

in which his thoughts may soar above the grovelling things of sense and time and be wadded to the throne of the Eternal. The very stillness of the hallowed Sabbath morn should strongly impress upon our minds the grand truth, that the Sabbath is a day of rest and worship. When on that day the sun shines as brightly as on other days, when the birds sing just as sweetly and the tiny insects flutter in the breeze, when man goes not to his labour and universal silence reigns throughout creation, is not that very stillness the voice of Him who thundered forth on Sinai's top, Remember the Sabbath day to keep it holy. Is it not a voice which conscience, if not twice dead, must inevitably feel? The voice of nature declares in plain and unmistakable language, this is the day that God hath made, and nature but re-echoes the voice and will of nature's God.

The Sabbath then was appointed by God as a day of rest and worship, permanently binding upon all. Our Saviour himself tells us the Sabbath was made for man and not man for the Sabbath. In this glorious and far-reaching maxim we have set before us its permanent establishment and the true freedom of its observance. Men, however, are too often found by their conduct reversing this maxim, making it, "Man was made for the Sabbath and not the Sabbath for man." Instances of Sabbath desecration sometimes come under notice, making it painfully manifest that the hallowed hours of the Lord's day are not spent in rest and worship. In some communities the practice of visiting friends and acquaintances on this day, and conversing upon topics neither edifying nor profitable, is too common. Among our sea-faring population, when a favourable wind offers on the Sabbath, some mariners are found spreading the canvas to the breeze and sailing out of the harbor. Men who pay but little regard to the sanctity of this hallowed day, will drive about for business and pleasure; and farmers will sometimes drive their cattle a few miles in order that they may reach the railway station in due season on Monday morning. These and other forms of Sabbath desecration, such as fishermen setting

their nets, and persons visiting the houses of the sick when there is no necessity for it, are sometimes witnessed. The manner in which the Sabbath is observed in any community is an index of its morality and religion. If ill-observed, then religion is at a low ebb; but a Sabbath-keeping people are an obedient people. We should always remember that when this day dawns upon us it may be our last. Wisdom, therefore safety, interest and duty all require that we should spend it in such a way, that should it be the last upon earth we may spend the next in Heaven.

## Our Foreign Missions.

### NEW HEBRIDES MISSION.

#### Letter from Rev. Dr. Geddie.

MELBOURNE, JAN. 31, 1871.

*My Dear Brother.*—The *Dayspring* arrived here a week ago. My family are now at Geelong, living in a rented cottage. I hope Mrs. Geddie will soon feel the benefit of a change, for she is very delicate.

Mrs. McNair has come with us, and has been advised by her medical adviser to proceed to Britain at once. I am going to-day to examine the ship in which she wishes to take passage. She is advertised to sail next week. I have just written to Dr. Steel asking for money to pay her expenses. I understand that Mrs. Morrison does not go home this year. The last time we heard from her she was not well.

I have just completed arrangements for the printing of the Old Testament on favourable terms, and the work will be commenced in a few days. On account of the weakened state of the mission I must return to the island by *Dayspring*, which will cause a suspension of the work.

I cannot possibly get my letters ready to go by this mail, as I have been so busy with Mrs. McNair's affairs and my own, and the business of the mission. I will make an effort, however, to get from the printer a copy of my report of voyage, which will furnish you with reading matter until next mail.

Yours, &c.,

J. GEDDIE.

REV. P. G. MCGREGOR.