists, about 500; the Unitarians, about 240; the Tunkers, 52; the Swedenborgians, 15; and a numerous assortment of minor nondescript sects, 325.

Next, we may glance at their educational apparatus. If there were time for it, I could now furnish the statistics of all the scholastic institutions,—including universities, colleges, theological seminaries, academies, public and private schools. Thus much, however, I may say, that, in the States, there are in all about 234 colleges, with 1650 professors, and about 27,000 students; with an annual income of about two millions of dollars, arising partly from endowments, taxation, public funds, and other sources; and with libraries, containing, in the aggregate, several millions of volumes. The grand basis of the educational system may be said to lie in the public or common schools. Of these, there are in the States, about 80,000, with 92,000 teachers, and, including private schools, 4,000,000 pupils, or about a fifth of the entire population. Some of the private schools are admirably conducted. The Rutger school at New York, in which about 500 young ladies are taught, is one of the best I have ever seen in any land. As regards the public or common schools, it may be generally known, that in all the northern States, these have been got up entirely at the public expense. They voluntarily tax themselves for these, and children are taught there gratuitously. Connected with each circuit of schools in the great towns, there is a free academy for higher gratuitous education to the *elite* of the schools, to which, on due examination, they are periodically transferred, as a reward for superior diligence, good conduct, and scholarship. The instruction given in these institutions is of a highly liberal and comprehensive character. Thus, in the Free Academy of New York, the following branches are thoroughly taught, viz., History, and Belles Lettres; the Latin and Greek languages, and Literature, with French, German, and Spanish; Moral and Intellectual Philosophy, including Logic and the Analogy of Religion, Natural and Revealed; Law, Political Economy, and Statistics; Mathematics, in all their departments; Natural and Experimental Philosophy; Chemistry and Physics; Civil Engineering; Drawing; Anatomy, Physiology, and Hygiene. The system differs in different States; but the general Government has determined, with reference to the new western States, that due provision shall be made for a proper system of education being there established; and accordingly, in every new State they set apart millions of acres, to be devoted some day to education, especially of a collegiate or academical kind. In every district of sixteen miles square they additionally set apart one square mile, or the sixteenth part, to supply a local fund for common education, when that district is planted with human beings. In the northern States, in particular, the proportional number in attendance is somewhat beyond what is to be found even in Prussia. Why, it is astonish-



ing to see the edifices they get up there for educational purposes. They say, they will have nothing to do with small, paltry, close, confined, ill-ventilated school-houses. Their common school-houses in New York and elsewhere are like palaces three or four stories high; and they get some 1500 or 2000 children to attend. They are really furnished and replenished most tastefully and handsomely, and the rooms are remarkably healthy and airy. Go into one of these crowded rooms, containing 500 children, and as far as fresh air is concerned, you may almost as well go into the airiest drawing-room or saloon in Edinburgh. And the training of the children in these schools is admirable. Why, every little boy in any one of them has the idea that he will some day be the President of the United States; and why should he not endeavour to become a great man? The whole training is well fitted to develop, not only the mental faculties, but to inculcate the duties of citizenship. There is an energy and vigour, and an apparently precocious thoughtfulness and free out-spokenness, in even a boy of the age of twelve, that makes him appear already a little man. They must be debaters; and even the political questions of the day are often debated under the management of the schoolmasters. This is the training which these children are to a great extent undergoing for American citizenship.

As to another and vital part of the system, the Christian part of it, how is this managed? It differs exceedingly in different States and districts; and it would require a whole night to go into the discriminating differences, and I can scarcely attempt to scratch even the surface. But here let me advert to the interference of Popery with the common-school system. The Americans, some twenty or thirty years ago, thought of Popery that it was an effete, antiquated thing, come over from the old world, that would soon be dissolved and disappear in their free land. It had been found, however, a tougher thing than that, and a harder bone to be digested. They gradually began to find out that the Papists were bent on playing a strange game, under the pretence of liberty of conscience, rights of citizenship, and all that nomenclature which Papists know so well how to employ when it suits their purpose. (Hear, hear.) But liberty of conscience springing out of Popery is like the icebergs of the North Pole springing out of the heat of the solar beams, or the flowers, and fruits, and stately palm-trees of the tropics springing out of the ices of the North Pole. (Applause.) The one is as true as the other. The American citizens, however, believed them at first; for we know that suspicion often sleeps at wisdom's gates. Practically they said, We won't interfere with another man's conscience, or religion. And by and by the Papists began to complain, saying, These schools interfere with our consciences; and they did it so slyly, that some of the Directors and Boards of Management of these schools so far conceded the main point before they were fully aware what they were doing. I have had the curiosity to bring over two old school-books to exemplify the kind of change they began to introduce deliberately before the people came to be aware of it. In one of these school-books, for example, there was a section upon Martin Luther. The Papists said, There are things there that are distressing to our consciences. But the book is stereotyped, and great numbers have been thrown off; What shall we do? It would be a terrible loss to sacrifice the thousands of printed volumes and the stereotypes. Oh, but you can blot out the chapters, sections or particular passages of which we conscientiously complain. Now, just look at the way they have blotted or blackened the obnoxious pages or paragraphs of the book (holding up a school-book with the page blackened with ink, amid the laughter of the Assembly). The next chapter Dr Duff exhibited was a long

one, and two opposite pages of it were of such an odious kind to the Papists, that they pasted them all together, so as to form one thick leaf (holding up the pasted leaf to the amusement of the Assembly). That was an account of the last days of Cranmer. Then there is the famous speech of Chatham on the American war, in which allusion is made to the Popish atrocities. That sentence is blotted out in the same manner. In the poetry too the same system is adopted. In Goldsmith's Traveller there is a couplet blotted out (holding up the book amidst renewed laughter). People at last began to say, "Our children bring home black-patched books;" and they thought that looked rather odd. But, not to break up the stereotype, in the next edition they simply broke up that part of it which contained these sections; so the next edition came out with a white blank leaf, or white blank spots here and there, in this way. [Here the reverend Doctor held up another specimen with the pages blank, amidst cheers and roars of laughter.] So that with this blank or vacant leaf it was not so offensive to the eye as the black patch, as you might suppose some one had stuck in the leaf, did the paging not shew the real state of matters.

Well, all this was quietly going on for some time; till at length, sober American citizens began to think there must be something sinister under it all. By and by the Papists, waxing bold, as usual, by their insidious successes, began to speak of the use of the Bible in the schools as an offence to their consciences. "We have no objection," said they in substance, "to the Bible. You may read it as much as you like. It is the interpretation you put upon it that we object to." Well, so far to meet the humour of the Papists about this matter, school managers very generally entered into this arrangement, that henceforth, at the opening of the school, a chapter of the Bible should be simply, but solemnly, and reverently read, without note or comment, by the master or mistress, and the Lord's Prayer rehearsed by them. To this course it was very properly taken for granted that there could be no reasonable objection, since the Bible is not a sectarian work, or Protestant work, but a Christian work, designed by its Divine author for the instruction of the whole world. I allude to these things because it was in this stealthy manner that the Papists came gradually to unmask their subtile and artfully concealed policy, to upset what was really a religious system, and evacuate it of its more special religious instruction. Still, the Papists would not be satisfied till the Bible was banished altogether. When it came to that, in order to appease them, in some cases the thing was done; but as it was left by the States to the local boards to do as they thought proper, these generally said, You Universalists, Unitarians, Baptists, Methodists, Episcopalians, Presbyterians, Papists, and all other sects, you all profess to believe in the Bible, and nobody ought to object to the Bible being read in the school without note or comment. And, in fact, nobody did object but the Papists. Even the infidels and atheists did not usually at least object to it, as they thought it would teach their children good morals. Nothing, however, would satisfy the Papists; but the Bible must be banished altogether. The Americans, as a body, could not stand that. They said, "If you are so much against the Bible, it must be because the Bible is against you, and we cannot make any further concessions." (Hear, hear.) Even the great statesman Webster comes forward to defend the Bible as a part of unsectarian instruction to be established in the schools. He lays it down as a principle that Christianity is an integral, component part of the American Constitution. This ennobling principle freely circulates through the States; and now it is growing up to be the dominant dogma. "We do not ask foreigners," say

they, "to come to us,—they pitch themselves on us, whether we will or no; but if they come and submit to our laws and become American citizens, they are welcome; if otherwise, we must see to it that they shall not be allowed to subvert these free institutions, set up at the cost of our fathers' blood, and under which we have so flourished." They lay it down as a principle,—I mean the great bulk of the real living mass of American citizens lay it down as a principle—that the Bible is the corner-stone of the American system—that the Bible is the very foundation of American citizenship. It is repeated by thousands and tens of thousands of the most respectable citizens; that the Bible in the vernacular tongue in the hands of every man is Americanism. Therefore, whoever wants to be an American citizen must submit to the essential conditions of American citizenship. Hence, also, and for a like end, they are firmly resolved that the English language shall be the only permanent one amidst all the present endless diversity of tongues. No man can attain to office in the State, unless he can transact business in the English language. There is a strange transformative process going on yonder. For the first generation you have all the old medley of tongues—quite a Babel of them—with the ten thousand varying habits, manners, customs, and prejudices of their different sects and nations;—there they get up their own newspapers, get up their own journals, their own discussions, their own Bible, through a whole variety of tongues;—all tending naturally to the maintenance of their own distinctive sentiments, separate interests, and foreign peculiarities. Ah! but the children,—they mingle with other children, and the children all hope one day to be magistrates, governors, and presidents of the United States. "What! are we to be shut out?" "Yes, unless you learn the English language,—unless you come to the common or some other English school, and there read what we learn on history, the principles of our constitution, and true Christian morality." Well, it is perfectly astonishing with what power and rapidity this process is telling; how it is gradually melting; and fusing, and moulding down these strange, heterogeneous masses. Generally, the great bulk of them are moulded down in the second or third generation, and all the Babel of tongues disappear; and if not thoroughly christianized, they are undone with regard to sectional races and nationalities, German Pantheisms, and Irish Poperies, and such like, and therefore open to something better. Thus, Bible Christianity and the English language may be regarded as the rock and citadel of the cohesive unity and strength of the American commonwealth.

But to return. The Papists thus found they could not drive the Bible out of the schools,—and I am happy to say it is but from a very small fraction of the schools that the Bible has been excluded. And now, almost everywhere true Protestants try to make up for the deficiency of religious instruction in the schools by insisting on parents being more diligent,—by insisting on Sabbath schools becoming more vigorous, and productive of spiritual fruits, and church members helping to educate them there, so that they might make up by Sabbath-school instruction and parental instruction for that which most of them would like to see given in the common school; but to the comparative exclusion of which they had submitted, for the present, under very peculiar and exigent circumstances. And then, in numbers of instances, private and parochial schools are voluntarily established and supported, in which an out-and-out religious education is given. I have no doubt, from what I have seen, that the great bulk of the Christian people of the United States are determined that the Bible shall never be shut out from their schools; and that the rising tendency is, to require not only that it shall be



read, but also to have it fully explained and enforced as to its great leading truths. That is the disposition chiefly developed; though some time may be necessary for its full and ripened development.

The Papists next turned round, saying, "since you wont drive the Bible out of your schools, give us a share of the public money, and we shall set up schools for ourselves." By this time the American citizens began seriously to suspect the Papists. Some one wrote a good book on the conspiracies of the Papists against the liberties of the States. Aye, they raise grave doubts—they pose the Popish leaders with questions yonder now. You will find the day is not far distant when some testing principle will be applied in such a manner as to bring out a clear exhibition of what the effect is of experimenting, with selfish and sinister designs, on American citizenship. "It is alleged," they say, "that your Bishop So and So, and every other bishop, have taken an oath to a foreign sovereign. How can a man be a true American citizen, and have sworn allegiance to a foreign despot? It is impossible. You must either abjure your foreign oath, or abjure your citizenship." That is the alternative begun to be put now; and they wont mince things yonder when once they begin. (Laughter.) They will even go a-head with it, and through with it, and will not be deterred by bugbears and shadows. One of their great writers, in substance has said,—“America was asleep; but it was the sleep of innocence. We were unsuspecting; but there were traitors within our gates. If a foreign power has begun to be afraid of the young giant lying in his cradle, and sent a covey of serpents to lurk in the cradle along with him, and poison him, they will find their mistake. They will find soon that this young giant will put forth his energies, and nothing will deter him. No admiration of the speckled covering of the snakes, and no fear of their deadly sting, will deter him from giving them a fatal grasp.” (Applause.) What would be the working of the policy which demanded a share of the public money for schools for themselves? Why, they adroitly wanted to starve the Protestants by taking the Bible from their schools, and then a share of the Protestants’ money to help them to stuff their own children with all the superstitions and abominations of Popery, and all its dogmas of relentless intolerance,—thus sapping the foundations of Protestantism, and entrenching themselves behind the bulwarks of their own apostate faith, whence also they might batter down the free institutions of America. The Americans soon noticed this. They said, "Have as many schools of your own, at your own expense, as you please; and, if any man will hurt or annoy you, we will protect you; but you must not set up anti-American schools at our expense." The Papists still bullied about getting back their share of the public money, according to the number of children they would teach. The reply was, that they might get back the share they had themselves contributed, but that was so small, that in the common school system they actually got back, on a general average, from six to twelve dollars for one. It was found, moreover, that in the taxes for pauperism the Papists generally got back ten or twelve times what they contributed, besides supplying the bulkiest materials for their jails. They said, "you are rather a costly set. It is rather bad to ask us to pay you for making us pay ten times more for keeping you from starvation, and for putting you in jail." (Laughter.) No, the Americans have resisted that bare-faced and preposterous demand, and I believe that, for the most part, they will resist the Popish application utterly. Would that Britain could take a lesson in this respect from America!—(applause)—then our Maynoeths would be down to-morrow, and cast at once and for ever to the bottom of the sea. (Hear, hear.)

Why, I may mention in passing, as a singular characteristic of America, that, in New York and elsewhere there has sprung up a new sect lately. It calls itself the "Know Nothings." What the whole of their object may be, nobody well knows; but the result of their establishment proves this, that this class are striving very much to counteract the insidious underworkings of Popery, (Hear, hear.) And they shew it in many ways. They go quietly to elections.—nobody knows about them; and of late it has been found that no man under Popish influence is getting into power and authority. Not long ago (just to shew the working of this new and mysterious organization), a man in New York began to preach openly in the streets and elsewhere against the Papacy; and some of the Papists, just as in Ireland and other places, under the inspiration and prompting of a ravenous priesthood, began to hoot and pelt the man with mud. When this was heard of, in due time a great number of these "Know Nothings" got into the crowd, so that for nearly every Papist there was a "Know Nothing." Well, the Protestant man went on expounding and exposing Popery, while the Papists, as usual, began to hoot, yell, and bluster with manifest signs of intended violence. Suddenly, every Papist got a firm thwack on the side of the head with the most thorough American gravity—(great laughter)—coupled with such words as these:—"Sir, this is a free country; every man is entitled to speak; and, Sir, when the man is done, if you want to answer him, we will see to it that you get justice." Well, if it had been only one or two who behaved in this manner, they would soon have been overpowered, but the Papists, seeing the apparent ubiquitousness of these "Know Nothings," were glad to give in. (Cheers.) They tried it again and again, however, but always with the same result; so that ere long full liberty of speech was established in the free city of New York. I do not know whether we could imitate this or not at home—(laughter)—but, at all events, the plan has proved quite successful over the water. (Hear, hear.)

Now, with reference to the once threatened dominancy of Popery in America, the general conclusion is, that in America it is undoubtedly to find its grave—(applause)—its influence is unmistakeably on the decline, its power is melting away. When the Popish Nuncio was lately sent to America, the Americans were ready to receive him because he was a stranger. He was entertained in high places; but it was observed that the President of the United States did not think proper to invite him to dine with him,—and this was no doubt a part of the sound policy of the United States in reference to Popery. (Hear, hear.) At last, buoyed up with a sense of his own autocratic importance, he began to interfere in many things. The Popish bishops were striving hard to get the whole ecclesiastical and charitable property of their own body into their own hands; and while many of their people were passively but reluctantly assenting, others stoutly asserted their rights as American citizens,—telling the bishops, &c., to keep to the spiritualities, and let the laity, as heretofore, manage the temporalities. When the Nuncio came, he took the side of the bishops; but although he coaxed, and flattered, and threatened, the lay managers, in many instances, would not yield. They began to ask, "What sort of a foreigner is this, coming to intermeddle with our affairs?" and, by and by, some of the Papists themselves began to tell him, "You will better get about your own business as soon as possible." The Protestants, also, began to be thoroughly awakened. At last the Nuncio had to take flight from New York. He concealed himself in a house for some time in great trepidation; and thence by means of a steam-tug, he was ignominiously smuggled into the British steamer which was to carry him away from the States,—glad, indeed, to get away unscathed on

any consideration. This is the way they deal with Popish nuncios, the emissaries of Popish tyrants, in nobly free and energetic America; and this is the way, too, they would, in all likelihood, treat the Cardinal Wiseman himself, if he went there, to practice his glozing artifices of priestly despotism amongst them. (Applause.)

I might go on referring to many other subjects connected with the history and social economy of the States, illustrative of the remarkable energy of the people, if time permitted. That extraordinary energy is manifested in everything they undertake. That energy, stimulated by the want of labourers, has led to the invention and employment of machines of every conceivable kind to abridge the labour of man; and the same energy manifests itself in all directions, in the accomplishment of all objects, and by all classes of society. I was much surprised, on one occasion, in one of the chief schools of New York, on being introduced to Professor So and So—a lady. I began to think what she could be professor of. (Laughter.) Music? No; nothing of the kind. I observed in the room a huge black board, covered with a forest of algebraic characters. It was, in fact, a complicated problem in the differential calculus. And I afterwards found that this lady was professor of mathematics, and, consequently of the differential calculus—(laughter)—and as modest and unpretending a person as I ever met with. (Applause.) They carry it sometimes, perhaps, too far for our country; for they have set up medical schools for ladies, in which females are taught to become professors and medical practitioners. (A laugh.) They carry the principle right through. I don't know whether we can fully sympathise with that order of things here; but I may observe that I believe three-fourths of all the teachers of the United States are females; and right good teachers they do make. (Applause.) There is a spirit of vitality and stir throughout the whole scholastic system of the States. There is in many of the States an annual convention of schoolmasters and schoolmistresses; and they are in the habit of perambulating some of the States, in the same way as the British Association does with us. They fix upon some town at which to hold their convention, and forthwith they are plied with invitations, and the people throw open their houses to them. At these conventions they consider all kinds of educational questions,—the male and female teachers and professors taking part in the discussion; and they discuss the topics introduced in a way that is really profitable to all parties.

The same energy is also shewn in connection with the American press—that mightiest engine of diffusive intelligence in modern times. Generally speaking, there is not the same amount of intellectual and literary power in their editorial columns, as in those of the first-class journals in this country; but, in point of wide-spread circulation and influence, they are certainly far a-head of us. This will at once appear from the most meagre statistical statement. There are in the States, 254 daily papers, with an annual circulation of 235,000,000 copies; the total number of papers being 2,526, with a total annual circulation of 426,000,000. As to the leading subjects discussed, these are thus distributed: political journals, 1,636, with an annual circulation of about two millions; literary and miscellaneous, 568, with an annual circulation of about a million and a half; religious, 191, with an annual circulation of upwards of a million; neutral and independent, 83, with an annual circulation of 300,000 copies; scientific, 53, with an annual circulation of about 200,000 copies. Here it will be seen that the strictly religious portion of the American press occupies a very powerful and important position,—a fact in which we can rejoice all the more, when assured that vastly the greater bulk of it is on the side of orthodoxy.



In regard to their religious societies, I must say one word, because, though later in the field than those of Great Britain, it is quite amazing to witness the energy displayed by them. In fact, the energy which they have infused into these bodies is prodigious. (Applause.) And I hope the day is coming when every one of our committees connected with Sabbath schools, and Popery, and other matters, will open up a correspondence with our brethren across the Atlantic as to the good to be found on both sides, and in order to establish a system of cordial reciprocation. (Renewed applause.) Of this I am certain, that you will receive a right hearty welcome. Among the religious societies, I may, for instance, state that they have a general Home Missionary Society, organized in 1826, supported by various evangelical denominations, apart from the missions of the different churches, and that this Society has an income of about 200,000 dollars. Its object has been to assist and send forth missionaries—to aid feeble congregations—encourage the people to assist themselves—organize new charges, settle pastors, and thus multiply and render permanent the institutions of the gospel. They have already set up hundreds of new churches in destitute places, and have gathered some 120,000 members into them who did not attend church before, representing upwards of half a million of the people. Then their Bible Society,—whose Bible House at New York is the noblest, most spacious, and commodious edifice of the kind in the world,—spreads out over all the globe, generously aiding new translations in all missions, just like the British and Foreign Bible Society, and possesses an income about as large. (Applause.) Then they have a Religious Book and Tract Society, with an income of 400,000 dollars, and a vast staff of agency, which, during last year, visited nearly half a million of families, sold nearly half a million of purely religious works,—granting a hundred and fifty thousand more, and praying with them and instructing them at the same time. There is also the Sabbath-School Union, with a large income, and a vast body of agents, who go about and establish Sabbath schools through all the destitute places of the land, as well as Sabbath-school libraries. They have already 500 or 600 agents engaged in this glorious work, many of whom are students of theology. Their superintendent makes a point of going round the theological seminaries at the end of each session, with a view of retaining such students as may be willing to visit districts that are assigned to them; and their experience is, that this is a training for the ministry which is invaluable, besides the good which they may affect among the population amongst whom they may be for the time located. They say that young men in this way become acquainted with the different classes of society, with the different temper of individuals, with the wants of the people, and so forth; and that any rusticity, which may have clung to them, is in this manner rubbed off. The young men generally come back with an enlarged missionary spirit, and with a great deal of practical knowledge; and they acquire a spirit of self-confidence, from having had to trust to their own resources, and also with a spirit of self-diffidence, from the habit of looking up to God. I may add that the annual receipts of the Society amount to 254,000 dollars; they employ 323 missionaries, and they have established during the last year as many as 2000 new Sabbath schools, with 8000 teachers and 60,000 children. (Applause.) They have sold Sabbath-school books to the amount of 40,000 dollars. If the time permitted, I could give you somewhat similar details with regard to other great societies, such as the American Missionary Association; the American Board of Foreign Missions, with its income of 300,000 dollars; the Foreign Mission Board of the Old School

Presbyterians, with its 160,000 dollars; its Board of Publications; the American Christian Union, with its 75,000 dollars, and energetic agency in counteracting the plottings of Rome in all lands; the New York Colonization Society; the missionary societies supported denominationally by the Episcopalians, the Methodists, and the Baptists; and many, many other Societies, both for home and foreign objects, the accounts of which are in my possession, and which I regret it is utterly impossible at this late hour to enter upon. Indeed, to do anything like justice to all the great religious and philanthropic institutions of the States would require more than the whole of one evening to themselves. My impression, with reference to the whole, is, that we have a great deal to learn on these subjects in old Britain from young America, as to the ways of carrying on our enterprises more energetically. One concluding word, however, as to a Society unique in its conception and design. It is the Jewish Agricultural Society for Palestine. In it I felt a very deep interest. They have sent missionaries to Palestine, and they have sent a variety of ploughs and pumps, and other agricultural implements of the most improved descriptions, with a view to shew the natives how to cultivate the soil. They have succeeded in conciliating the Jews in a way they were never previously conciliated, inasmuch that the Jews come to them for instruction in a way they never did before. (Applause.)

But, for the present, I must sorrowfully omit all details respecting this and other most important societies and agencies for the promotion of social reform, and charitable and religious enterprises. As stated at the outset, the whole subject is one of such vastness, that it is impossible within a short space of time, to go into it except in fragments. Enough, if the few scraps now furnished convey a general impression of the multifariousness of the salutary operations in that great land, and the buoyant energy with which they are conducted. One might say, in a few words, that, as you look at the eastern States, and witness the extraordinary activity and enterprise of the people, you feel that, in new and more favourable circumstances for unchecked development, they are just ourselves after all—(applause)—even the great and wondrous Anglo-Saxon race, under the predominant influence of Christianity. And the only simile I can think of, to bring out my ideas on the subject, is, by referring to the lakes of North America. These waters, gathering their supplies from all sources, come down in a mighty stream towards the St Lawrence; they roll on, in comparatively silent but resistless majesty; they then enter the rapids; and there, intermixed with new ingredients, they dash and foam, in billowy forms and whirling eddies, until we next find them tumbling, in thundering cataracts, over the quivering rocks of Niagara. There they are tossed about in a seething cauldron of boundless tumult and unnumbered sounds; and, after having gone through a wild round of filtering and purifying processes, emerge from it a noble stream, spreading themselves rivers and lakes,—carrying the most richly fertilizing influences along with them,—and bearing on their bosoms the treasures of a mighty empire. As regards these eastern States, they are, I say, after all, with respect to their main constituent elements, but a great branch of our Anglo-Saxon race,—not like the old stream, which, after ages of gathering and tossing, is now comparatively quiescent, and rolling on with a somewhat settled and majestic sweep; but, rather, the same mighty stream in the rapids. And then, with the fresh influx of many a foul and muddy current, rushing impetuously westwards, and reaching the summits of the Alleghany Mountains, down it comes tumbling over into the Valley of the Mississippi, like a mighty cataract of stirring humanities,—destined thus, for years, to be tossed to and fro, amid reeking vapours and surging billows, till all that is foul and feculent

precipitated to the bottom ; and out it will flow, in due season, a noble stream, —diffusing over the reclaimed wilderness of the west, the verdure and fertility of truth, and goodness, and righteousness, into future ages of time. (Applause.)

I must now, however, pass into Canada ; and, late as is the hour, must say a word or two upon it, however brief. I confess, before going there, I did not adequately understand the nature of the country, though I had read a good deal about it. When passing from Detroit, for instance, eastwards through Upper Canada, and coming suddenly upon a city called London, I thought I had certainly awoke as from a dream ? What ! is this Canada West ? It had been associated far more in my mind with untilled forests, and all kinds of untamed and furred tenants of the wintry wilds. Passing along primeval woods of stately growth with their thinly scattered rude log-huts, there burst upon me one of those noble views which, in the course of the journey, took me so much by surprise. I asked, What is this ? London was the reply ! It is certainly not so big as the old London ; but really it is a striking and fine looking town with 10,000 inhabitants. It is certainly most extraordinary to find such a town in the midst of what was so recently the bush ; and, what is better still, I subsequently found its inhabitants a noble Christian people. But this is not all for there are other scenes that soon present themselves. Passing by places of minor note, you have, for example, Hamilton, on Lake Ontario, with a population equal to that of Perth, though only about twenty years ago it had but a few huts. It is almost as fine a looking town as the Fair City itself, and is surrounded with wooded hills and lakes. Then you come to Toronto, Cobourg, Kingstown, Montreal, and other cities,—in short you are completely taken aback by the magnificent succession of growing cities, with their fine public edifices, and bustling commercial activities, that burst upon the view at all hands. After explaining that, in much of what he had meant to state, he had been already anticipated by the republication of portions of his Canadian addresses, with additional matter in the editorial columns of the Scottish Guardian ; and after paying a high compliment to a work published by Mr Lillie, on the growth and prosperity of Canada, as throwing more light upon it than scores of other volumes which had been written on the subject, and earnestly recommending, that it should be republished here, for the instruction of our countrymen,—the reverend Doctor said, that there was not a nobler territory than this out of Great Britain and the United States, and that Canada West was one of the most promising parts of the British dominions in every respect, with reference to its capabilities and resources, as well as the social comforts, Christian character, and rapidly expanding intelligence and energies of its inhabitants. It is colonized mainly by British people, with free institutions, of which they have proved themselves in every way worthy. Its growth under every aspect, has been proportionally as rapid as that of the United States, and that is unprecedented in the previous history of the world. Education, the press, as well as agriculture, commerce, and everything else bearing on the general improvement of man, are making vast progress ; while its Bible and other religious and philanthropic institutions exhibit a proportional vigour ;—and that being so, let us as a Church specially cherish it. West or Upper Canada is to a great extent Presbyterian ; and it is very much Free Church Presbyterianism. (Applause.) They have already, I understood when there, sent home money to get out three new Presbyterian ministers ; and it ought to be felt to be our duty to send them some of our ablest and most eminent men. To send men of feeble attainments to labour among a people, set so loose from the moorings of ancient hereditary regime and conventional



usages—a people thrown promiscuously together from so many local fixtures and disciplines—a people, too, of so much robust energy, self-reliance, and independence of spirit—is one of the grandest practical blunders under the sun. In many parts they have already enough of money, and soon will have in all; and their only want will be that of men, although they will not long have even that want. Let us cherish that Knox's College of Toronto. It is destined to be a noble institution;—indeed it is so already. (Applause.) They have a fine set of students there under Dr Willis and his colleagues, of admirable spirit; and they go out in the summer months and act the part of missionaries amongst the settlers. One is delighted to meet with such fine young men. Let us, I repeat, cherish that college. It is worthy of being cherished; and in a few years you will find you will be saved all trouble in sending out men and money to Canada; nay, the probability is, that you will find by and by that your favours and liberalities will be returned to you a hundredfold by a grateful people. In East or Lower Canada, Popery, as is well known, prevails; though it abounds, in Montreal and elsewhere, with thousands of as noble Protestants as the world contains. Had there been time, I would have availed myself of this opportunity for making a reference to some of the Protestant missionary societies in that province. I meant to have said a word, for example, upon the French Canadian Society, a thoroughly evangelistic and catholic institution, whose agents labour amongst the Romish adherents, and whose constitution is of the most catholic character, so that all can unite in its labours. It is a society eminently worthy of being supported. On the south side of the river, at Grand Ligne, there is another excellent and useful mission, which is under the influence of another denomination. Perhaps our Popish Committees could not do better than put themselves in communication with the enlightened men and agents connected with these societies, and thus let us riddle ourselves into one another—(a laugh)—and become an empire not only in name, but in action and in brotherly love. (Applause.) The men who have gone from this country to Canada are noble-hearted men. What a fine specimen have we, for example, in Dr Burns of Toronto—(applause)—a man who has more energy about him than many half-a-dozen young men. He is possessed of the utmost muscular energy and brain energy, and never seems exhausted; and proximity to him would put any hundred idlers quite in motion. (Laughter and applause.) His work yonder has been great. I lament that time and strength will not allow me to enlarge on this important theme; but other opportunities will, I trust, present themselves; and the re-publication of Mr Lillie's work will accomplish much of what I had intended to have said. But I cannot close without saying, that the cordiality with which my visit was received by Christians of all evangelic denominations was only a second edition of that experienced in the United States;—the enthusiasm of our public meetings the same; while there was a spontaneous manifestation of liberality towards our mission. The Lord has great things yet in store for Canada. Towards its Christian people of every name I shall ever cherish the most grateful heartfelt remembrance.

Returning once more to the United States, there is one thing in connection with them, and with my visit to them, to which I would like to refer, as of exceeding importance to the cause of Christ generally. On the occasion of my first meetings in Philadelphia and New York, the idea originated with some of the noble-minded men with whom I was brought into contact, of having a missionary convention, consisting of individuals interested in all enterprises for the advancement of the cause of Christ, with the

view of discussing practically all missionary questions. Although the being present at the projected convention would prevent me from visiting Nova Scotia and New Brunswick,—places of vast importance which I was most anxious to visit,—yet, as this proposed meeting was the first of the kind that had been held in the States, though it will not be the last, I felt that I could not consistently be absent. Well, then, between two and three hundred ministers from all the evangelical denominations in the States and Canadas were present. Two days, viz., 4th and 5th May, with two seditious each day, were spent in discussing the subjects for which we had convened. I would to God we could transplant the spirit of that meeting into all meetings of Christians in every land! All met at first with feelings of trepidation and misgiving, as nobody expected full harmony. But when these men of all ages and denominations came together and began to speak of Christ's work,—the work of the evangelization of the nations,—it was astonishing what a spirit of love, which had been really latent all the while, sprung forth into vivid manifestation amongst all. (Applause.) One venerable man at the close of the last meeting said, "I never expected to see the like of this. To my mind it is a dawning of the Millennium. I am old, and tottering to the grave; but if such a meeting takes place next year, as I hope will be the case, I shall be there, suppose I should be carried to it." (Applause.) And so every one felt. Many of the questions we were unable to overtake from want of time. All spoke freely as Christian freemen. Differences of judgment on various points there were; but these were expressed in such a tender, loving spirit, that many had their judgments rectified, or enlarged, or confirmed. Each topic being fully discussed, in the end there was a deliverance, upon which all present unanimously concurred. Here they are:—

I. To what extent are we authorised by the Word of God to expect the conversion of the world to Christ?

*Resolved*, That, without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the times or succession of antecedent events, the Convention rejoice in testifying their simple, heartfelt, undoubting faith in the emphatic declaration of God's inspired Word, that "men shall be blessed in him" (Jesus Christ); "all nations shall call him blessed;" yea, that "the whole earth shall be filled with his glory."

II. What are the divinely-appointed and most efficient means of extending the gospel to all men?

*Resolved*, As the general sense of this Convention, that the chief means of Divine appointment for the evangelization of the world are,—The faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit,—such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written Word of God,—the preparation and circulation of evangelical tracts and books,—as well as any other instrumentalities fitted to bring the saving truths of God's Word home to men's souls,—together with any processes which experience may have sanctioned as the most efficient in raising up everywhere native ministers and teachers of the living gospel.

III. Is it best to concentrate labourers in the foreign field, or to scatter them?

*Resolved*, That while this Convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel, as far as circumstances admit, a providence of God may indicate, by means of a duly qualified and unrestrained itineracy—they yet fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the missionary enterprise in such

a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the gospel in purity to succeeding generations.

IV. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

*Resolved*, That considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of any of the existing evangelical Churches or Societies, it would be very desirable that, with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupation of any particular portion of the heathen field, by any evangelical Church or Society, should be respected by others, and left in their undisturbed possession,—at the same time acknowledging, with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labour.

V. How may the number of qualified labourers for the evangelization of the world be multiplied and best prepared?

*Resolved*, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission-field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely-appointed and divinely-commanded instrumentality for the regeneration of the lost and perishing in every land, and then strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and send forth labourers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and be led to consider personal dedication to the work as the highest of duties and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a course of evangelistic theology.

VI. Is it expedient to hold meetings such as this annually?

*Resolved*, That a Convention similar to this will meet next year; that a Committee, consisting of gentlemen of New York, representing the various evangelical Churches, be appointed to make the necessary arrangements, and that the chairman appoint that Committee.

These were but preliminary topics; others were in store, but could not be reached within the space of time allotted to us. The meeting was so blessed, that every one said,—“We must have another of the same kind next year—why should we not all be at one in facing a common enemy?” And so it was resolved that a similar meeting, with a similar object, should be held at New York in May next year. God, in mercy, grant that the second may greatly surpass the first in real fruitfulness! And may the spirit of these meetings—the spirit of the Tyngs, the Lowries, the Murrys, the Skinners, the Phillips, the M'Leods, the Alexanders, the Bairds, the Andersons, the Knoxes, the Bangs, the Pattersons, the Deans, the Wylies, the Thomsons, the Stuarts, the Bradishes, the Browns, the Lenoxes, the Douglasses, the Halls, the Suydams, the Dodges, and other eminent men, whose very presence, as the representatives of the different evangelical churches, served to diffuse all around the mellifluous odour of apostolic sanctity,—speedily pervade the entire ecclesiastical firmament of the New World!—and, wafted across the ocean, may it reach with hallowing influence, every nook and corner of a sadly divided and distracted old Christendom!

One other subject before I conclude. It was with something like fear and trembling that, at the outset of my visitation, allusion was made to the



existing state of feeling between that country and our own. I knew there had been sores and exasperations on both sides, and, in that country, as in our own, I knew that there were selfish, mercenary, malign spirits, who, instead of studying how to heal or assuage these, found their profit or enjoyment in still farther exulcerating them to the very uttermost. From all such, well may it be our prayer, "Good Lord, deliver us!"—Now, I hold that the predominant element yonder is a noble Christian element, and is every year becoming more and more so. And we know that this is the predominant element in Great Britain too. Surely, then, should not "like draw to like?" By drawing closer the bond in regard to the great things in which we agree, is the only way to come to an agreement on the small points in which we differ, and not by all standing coldly aloof till some thread or patch is removed which some one does not like. One, however, says, "Ah, but I like it," and they thus contrive to get angry with each other. But it is by meeting together on the broad and truly catholic foundation of those great things, upon which we are agreed, that we shall get rid of these petty, parti-coloured threads and patches. (Applause.) It was when a feeling of this kind was being experienced that I, finding myself very much at home, and among a generous people, ventured to say,—“Old sores should be old sores, and past exasperations should be past ones. The men in America who fought the battles of independence have gone to their graves; and we in Britain are not responsible for what our fathers did, unless we take up their doings and defend them. You are one with us,—let us all be ready, mutually to forgive and to forget.” Expression was also given to the sentiment, that “Great Britain and America are like mother and daughter, and that substantially they have in their hands, in the marvellous providence of God, the destinies of the nations of the world; and surely this is not a time to fall out by the way, when on the very eve of so stupendous a crisis in the world’s history as the present.” No sentiment was uttered throughout the States to which a more thorough response was given than to this sentiment. And on this side of the water, the real British heart will, I am sure, warmly re-echo the sentiment back again to the American shore. (Cheers.) I found that this was no passing, ephemeral feeling; but that the really Christian-hearted men in the States have long been thinking that they ought to draw closer to the Christian-hearted men in Britain, and that both would be all the better for it. There are, on both sides great social evils; and it were an easy matter to dilate on the distressing theme. But, instead of taunting each other with these sad blots and stains on the face of our respective communities, and getting angry, let us set about their correction or removal, in our own several ways, and in forms adapted to our varying nationalities. I am satisfied that there is rising up in America a spirit of a high and noble kind, which will ere long work out the solution of certain great social problems, which have hitherto baffled the wisest, both there and here. (Cheers.) I state that as my own firm conviction; and if there were time I would exemplify the grounds of it. Meanwhile, it was to me a cause of unfeigned pleasure to find that this sentiment of the necessity of a closer union between the new country and the old country was really a popular sentiment among the wise and the good in America. They often write and speak of the “glorious, fast-anchored isle,”—a fine expression, indicating a heartiness of goodwill towards this country. I found that the generous-hearted Americans have something like a pride in looking back on the old country. It cheered one to find this everywhere. And should we, then, not come to understand each other

better, and love each other more? In Canada, too, I was delighted find that there was a prevailing feeling of loyalty the most intense. I believe there is not a people on the globe more thoroughly contented at this moment with the mild and beneficent sway of Queen Victoria, than the natives of Canada. (Cheers.) And yet, at the same time, there is a growing feeling of kindness towards the great people of the United States; while, on their part, that feeling is generously reciprocated; and both concur, on great, broad, common grounds, in looking benignly across the Atlantic to their common fatherland. To prove that this is no ephemeral feeling in the States, I find that one of their own most successful poets has taken it up, and embodied it in immortal song; and when a popular lyric poet takes up a sentiment of this kind, it shews that he knows there is a chord in the general heart that will vibrate with it. Well, the heartiness with which one of their most original poets pours out his soul on this point, shews the extent to which this sentiment prevails. Here is a specimen, which I once took the liberty of quoting to a cheerfully responding audience in the "Empire City," of the States:—

" Though ages long have passed,  
Since our fathers left their home;  
Their pilot in the blast,  
O'er untravell'd seas to roam,  
Yet lives the blood of England in our veins:  
And shall we not proclaim  
That blood of noble fame,  
Which no tyranny can tame  
By its chains?"

" While the manners and the arts  
That mould a nation's soul,  
Still cling around our hearts,  
Between let oceans roll,—  
Our joint dominion breaking with the sun;  
Yet still, from either beach,  
The voice of blood shall reach,  
More audible than speech,—  
We are one."

(Cheers.) "We are one." One, indeed, we are,—the Christian people of America, and the Christian people of the British isles,—one, not only in blood, but one in language, one in literature, and, what is best of all, one in religion, having a common faith and a common Christianity. (Cheers.) If, then, the United States of America and Great Britain be faithful to one another, and stand side by side in this great crisis of the nations, and, with one heart and one soul, march forth into the battle-field of the world, they may, by the right arm of the Omnipotent, confront all the enemies on the face of the earth, whether physical or spiritual, and in the end be gloriously victorious over them all. (Applause.) That these may be the blessed results realized, will, I venture to say, be the fervent prayer of this Church. There is a right principle in the prayer; and coming events constrain us to feel that this is a time not for disunion, but for absolute union. Then, indeed, we shall have Great Britain on the one hand, and these mighty States on the other, constituting a new union,—not the United States of America, but the United States of the World. (Applause.)

Then, let us arise and do our share—let us, the members of the Free Church, do our best. I venture to say, for it is a fact, that there are no people more welcome to America—I found that everywhere—than the Scotch people. Really they know far more about Scotland, than, I believe, thousands in Scotland know about themselves. Yes, Scotland has exercised an

influence over the orthodox religion of the States, which eternity alone will shew in all its plenitude. The very *stanchieness* and stiff bigotry of some in standing out for little points—even that has been wondrously ordered, for stemming the torrents rushing past into some boundless ocean of error or indifferentism. One of the invulnerable Christian communities in the States even now will sing nothing but the genuine old Scotch version of the Psalms of David. The very granite-like rigidity of the Scotch on these and other points, has been heretofore clearly overruled by a gracious providence for good to the cause of Christ; and now that the tide is fairly turned in favour of orthodoxy, and there is no longer the same danger of being carried away by the floods of indifferentism, some relaxation on some of the minor points of denominational difference may not be unreasonably or disadvantageously expected. In Philadelphia, I could not help being taken aback by the discourse of a venerated minister, at the opening of his new church, Rev. Mr Wylie. Some portions of his sermon consisted of fervid stirring accounts of the sufferings of our patriot martyred forefathers, over the bleak moors and mountain solitudes of our native land, down to the times of the Free Church. It was very striking. And the seminary of Princetown—that is, the college for theological education, with which Scotchmen, and men of Scotch descent have had so much to do;—what a work it has done in upholding the soundness of the faith! We have lost the old Alexanders, and Millers, and others before them who are gone; but we still have the Hodges, and the young Alexanders, and other worthies. They are indeed very pillars of the faith. It was to me really refreshing to hear a large class examined by that noble champion of our common faith, Dr Hodge,—and on such a subject too, as that of original sin, in which Calvinism, or rather Paulism, was so searchingly expounded and triumphantly vindicated. It was also very refreshing to find at Boston that Unitarianism had some time ago not only reached its climax, but passed it, and is now going down the hill. This is the fate which, sooner or later, must attend all the other “isms;” of whatever kind, and then the better part will be left behind. I was also much delighted to see that a number of the principal citizens of Boston, pre-eminently the metropolis of the renowned pilgrim-fathers, are now asking the way to this true old Zion, with their faces set thitherward. Let us thank God for all this, and let us also arise and do our part. Others are looking to us, and expecting us to set an example. And why should we not do so? Ours has been a highly favoured land from time immemorial downwards. We have been privileged to contend from the days of ancient times, and often unto blood, for the great doctrine of the headship of Christ; and surely it will not do for us to deal with this as a mere abstract dogma,—or cause it to wear the appearance of a fascinating spell, like the brazen serpent of the Israelites, or the ark of the covenant, turned to superstitious uses,—looking to this alone, as if this, absolutely and by itself, could save us. If we do so, God will cast us from him. If we, as the Church of so many and unprecedented favours, do not act up to our practical duties in this respect, God may refuse our lame and inadequate offering, as he refused the offering of the Israelites of old, and may smite us with sore judgments, and say to us, “I will raise up another nation, to whom I will give the honour of evangelizing the world. (Hear, hear.) It shall be evangelized; but it may not be through you, as one of the principal agencies, unless you arise speedily to the right discharge of unparalleled obligations.” Let us arise, then, and tarry not in slow delays. Surely the present aspect of the whole earth ought to constrain us to arise, and that with our whole heart. Surely



it looks as if, in response to the sighing of the whole creation groaning in uneasiness and pain through long bygone ages, for the times of the restitution of all things—surely, in answer to the plaintive cry of the myriad martyrs from under the altar, who, age after age, have been giving utterance to their heartfelt aspirations, “How long, O Lord, how long?”—He, who is seated on the throne on high, is now indicating, by no ordinary signs, that He is to arise, and assume his great power, and manifest himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his Royal chambers—about to put on the visible robes of his Imperial majesty, and to take up the unlimited sceptre which his Almighty Father has bequeathed to him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot wheels of the mighty Saviour King, coming forth, conquering and to conquer, amid the shaking of the nations from pole to pole. Every hoary fabric of civil and religious tyranny has of late been upheaving from its ancient settled foundations; and there will be mightier upheavings still, and that right speedily,—all preparing the way for the new heavens and the new earth, in which righteousness will for ever dwell. And in the midst of these grand, glorious, and consummating scenes, shall we fritter away our energies on endless, petty, paltry questions, not fit to be entertained by men of sense, not to speak of men of large Christian understandings, and still larger Christian hearts? (Hear, hear.) The time is coming, and is at hand, when we shall look back and be ashamed at wasting so much precious time, so much strength, so much thought, so much feeling, so much energy, upon questions which, even if they were solved, would be but so many paltry littlenesses in comparison with the mightier questions that bear directly on the establishment of the Saviour’s kingdom over the subjugated nations,—questions, too, many of which God in his providence will soon solve and settle for us, if we only wait for it. (Hear.) Let us then arise, with one heart and one soul; and, in unison with the whole Christian men in America, in Canada, in England, in Geneva, and the world at large, let us pray that we may be melted and fused into one living, burning, glowing mass, and go forth as “Jehovah’s sacramental host,” carrying forward the standard of the Great Messiah from one battle-field to another, and unfurling his glorious banner, in the assurance that the standard shall not be taken down again, nor the banner of victory furled, until it is found waving upon the citadel of the last of the rebel nations now prostrate at his feet. (Applause.) Ah, then, let us not only pray, but labour with intense, all-consuming devotedness for the speedy coming of the time when —

One song employs all nations; and all cry,  
Worthy the Lamb, for he was slain for us.  
The dwellers in the vales and on the rocks  
Shout to each other; and the mountain-tops  
From different mountains, catch the flying joy;  
Till nation after nation taught the strain.—  
Earth rolls the rapturous hosannah round.

—Amen, Lord Jesus, come speedily, amen and amen. [The reverend Doctor sat down amidst protracted applause, having spoken almost four hours.]

Dr SMYTH rejoiced to see that their illustrious friend and brother had returned from his trans-Atlantic voyage in such admirable health, and with such indomitable energy, and with such entire devotedness to his Master’s work. He regretted that the Kaffrarian Mission had not been sufficiently considered by this Church on this occasion. The zeal and labours of their mis-



sionaries in Kaffraria were beyond all praise; and he hoped it would, on some other occasion, occupy a much more prominent place in the deliberations of this Assembly.

Dr DUFF again rose and said, that soon after he had arrived in New York, he had received a letter from one of those noble-minded Christians to whom he had referred, and quite unsolicited and unsuggested by him, on opening which, he found bills to the amount of £500, which were to be appropriated to the mission-buildings in Calcutta. He shewed the note to another gentleman, who spontaneously gave an equal sum. Dr Duff had nowhere pled for money. But of their own free will these generous-hearted Christians in New York and Philadelphia were resolved that he would not leave their shores without some substantial acknowledgment of what they were pleased to regard as services rendered to the cause of Christ among them. And so, on leaving New York, where hundreds met in church to commend him in prayer to a gracious God, and from the church accompanied him to the ship, a letter was put into his hand which contained the sum of £3000 for mission-buildings in Bengal, coupled with something like an assurance that this would not be the last. (Cheers.) He might also refer to the efforts which his friends in Glasgow were making during his absence as worthy of all praise. He was not sure about the exact sum, but might say that about £3000 had been collected in that city for the same object; and thus, in the blessed cause of evangelism, had New York and Glasgow been shaking hands over the far distant Ganges!—a pre-figuration, he thought, of a still closer and more endearing union in time to come! (Cheers.) He mentioned these facts with the most heartfelt gratitude, as indicative of the kindness of providence in opening the hearts of Christians to employ their substance for the furtherance of this great and good work. (Applause.) Of all these contributions a full and detailed account would in due time be given.

