

ver soul than that Genoese mariner? But, indeed, the courage of many travellers and navigators fills one with admiration; nor is this lessened when we reflect that these men bravely encountered the greatest dangers that human knowledge might be increased, and the domain of science and civilization widened. The ancients *deified* courage in one of its forms. Now, while we look with horror at the impiety of this, and with sorrow at its consequences, yet let us never fail to regard true courage in *all its forms* and in all its beneficial labours with that sincere and rational respect which is due to one of God's precious gifts.

But it is now time to direct your attention more especially to MORAL COURAGE, which is really the *apple* I am anxious to explain and press home to your consideration. If moral courage *is*, under peculiar circumstances, modified slightly by physical causes, it is never-the-less plain that it depends chiefly for its strength and efficient action on the condition of the mind; for, very plainly, the courage that enables a man to advance through great difficulties and trials on the path of duty, or to stand firmly and calmly at his post in the midst of dangers, must draw its strength from some of the highest principles of Heaven and deepest feelings of the human breast. Under the impulse of some strong passion the ignorant or vicious may perform, occasionally, deeds of extraordinary daring, and even manifest wonderful self-denial; but it is only the man, whose mind is enlightened by true wisdom, and whose conscience is influenced by divine principles, that can manifest a consistent and lofty moral heroism. Such a man is a true moral hero, because the champion of what his science tells him *is the right thing*; hence he is emphatically the soldier of that God who is the King of righteousness. You need to ponder it well, gentlemen, that by your thoughts, words and deeds you are ever fighting on the side of right under the God of light, order and justice; or on the side of wrong under the Prince of darkness. The man of moral courage is the man "who fights the good fight." Moral cowards are traitors to the best interests of their fellow-men, and, little as they think of it, false to their own highest interest, and, what is comprehensive of all, they are traitors to God. To triumph in the warfare against wrong is to be victorious on the side of right. I do not affirm that either extensive information or high mental accomplishments are indispensable to moral courage; yet, for this, there must at least be some measure of that knowledge which constitutes the elementary truths of a vigorous faith. As far as the mind possesses this, the conscience can draw nourishment from it for moral courage. The heroes of whom the world stands so much in need, are such as at all perils will strive to beat down and utterly destroy moral wrongs, and at all hazards will struggle to sustain moral rights. Is not this indeed man's great battle in life? Nay, rightly considered, does it not involve the whole conflict between Heaven with its justice and love on the one hand and Hell with its injustice and misery on the other? But then, to fight this battle *wisely and well*, men must know what these rights are, to which I have referred. It is a melancholy reflection, that moral Quixotes, in what department soever they labor to correct wrongs, will only be laughing-stocks to the wise, and in the end make "confusion worse confounded."

All rights are either personal or social, or are the rights of God, which plainly take in all. A thing is wrong, just because opposed to one or other of these rights; or, to express it more definitely, that is a wrong and ought to be resisted which is opposed to the perfections of God or His law. You perceive, then, that the moral hero is really struggling to sustain all the claims of the government of God in its principles and operations. He feels that, to do this, no sacrifice can be too great, nor can it ever be inappropriate. He knows that, as a creature, he is not his own but God's; and, as a redeemed creature, he feels

himself powerfully constrained to consecrate all that he has to the honour and service of his God. Hence he who understands the rights that God has in him, and the rights which God by promise has given him, will be ready to do or bear whatever his heavenly Father requires of him. The mercy of God in *all its aspects* furnishes the most powerful motives to redeemed men to be devotedly on the side of Heaven. If a man sees clearly his relations to God, and gracious relations of God to him, he must feel it to be the height of injustice to do what is wrong. For the wrong thing done by man is ever a violation of some right of God. The principle I wish to establish thus acquires an intense significance; inasmuch as, on the ground we take, no man can be a moral hero, who has not a clear and profound faith in *all the claims of justice*. But, these claims steadily and sternly commanding the assent of the understanding and the homage of the heart and conscience,—in that man there is a never-failing element for moral courage.

The moral coward is *essentially unjust* and dishonest; unjust to God, and then dishonest to his fellow-men. Let no one wonder that a man has become utterly hollow, and is the creature of mere pretences, who has played falsely with the sacred claims of justice. Oh, my young friends, it is a fearful thing to be unjust. A man under the influence of some dominant appetite or passion may fall sadly; yet despair not of that man, if he retains something like a clear view of the claims of justice, and trembles when these claims are rung in his ears. But, alas! when conscience gets so debauched as to what is just that a man "calls light darkness, and darkness light," then it may be feared that the very foundations of his moral sentiments are all out of joint—are all broken-up. In a word the man of moral courage must in the fullest sense be a just and honest man. This sense of justice is the first element of his strength.

But, although a sense of justice is indispensable, it is not the sole quality that makes-up moral courage. Indeed this, when fully developed, may be regarded as a sort of general out-come of many virtues and graces. And hence I would remark that, in addition to unbending honesty of purpose, there must be great reverence for the government and laws of God, and for all that is good in these sacred and civil institutions which God has given to man. Out of this comes the heroism that makes men famous as patriots in the cause of liberty; but, more famous still, as martyrs in the cause of Divine Truth. The false is ever at work. And I will not affirm that that God, "who can bring good out of evil and make the wrath of man to praise Him," has never brought good out of spurious patriotism or pseudomartyrdoms. Yet it is plain that the moral courage, which has been directly and in the highest degree beneficial to the World and the Church, is that which has sprung from a pure reverence for truth. It is thus that the simple reference, which many Christian martyrs have shown for what their conscience told them was truth, secures our highest admiration. It has happened not seldom that these noble witnesses could not defend with logical skill the testimony which they gave. But, although they could not argue with the art of the dialectician, yet they could die with a bravery becoming God's witnesses for truths which they believed. This they could do well. But, of all things, that of equivocation was the one which they could by no possibility do. O! it is grand to contemplate these simple men and women with the Boot, Thumbkins and Gibbet before them, standing with sealed lips, when a single equivocation would have saved them from torture and death. Their enemies called this obstinacy. Angels must have called it the sublime of moral heroism, and, when they returned to Heaven, would rejoice to proclaim that there were yet on earth souls faithful to the God of truth.

To be continued!

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Geo. Hickinbotham, Whitby,.....	1854-5-6-7	0	10	0
Rev. P. Watson, Williamstown,.....	.....	1857	0	2 6
Margaret Babbie, Montreal,.....	.....	1856-7	0	5 0
Mrs. J. McWatters, ".....	.....	1856	0	2 6
Walter Benny, ".....	.....	1856	0	2 6
Charles Atkinson, ".....	.....	1856	0	2 6
D. K. Korr, ".....	.....	1856	0	2 6
Miss Miller, ".....	.....	1856	0	2 6
Hon. P. McGill, ".....	.....	1856	0	2 6
Robert Sturgeon, W. Gwillimbury.....	1855-6-7-8	0	10	0
William Dick, Middleton,.....	1851-2-3-4	0	10	0
James Dunbar, London,.....	.....	1856-7	0	5 0
William Chalmers, ".....	.....	1857	0	2 6
John McKenzie, ".....	.....	1857	0	2 6
James McArthur, ".....	.....	1857	0	2 6
Mrs. Cameron, ".....	.....	1857	0	2 6
Rev. S. G. MacCaughy, Pickering,.....	.....	1857	0	2 6
William Ferguson, ".....	.....	1857	0	2 6
Jacob Myers, Morrisburg,.....	1854-5	0	5 0	0
John Colquhoun, ".....	.....	1857-8	0	5 0
Robert McDonald, Bathurst,.....	.....	1857	0	2 6
Duncan Cameron, ".....	.....	1857	0	2 6
Allan McPherson, Kingston,.....	.....	1856-7	0	5 0
Mark Hermiston, Newburgh,.....	.....	1856-7	0	5 0
James Wilson, ".....	.....	1856-7	0	5 0
James Wightman, ".....	.....	1857-8	0	5 0
Rev. W. E. MacKay, Camden East,.....	.....	1857	0	2 6
Alexander Stirton, ".....	.....	1857	0	2 6
Rev. Wm. Murray, Moncton,.....	.....	1856-6	0	5 0
Rev. Peter Ferguson, Esquimaux,.....	.....	1857	2	0 0
Mrs. Dow, Pickering,.....	.....	1857	0	2 6
Don. McRay, ".....	.....	1857	0	2 6
Rev. W. Mair, Chatham,.....	.....	1858	0	2 6
Jas. Gowenlock, ".....	.....	1856	0	2 6
Roderick Dewar, Lochiel,.....	.....	1857	0	2 6
Don. McMillan, ".....	.....	1857	0	2 6
Bory McLeod, ".....	.....	1857	0	2 6
Dug. MacDonald, ".....	.....	1857	0	2 6
Donald Dewar, ".....	.....	1857	0	2 6
Wm. McMillan, ".....	.....	1857	0	2 6
Duncan McPhee, ".....	.....	1857	0	2 6
Archy McMillan, ".....	.....	1857	0	2 6
Henry McKenzie, ".....	.....	1857	0	2 6
Enes Smith, London, C. W.,.....	.....	1857	0	2 6
Andrew Fraser, ".....	.....	1857	0	2 6
Miss Fisher, Kingston,.....	.....	1856-57	0	5 0
James MacKay, ".....	.....	1857	0	2 6
Robert Forbes, ".....	.....	1857	0	2 6
Rev. Wm. Simpson, Lachine,.....	.....	1857	0	2 6
James Bisset, ".....	.....	1857	0	2 6
William Reid, ".....	.....	1854-5-6	0	7 6
Mrs. Easton, ".....	.....	1856	0	2 6
Rev. J. Davidson, New Richmond, Gaspé,.....	.....	1857	0	2 6
J. Jameson, ".....	.....	1857	0	2 6
Rev. Alex. Forbes, Dalhousie, N. P.,.....	.....	1857	0	2 6
Donald Stewart, Megantic,.....	.....	1856-57	0	5 0
M. Stevenson, Quebec,.....	1855-6	1863	1	2 6
H. J. Porthwick, Kingston,.....	.....	1855-6-7	0	7 6
Rev. D. McKenzie, St. Thomas,.....	.....	1855-6-7	0	2 6
Duncan McPherson, ".....	.....	1855-6-7	0	2 0
Mrs. D. Johnson, North Williamsburg,.....	.....	1856-7	0	5 0
Rev. Prof. George, Kingston,.....	.....	1855-56	0	10 0
John Porter, London,.....	.....	1857	0	2 6
Margaret Fraser, ".....	.....	1857	0	2 6
Colin McIvor, Melbourne,.....	.....	1857	0	2 6
M. McKenzie, Williams,.....	.....	1857	0	2 6
John Lovie, ".....	.....	1857	0	2 6
Miss Barrett, Montreal,.....	.....	1857	0	2 6

UNIVERSITY OF QUEEN'S COLLEGE.

THE chair of Hebrew, Biblical Criticism, and Church History in this University, having become vacant by the death of the Rev. J. Malcolm Smith, late Professor, the Trustees are desirous of finding a suitable person to fill the vacant Chair.

In conformity with the Royal Charter, the Professor must be a Minister or Licentiate of the Church of Scotland, or of the Presbyterian Church of Canada, in connection with the Church of Scotland, the Chair being connected with the Faculty of Divinity.

Applications, accompanied by testimonials, must be lodged before the 1st May, 1857, with the Hon. John Hamilton Chairman of the Trustees of Queen's College, Kingston, Canada West.

Kingston, Dec. 16, 1856.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, St. Nicholas Street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (Post paid) to "The Editor of the Presbyterian, Montreal."

Printed by JOHN LOVELL, at his Steam Printing Establishment, St. Nicholas Street.