

the conquest of the land for Christ? But it is not mere territorial extent or population that gives value and importance in the question, who are to have most share of the honor and responsibility of taking possession of the land for Christ? A country's relative position in the map of the world, may be comparatively favourable or unfavourable. (See Appendix No. 2.)

2. How stands Canada, then, as to its position in the globe?

Canada is the richest already, and the most populous, and from physical circumstances, promises to be much the most populous part of the British North American Colonial possessions—possessions which occupy nearly one-twelfth of the earth's surface, and are 3000 miles more in extent than all Europe. God has thus, we see, cast our lot in a daily rising colony of the British Empire, to which the high momentous destiny for centuries has been committed, of wielding more influence among the nations and for Christ, than all others; and we are placed also in *juxta* position with that American nation,—Britain's sons and daughters, who occupy the larger part of that vast continent, or now world, which is about a third of all the land of the earth's surface. The name of this great nation, for energy, enterprise, and wonderful rapidity of growth, has gone through all the earth. And such is their expanding progress, that if it go on at the rate it has been doing, by estimates which have been made, a population greater than the millions of China, could find abundant sustenance. Now Canada, by her very location, must share in all the advantages of that great nation. For example, that most colossal and magnificent of all the gigantic schemes of the last thirty years, the "Pacific Railroad," which has been projected, (and judging from the past and present progress of this century, there is no good reason to doubt the accomplishment of it,) would open up a route to China, India and Asia, in general, which would give us the means of reaching that great division of the world, in fewer weeks than it at present occupies months, to speak within bounds. So momentous would be the change in the intercommunication and commerce of the world, by the carrying out of this stupendous project, that it might become an advantageous course even for the inhabitants of Europe to take Canada in their intercourse with Asia. Then Canada being already, and becoming every year more and more a receptacle and asylum for the redundant population of the nations that have grown old,—in looking at her prospects, her happy position, in participating in all the benefits of the improvements in the march of progress, must always be kept in view. Nor can we part with the cheering hope, that Britain, the common parent of America and Canada—of America, once her colonial child, and of Canada, still her colony, and still rejoicing in the closeness of the relation—that they will form a triple cord of alliance, not only in political and commercial views, but in all Christian efforts to fulfil God's grand design in creation in general, and of this world in particular—that is to bring the world under conquest to Christ; and it certainly does tend in no small measure, to brighten this prospect, to see some of the master spirits of the north beginning to gird on their armour, to annihilate the slave system in the south, which has been so long a reproach to the good name of the nation, and which, until swept away, must necessarily be so fearful a barrier in the way of Christian progress and Christian enterprise.

Whoever has noticed the late large and stirring influential anti-slavery meeting, held at New York, and the manly, argumentative, thrillingly eloquent, and Christian-like address of Honorable Charles Sumner, has reason to hope that a new era is setting in, and that the American mind of the North is now beginning to shake off its slumbers, and to go forward with that anti-slavery enterprise, the successful issue of which can alone vindicate the sincerity and consistency

of the declaration, in the much boasted *Magna Charta of American Freedom*—that every man is entitled to life, liberty, and the pursuit of happiness.

Fathers, Brethren, Friends—There are certain things in the history of this part of God's world, where our lot and duties are cast, of a character so peculiar, so sublime, so soul impressive—there are foot-prints of an all-ruling God so strong and deep, that pious spirits see handwritings and hear voices coming forth, and laying a sacred necessity upon them to possess the land for Christ.

For thousands of years does this land seem to have lain without one note of intelligent praise ever being lifted up to its Creator. But all the while most marvellous preparations were silently making, that were one day to speak out, and most explicitly to all for whom Canada was intended. None can tell how long Niagara (that has no parallel in all the world, of its peculiar class of the wonders of the Great Wonder-worker,) thundered, and its waters played their giant like feats, when there was no ear but the ear of God to hear—no eye but the eye of God to see. But so rare and peculiar, so sublime and stupendous, and at the same time so lovely and beautiful a piece of work as the cataract of Niagara,—whether originally created as it now appears, or gradually formed, is not only among the *all things for Christ*, but must surely have been destined for some great special purpose.—All readers of the Bible are familiar with the constant use it makes of the material world to represent the person of Christ, the work of Christ. But the Creator, when he contrived the wonders of Niagara, knew full well it would draw to it the world's wondering eyes; and now that it has come forth from the mysterious hiding and secrecy of long centuries to be gazed on, can *Christian eyes* see nothing in it but a wonderful specimen of nature's scenery. Can they read no more significant meaning—nothing more specially pointing to Christ? Have Christians not discovered, in the throne of its awful waters, the type of God's sin-avenging violated law; and have they seen nothing close to the throne like to the benignant gospel of the grace of God? Did not God mean in Niagara to picture to and impress the souls of beholders with the Bible revelation of law and gospel. In looking on the terrible cataract, can we not realise the description of Amos: "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down."

But on looking round, there comes that beautiful rainbow that cheered the heart of Noah, that gladdened the beloved John at Patmos, for which, of all the visions he saw, was sweeter to him than "the rainbow which he saw about the throne in sight like unto an emerald."

The man of mere natural religion will explain away all by his "natural laws." But the Christian who believes that all things were made for Christ, when he sees that, Mount Sinai excepted, there is not, in all the wide world, an object of the same power to represent the law, and it is questionable whether there is exactly the same phenomenon as Niagara's perpetual rainbow, will not think it any straining to believe, that all things being made "for Christ," Niagara was made to preach, "cursed is every one that continueth not in all things," written in the book of the law, to do them; "there is now no condemnation to them that are in Christ Jesus." But if these things be considered more imaginary than real indications of God's purposes in Christ, there are other facts in abundance, that the least imaginative Christian in the world cannot reject, which most strikingly proclaim, that during all those thousands of years, when this land was untrodden by any human foot, it was all the while with Divine skill, preparing to be possessed for Christ. For what else could be the ulterior end and meaning of such facts as these? All appear-

ances indicate, and it is the general belief of the closest observers of the works of God, that the great part, and in all probability the whole of what is now dry and fertile land, had been once submerged, and that some convulsion in the material world, revolutionised things to this wondrous result which now stands out before our eyes,—namely, so to proportion and distribute the land and the water, as to make Canada fit to become a land on which numerous millions can live—a land that has all the adaptations for becoming a mighty nation—all the means, facilities, appliances that can be desired for carrying on, on a large scale, operations for the kingdom of Christ. Let us mark well, for well it deserves it, the curious handiwork of the Divine Contriver, for adapting Canada for Christian operations. This requires us to glance at what may be called Canada's peculiar distinguishing physical characteristics.

You are all aware that her chain of lakes has no parallel in the world, inasmuch that they receive the name of *inland seas*, and serve all the useful purposes of sea navigation; that is, from the eastern to the western boundary, they run an almost uninterrupted navigable course of 2,300 miles, finding an outlet through the River St. Lawrence into the Ocean. But this is not all. The Creator has so contrived things, that scarcely is the human body more adapted to circulate the life-blood from the heart through all the arteries and veins, than is Canada so laid out in her lakes and seas, and various rivers intersecting the country, as happily fit to carry on commerce, and turn her luxuriant productions to profitable account; and, to crown all, as respects her material interests, the scream of the whistle sounding from her lakes, and terminating points of her railroads, are now to be heard in places which once were waste and lifeless—unless when silence was at long intervals broken by the sounds of the red man's canoe, birds, and beasts of the forest; and now the telegraph speeds its way, wafting mind to mind, through paths where once none but the vulture haunted—where there was not a human being to tell Canada that its maker was God; far less that it was made specially for Christ.

Then who that has read the history of the war, and means by which Canada came into the possession of Britain, can fail to see God's hand in it all? But for that strange trance of unwatchfulness into which the sentinels fell, the landing of the British army at Quebec never could have been effected. But for the insatiable, mysterious rashness of the brave, and, till then considered wise Montcalm, in leaving a fort, in those days considered impregnable, coming down to give battle, on equal terms, on "Abraham's plains," and this, too, before large reinforcements came, which arrived just in time to be too late, it is the general belief, that Quebec could not have been taken; and so the cry, "*they run, they run*," which made the British hero, Wolfe, die happy, might have been on the side that would have given an unspeakable bitterness to his dying hour.

Is God's finger not visible here, that God designed Canada for Christ, and that we shall prove traitors to the high trust committed to us, and deserve to have it taken from us, if we bestir not to secure it for our Master.

Can any one that has drunk in the spirit of the Protestant Reformation—the spirit of the Bible—the spirit of "the truth as it is in Jesus," dare to stand forward, and say that it was a matter of no moment for Canada—no moment for Christendom—no moment for Christ, whether Canada should remain with a nation, not holding the truth in gospel purity, or whether it should come the actual result achieved by God's special interpositions of providence, Canada should come unto the possession of the British nation—a nation to which, with all its sins, and they are many, and deep, and aggravated, God has so long committed so preponderating an influence