

merits of a crucified Redeemer—go familiarly into the humble dwelling to instruct the inmates in all affection to forsake sin and follow after holiness—to warn the backslider—to urge repentance—to encourage habits of thrift, good management, economy, cleanliness and sobriety—to teach the ignorant,—to exhort the young to obedience and fidelity, and to administer consolation to the sick and dying. If these be the objects of such an association—objects of the greatest importance both for their present and future welfare, surely the motives which prompted a beginning will urge the necessity of continued efforts to maintain its efficiency.

Such an institution as a town mission has always more to do than it can possibly overtake. The society organised in this city has accomplished much during its brief existence, and has demonstrated even to the most incredulous, that it is now a necessary, auxiliary in forwarding the progress of the gospel. Look at the wickedness, the ignorance, the crime, and the ungodliness that have been found to exist among us. See the families who from improvidence or want are either unable or unwilling to attend religious ordinances, who have the means of grace brought to their doors. And the very fact that there are still as many upon whom we have hitherto failed to make any impression is the most potent appeal we can make for renewed support and the most powerful argument we can employ for vigorous perseverance.

The success which has attended this society in past years, should be a source of encouragement. Wherever the agent is welcome be assured the message will not be despised. And were the question put to the sick and the afflicted—to the drunkard who has been reclaimed—to the old who have been taught that happiness is only to be found in Christ—to the young who have been brought to the Saviour, whether its labors should cease or not, we are fully persuaded that there would be a unanimous reply from all except the grossly profligate for its continuance, prosperity, and increased usefulness. It is true that much success is not only looked for, but would also be desirable, and would be a source of unspeakable encouragement to its supporters, as the boon conferred is infinitely valuable. But this very value may well compensate for the smallness of the amount. He that saveth a soul from death, covereth a multitude of sins. Much labor is expended before the gold is dug up, and even then the quantity obtained is generally small. But let us not despise the day of small things. Rather let us thank God that good is being done, and take courage and go forward.

This association like all other religious institutions, must expect to meet with difficulties. These arise chiefly from the nature of the work which is altogether opposed to the habits, opinions and prejudices

of the natural man. When the agent goes forth burning with love for immortal souls, he is frequently repulsed or meets with a cold reception. Probably too from various causes, in his endeavor to introduce religious topics, he is completely failed. In this way both the agent and the committee are discouraged; and frequently, also, objections are urged from quarters whence aid and encouragement were expected to proceed. But setting these last aside, what noble undertaking—what philanthropic object ever commenced, has not been opposed by the captious, the interested and the proud. Indeed were there no difficulties in the way, we contend that our work would be accomplished, in all having become in sincerity the servants of Jesus. For, it cannot for a moment be doubted that so long as the duties of a missionary or minister are faithfully discharged, various elements of opposition will gather around and obstruct his path. The exclamation will greet the missionary now, as of old “are these come hither also, that turn the world upside down?” Conformity to the world may secure to us an untroubled course through life, non-conformity will inevitably provoke hostility. Exalt the standard of human character—cherish lofty aims—tell men their appetites and passions must be subdued—that they must forsake all sin and follow holiness, and formidable obstacles will arise at every step. Unless christianity relinquish these high and holy objects and descend to the level of the world, instead of raising men to her own celestial prominence, every murmur and every cavil, and all opposition that proceed from men who are satisfied with human nature and society as it is, should stimulate us to greater exertions to maintain and enlarge our sphere of operations until all-mankind become leavened with the truth.

And we have many arguments to induce us to persevere. Look, for example, at the wicked. Their continuance in sin, is the great occasion of our exertions. Shall we, then, permit Satan and his emissaries to reign triumphant? The wicked not only indulge in sin, but are ever ready to ensnare others into the path of ruin, and render many specious arguments for their continuance therein. Shall not heavenly wisdom lift up her voice and contest her claims, and plead eloquently for their deliverance? Or, look at the men of the world. Frequently do we find men laboring sedulously, without any higher motives in view than to obtain power or wealth, with a perseverance worthy a better cause. And shall they who are the servants of the living God, not labor to diffuse a knowledge of that Gospel which makes the simple wise, and confers treasures of inestimable value? While vice and crime demand such vast expenditure of time, energy and wealth, and while so much is lavished on the intoxicating draught, the theatre and the dance, shall the smallest pittance be refused to support

those whose labors, under Providence, will work an entire revolution in society—banish wickedness from our land—and put mankind in the possession of true happiness here, and everlasting felicity hereafter? Or, look at the example of Jesus! See the suffering he endured for us! Hear His entreating voice, still urging us to repent and live! And if He cannot consent to abandon us to our froward ways, shall His messengers faint, or relinquish their undertakings in despair? Rather let us cleave to our plans and pursue our labors under God, and, while a single Scheme remains untried, let us stedfastly continue our exertions.

WORK: or, The Duty of Diligence in our respective Callings; A Plain Discourse addressed to Plain People. By the Rev. GEO. HARPER, A. M., Minister of St. Clement's, Berhice. “*Be thou diligent.*”—PROVERBS, xxvii, 23, &c.

MR. HARPER again comes before the people of this Province as the author of a discourse on the duty of diligence. The circumstances which led to the composition and publication of this sermon are mentioned in the dedication to Rev. Mr. Lochhead, of George-Town, Prince Edward's Island, which we have much pleasure in laying before our readers in full:

“BERHICE, 5th November. 1857

“REVEREND AND DEAR SIR: The following Discourse, which I take the liberty of dedicating to you, owes its origin to some incidental but highly suggestive observations which you once made in a conversation with me. Shortly after your arrival in Nova-Scotia, as you may possibly remember, we were conversing about Church affairs: the melancholy fruits of the disruption, in the Colonies; the increasing number of religious sects; the low state of spirituality; the alarming growth of doctrinal error, and such like matters—when you remarked that it was deeply to be regretted that Ministers of the Gospel should, from the pulpit, pander to the depraved inclinations of the heart, by so often feeding their flocks with nothing but the *thorns and thistles* of religion, and thereby widening the breach which it was so obviously their duty to heal. To be “In doctrine incorrupt,” you admitted, was most desirable; but you complained that, while some men (whom you happily styled “*Ear-pleasing Preachers*,”) were continually worrying each other about the non-essentials of religion, and hating each other with a pure heart fervently, on account of some paltry, microscopic difference about mere trifles, the vital and essential points of Christianity—duties as well as doctrines—were too often left untouched and unapplied. You suggested that, as Christianity had in view the temporal as well as spiritual well-being of man, and as the *outward* and *inward* man were thus so closely yet mysteriously related, the Preacher should ever have regard to both, as it was for the most part true that what contributed