

to the letter; and not only so, but whithersoever they went, it was their uniform practice to be conformed to its spirit—in every place to speak the word of God, first to their own countrymen. Paul, though specially sent to the Gentiles, and heartily disposed to magnify his office, was yet, as might be inferred from the first of the passages quoted above, equally observant of the common rule with his apostolic brethren. Nor, how deeply soever his strong natural affections were gratified by the observance, did he regard it less in the light of Christian duty. Whether it were in the east or in the west, if he found scattered sheep of the house of Israel, he held it to be an indispensable obligation upon him, that to them, first, he should make an affectionate offer of the great salvation.

If it was thus, then, that a strong sense of duty concurred with an overwhelming fervour of brotherly affection, in constraining the first heralds of the Gospel to act towards their unbelieving countrymen, how shall the Church of our fathers be blameless as holding the same commission, if it walk not by the same rule—if it mind not the same thing? Looking back to all the way by which the Lord our God has led us, we cannot but be impressed with the conviction that we have been ordained of Him, not less solemnly than were the Jews themselves, to be a chosen generation, a royal priesthood, an holy nation, a peculiar people; that we should shew forth the praises of Him who hath called us out of darkness into His marvellous light. If, for us as well as for them, God hath determined the times before appointed, and the bounds of our habitation, why should not the zeal for the glory of His great name, and the fervour of holy charity, that irresistibly moved His servants in the apostleship to go out into the lanes, and hedges, and highways, even to compel to come in the unreclaimed of the stock of Israel, burn with equal intensity in our own breasts, for the recovery of the many perishing thousands of our neglected fellow-citizens? With the spirit and sense of duty diffused throughout the Church of Scotland, which animated the fervent and unflinching efforts of the man of Tarsus, and with the resources which the prevalence of this spirit must instantly make available to it, it is not too much to say, that scarcely a single twelvemonth could elapse until we should have parishes planted, and ministers and elders ordained for them, sufficient to supply the whole destitution of the country.

And which way soever we look, is there not abundant cause why we should be up and doing in this work of works? If the love of God in Christ constrain us to seek first, and above all things, the glory of His name in the good of souls.—that we may efficiently promote this highest end of human existence we must build the old wastes, and raise up the former desolations, thus obliging men to see in us the priests of the Lord, even the ministers of the living God. And never, in any country under heaven, had the Church of Christ a larger measure of encouragement to undertake this blessed enterprise, than is now enjoyed by the churches of these lands. Not in the times even of David himself, did the undivided kingdom of all the tribes of Israel exert so commanding an influence for the benefit of the nations, as might now be exerted by our own country. The eyes of the whole world, indeed, are rivetted upon us, and the people of all lands wait but to see us animated, in down-right earnest, by the spirit of the everlasting Gospel, to join themselves to us, as to the na-

tion which the Lord hath blessed. The Gospel is in our hands, too, in all its original purity and in the language which our mothers have taught us; and God has given us ample means to cause to be proclaimed in the ear of every citizen in the land its joyful and life-giving message. Oh! that He would bestow upon us, in addition, that enlargement of heart which should constrain us to make the due improvement of our unparalleled advantages, by diligently applying them to the work for which they have been conferred! Were it only to be given to us to stir up, without ceasing, effectual fervent prayers for the mind that was also in Christ, and to make it our constant care to let this mind have its perfect work in us, it would assuredly be, that the day-spring from on high should visit us, and the times of refreshing come upon us from the presence of the Lord. Our eyes should see Jerusalem a quiet habitation, a tabernacle never to be taken down, nothing less, indeed, than the glory of the whole earth; our missions to other lands, instead of being starved as they now are, should rejoice in the abundance of their nourishment, and gladden our hearts with a proportionate increase; and we should witness, in fine, as resulting from the grace given us to be thus faithful, if less, directly, yet not less surely, the pouring forth upon all nations, of the blessing of Abraham, and the nearer and yet nearer approach of the thrice-joyful era, when all the kingdoms of the world shall become the kingdom of our Lord and of His Christ. May the Lord hasten the great salvation in the appointed time!

But we may well be moved, too, by the heavy responsibility which necessarily attaches itself to the distinguished privileges enjoyed by us. Even did our mountain appear to stand strong on every side, we should still have to regard the great advantages which have been bestowed upon us, as to be held but on the condition of a diligent occupancy. Apart from the condition, "Occupy till I come," no talent is conferred, whether on nations or individuals. This is alike the dictate of conscience, and the explicit statement of the Word of God. Men may decline to act upon it; but, however it may be overlooked in a season of giddy prosperity, they cannot on reflection but know it to be true. There are times, also, when its reality can scarcely fail to force itself on the conviction of even the least observant; and, unquestionably, as regards our own country, one of these is the time present. We are engaged in a war which may soon come to embroil the whole European world, and the issue of which is far beyond the reach of all human ken. We firmly believe it to be waged, indeed, in a just and necessary cause; but, alas! we are far from having equal grounds of assurance, that we shall be deemed worthy to maintain the struggle until it issue in a solid and healthful peace. One thing is certain, that we cannot have a well-founded hope, either of success in the war or of an honourable and happy termination to it, but as we remember and put our trust in the name of the Lord our God. Only in the fear of God is the source of wise counsel and manly courage, and it is nothing less than the protecting power of God that can prove an effectual shield amidst the shock of battle. Just in the measure, therefore, in which we have God for our strength and refuge, in which our citizens of all classes cherish that fear of Him which casteth out every other fear, and are ready to welcome life or death as either shall be found in the discharge of duty, will we acquit ourselves as becomes true men, and adequately

maintain our righteous cause. Nor is it through any other means, that even a triumphant issue of the now pending struggle can achieve an honourable and lasting peace. Peace is not to be thus blessed, but as it shall be improved to promote the kingdom of God among men, the diffusion of the light of the glorious Gospel, the triumph of the principles of everlasting righteousness.—Life and good, and death and evil, are therefore this day set before us. If we will make it our first care as a people to love God, to obey His voice, and to cleave unto Him with our whole hearts—if we will loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke—if we will deal our bread to the hungry, and bring the poor that are cast out to our house—if we will cover the naked, and take good heed that we hide not ourselves from our own flesh—in this case we may cherish, on the sure word of God itself, the blessed and joyful hope, that our light shall break forth as the morning, that our darkness shall be as the noonday, that our righteousness shall go before us in the face of all nations, and that the glory of the Lord himself shall be seen, and known, and gratefully felt by all to be our reward. But if, on the other hand, we live to ourselves, and not to God,—if we shut up our bowels of compassion against our brethren in distress—if we forbear to deliver, where means of deliverance are in our hands, them that are drawn unto death, and those that are ready to be slain, doth not He that pondereth the heart consider it? and He that keepeth our souls, doth not He know it? and shall not He render to us according to our works? Yes, neither in war nor in peace, even though hand should join in hand, can it be well with the people that fear not the Lord. Let the day never come in which the Church of Scotland shall be ashamed to avow, whether men will hear, or whether they will forbear, that that faith in the Gospel which worketh by love, and that faith only, is the power of God unto salvation—as well to nations as to individuals! Would to God that the whole Church, and all who are interested in its welfare, would but act on this conviction, for then should both our heaviest reproach be rolled away from us, and the most formidable danger which threatens us converted into an impregnable bulwark of security.

Presbytery of Dunblane.

On Tuesday, the 31st ult., the Presbytery of Dunblane met at Trosachs Church, for the purpose of ordaining Mr. William Monteith, preacher of the Gospel, to the office of the holy ministry there. There were present a full meeting of the members of the reverend body, and a most respectable congregation, the Rev. A. Turner, minister of Port of Monteith, presided, and conducted the solemn services of the day in a most able, appropriate, interesting, and impressive manner.

Mr. Monteith has officiated as missionary in the district of the Trosachs since 1850; has uniformly given much satisfaction, and has now been ordained on petition of the inhabitants of the district.

The church of Trosachs was erected in 1849; a handsome manse was built last year; both by public subscription. The buildings are free of debt, and inalienably the property of the Church of Scotland. The numerous subscribers to the undertaking will rejoice to hear of its completion. May they have the