

aid, which they can render, will not be missed. This is a very serious mistake. It is not merely a violation of the law of personal duty; for, as we showed in the January number, each person is to labour as earnestly in spiritual matters as if he were the sole inhabitant of the earth; but it diminishes the amount of good done to an extent of which he cannot form a just conception. Enter a manufactory, and observe the numerous wheels and pieces of machinery all in rapid and beautiful motion. Some are larger and some smaller than others; some have more, and some less, power; but none of them, not even the least, can be wanted. Each does its part, and the splendid results depend upon the harmonious co-operation of the whole. This is the case, too, in the great machine of the material universe. When God formed the celestial bodies, drew their orbits, and projected them along their aerial pathways, He not only established between them certain relationships, but He gave to each its bulk, and weight, and sphere of action; and it is the right working of each that secures the concord of the whole. Withdraw one of these from its assigned place, and you would disturb the law that regulates the worlds. The same remarks may be made with regard to those moral agencies that work out God's gracious purposes. Here, indeed, we do not see so clearly and so palpably the manner in which mental influences are unitedly and mutually helpful in accomplishing spiritual good; but there can be no doubt that each thought, feeling, word, or act, has its appointed place, and is requisite to the ultimate result. Each mind has a station in the arranged scheme; and it is for the possessor of that mind to ascertain and faithfully to discharge the duties imposed upon him. To stand aloof from public service, because the person imagines that he is nothing and can do but little, indicates dissatisfaction with his lot and endowments, and is justly to be regarded as a refusal to do his part in carrying-out the benevolent designs of Divine Providence. It is not humility, but conduct akin to that of the man who hid his one talent in the earth, and whom the Lord designated a wicked and unfaithful servant.

There is a great difference, in the matter of which we are speaking, between the affairs of the World and the affairs of the Church. In the World it is but a few persons that can be successful, and that can reach eminence and honour. It is only a few persons in an army that can gain rank and reward; it is only a few in the state that can come to occupy places of power and emolument; and it is only a few in the business of civil life that can secure wealth and distinction. But in the Church all have equal rights, claims, and prospects, and all here may gain the prize. All have the same relationship to Christ, the same claim to spiritual blessings, the same interest in spiritual things, the same heavenly hopes, and on all alike rests the duty of exerting themselves for the honour of Christ. No one, in so far as spiritual rights, claims, relationships, and hopes, are concerned, stands before another. Here the rich and the poor, the learned and the unlearned, who believe in Christ, are equal. He is the Saviour and the Lord of each; His kingdom is the birth-place and the country of each; His cause is the cause of each; and the promised Heavenly inheritance is the expected home and portion of each; and the person, therefore, who declines to do what he can for the advancement of "the common salvation," willingly slights his privileges, foregoes his rights, and is unfaithful to his duty. None can say that it belongs to others, and not to him, to attend to the affairs of Christ's House; for this is just to affirm that he is not a servant of the Saviour. All believers are redeemed and renewed men; and they are bound according to their talents, their gifts, and their opportunities, to glorify Him whose property they are. He asks each to do what he can, to exercise the talents conferred; and, if any one shall refuse to do this, there is reason to fear that his conduct will be charged with criminal indolence, and that he shall in his doom be associ-

ated with those of whom Christ has said, "He that is not with Me is against Me; and he, that gathereth not with Me, scattereth abroad." It may be quite true that what the person can do for Christ's cause seems to be very little, but it is everything to him. He has but one life to live in this world, and on the character of that one life rests his eternal destiny. "Every man," the Divine Word tells us, "is to be judged according to his works, and to receive a reward according to his own labour." That reward will not depend merely on the actual amount of good performed, (for the abilities and opportunities of some are greater than those of others,) but upon the willing spirit and diligence with which the imparted gifts are used. The man, who doubled the two talents, received the same commendation as the man who doubled the five talents. We feel extremely anxious to get this sentiment wrought into the minds of our readers, not only because it is in itself most consolatory and cheering, but because the welfare, both of individuals and of churches, is connected with each member's zealously doing his duty. How happy would it be for congregations, and how much more powerfully would the Church operate on the world, were all the members, young and old, to exert themselves according to their ability, to hold themselves in readiness for every good work, and to welcome with gratitude every opportunity that presented itself for diffusing the Truth!

Every individual has an immortal and an invaluable mind, and that mind may come to shine among "the principalities and the powers" of Heaven. Addison gives in the "Spectator" a Persian fable to the effect, that a drop of water, which fell from a cloud into the Ocean, complained that it was lost in the immensity of waters, that, whilst it was doing so, "it was swallowed by an oyster," that in due time it grew into a brilliant pearl, and that at last it adorned the top of the Persian diadem. That, which is thus stated with regard to that drop of water, may, in the case of the humblest Christian, become a glorious reality. He may come to be a sparkling gem in the crown of the King of kings. The Lord says of those who take an active interest in the things of His Church, who speak often one to another respecting them, that they shall be "His in the day when He makes up His jewels." He now hears the words and records the acts of all; and He will number among His jewels, and place in the diadem, which the King of glory is for ever to wear, those that loved Him and His cause, and that did what they could while on earth to promote the honour of His name in the salvation of their fellow-men.—*Missionary Record of the United Presbyterian Church for February.*

## MISCELLANEOUS.

**LOWER CANADA**—A large number of the citizens of St. Johns assembled at the Railroad Station on Wednesday last on the occasion of the departure of the Rev. Charles Bancroft for England. The separation of a beloved Pastor from his flock, even though temporary, is an event calculated to excite emotions of a tender nature, and on the present occasion a deeper sympathy was experienced by the parishioners of the Rev. Gentleman on account of his known delicate state of health. The ministrations of Mr. B. in St. Johns have secured for him a profound and general respect, and, in common with all who know him, we sincerely trust he may be blest in the purpose of his travels, and happily restored in more vigorous health to the friends to whom he is so much endeared.—*St. Johns News.*

Professor Stuart died at his residence in Andover, Mass., on Sabbath the 4th inst. in the 71st year of his age. He was one of the most eminent of the day for his attainments in Biblical Literature. For the long period of 38 years he occupied the situation of Professor of Sacred Literature in the Theological Seminary at Andover; and has

instructed more pupils in that department than any other man in the United States. His health had been declining for some years. He died of the influenza after a few days of severe sufferings.

**SINGULAR COINCIDENCE.**—The Rev. Mr. Winton, lost in the Amazon, in the sermon he preached in Dr. Robson's church, Glasgow, on the Sunday before he sailed (and which was, we believe, the last one delivered in this world) selected for his text the remarkable words from Psalm lxxvi. 12; "We went through fire and water, but Thou broughtest us out into a wealthy place."

**THE PRUSSIAN CONSUL** at Damascus, Dr. Wetzstein, who is at present at Berlin, states that in every part of the Ottoman Empire Protestants are more esteemed than they ever were before, and that the government now grants franchises, which before it obstinately refused.

**THE NEW-YORK OBSERVER** states, that intelligence from the Wesleyan Mission at Cape Coast Castle on the African Coast mentions the conversion of several heathen priests, and the wonderful triumph of Christianity over some of the most subtle, widely extended, and cruel forms of African superstition.

**CONVERSION OF A CATHOLIC TO PROTESTANTISM.**—The Rev. Charles L. Fisher, who some time since filled the post of chaplain to the Pope, but has since been officiating conjointly with the Rev. W. S. Agar at the Roman Catholic Chapel, Lyme Regis, announced his intention on the 18th March to abjure the Popish faith, and on the ensuing Sabbath to attend the parish Church.

**MUNIFICENT DONATION.**—The Rev. Dr. Wainford, who has repeatedly given large sums of money towards the erection of churches and schools in the diocese of Gloucester and Bristol, has sent a cheque for the amount of £20,000 to the Lord Bishop of the diocese to be applied to certain charitable purposes in proportion mentioned in his letter.

**RAIN FROM HEAVEN.**—A little girl in Yorkshire, England, contrived to raise nineteen shillings for the Church Missionary Society in a somewhat curious way. In her neighbourhood there are many washer-women, and water is often scarce; she therefore obtained a tub, and caught and saved a much rain-water as she could. This she was accustomed to retail at one half-penny per bucket. The washer-women were very glad to give this sum for a nice pailful of clean soft water; and thus she obtained nearly a pound, or almost five dollars for this cause. When she brought her contribution to the Secretary, she did not wish any name to be attached to it; but he told her that it must be recorded in his list as coming from some one. "Call it then," said she, "Ruin from Heaven."

**NON-CONFORMITY IN ENGLAND.**—The Committee, appointed by the House of Commons last session to consider the law of Church-rates, separated without agreeing to a report. Mr. Edward Baines, of Leeds, gave the following estimate of the number of Non-conformist chapels in England & Wales: Wesleyan 4,550; Independent 1,662; Baptists 2,943; Primitive Methodist 778; Roman Catholic 597; Calvinistic Methodist 330; Bible Christian 415; Society of Friends 330; Wesleyan Methodist Association 322; Methodist New Connexion 281; Unitarians 260; Church of Scotland 12; Free Church of Scotland 77; United Presbyterian Church 61; Lady Huntingdon's Connection 30; New Jerusalem Church, Jews, &c. 550. Total 14,340.

**REBUKE TO A ROMISH PRIEST.**—The Rev. Charles Wordsworth, Warden of Trinity College, Glenalmond, has had occasion to address the following letter to Mr. Gordon, a Romanist priest, who was, we believe, formerly curate to Mr. Dodsworth, and thus furnishes another illustration of what we have so often remarked, that "converts" from the Church to the Roman schism often show great deterioration in practical morality; and that the first step in such "conversion" will often be found to involve a plain breach of