

lishment of the Gospel in the vast and interesting regions which are the subject of its operations. May the Divine Master whom we serve, without whose blessing all human efforts are vain, afford you the unpeakable satisfaction of seeing your labours of love crowned with yet more abundant success! May He employ you still more extensively as an honoured instrument for dispelling the delusions of heathenism, and for bringing the many millions of idolaters under British sway, into the light and liberty of our most holy faith! and may the spiritual benefits you are the means of bestowing, be reflected back upon your own soul!

Dr. Duff then rose and said—In all human probability this may be the last occasion I will ever be allowed to address this House, and I cannot do so without a certain painful emotion; but still I feel the influence given by that beautiful phrase, "Trust in the Lord, forever trust, and place your strength in the Lord Jehovah." And my confidence is awakened by the full assurance that Jehovah is present with this House. There was a time, indeed, when even in this House it was necessary for one to betake himself to the Bible to prove that it was the duty of the Christian Church to engage in missions. We have, I dare say, all heard the story of the venerable Erskine having once said, "Rax me the Bible," when he was to prove that this House should engage in missions. Blessed be God that day has gone by, and if there was any prayer that I had more than another, it would be that it should be buried so deep in oblivion, that there should be no room on the tablet of history for its epitaph. This House, fifteen years ago, resolved in its corporate capacity to come forward and acknowledge, by its testimony, the obligation to come forth and engage in the mighty cause of missions. It was the first National Church which in its national capacity did so; and since that time, notwithstanding all the blessings that our Saviour has conferred on our labours, the Church ought to remember that she was still but to begin. Many have endeavored to lull us into sleep by their syren songs of success; but in the midst of this fatal slumber, the truth is that we have scarcely begun. What is the state of the world at this moment? From a calculation made by an intelligent old missionary, it has been ascertained, that if the Gospel was to progress at the rate of the last thirty years, it would take 20,000 years before the world could be nominally Christianised. That is enough to humble us all. Now, it is marvellous that we should be living in that state of things in the nineteenth century, since the Lord issued the great command appointing his apostles to go forth to all nations. It does seem strange, that at this particular year, day, and hour of the nineteenth century, the cry should ascend, that the world is still under the dominion of apostasy—it is enough to rouse us to exertion. It becomes this House and this Christian assembly to consider what may yet be done in order that the Gospel may be more widely extended. Two years ago it was my privilege to announce in this House that in the East

the superstition of the Asiatic nations is encouraged by the Government that sways o'er our mighty empire. I then gave some proofs. I adverted to twenty schools founded on the system of excluding all religious education; and on that occasion I also endeavoured to represent how the libraries that had been founded were supplied with books quite anti-Christian, and the means of systematic infidelity thus thrown in the way of the natives. The friends of the Church devised an excellent scheme—they sent out large numbers of Christian publications, and wished them to stand side by side with the volumes of Hume, Gibbon, and others, so that the Government might not be said to be exercising a system of favouritism. Now I think that was a fair scheme, and ought to have been acquiesced in instead of rejected by the Government composed of men so liberal as they assume themselves to be. But liberality now-a-days means something different from the former and true signification of the word. As far as I can see, those who call themselves liberal simply adopt one side of a question, and determine all else to be illiberal. Is there not something awfully revolting in the very announcement that a Christian Government forms institutions for instruction which exclude entirely the Christian religion. But it shows the necessity for the friends of the Church being up and doing, and not trusting to men, but looking to Jehovah for strength. The idea of a Government enlightening the people simply by secular instruction is very dangerous, it is like the gloom of night mantling over a stagnant marsh. But if the sun arises and dispels the gloom of night will it not dispel the vapours? No, it will reveal them, and render them tenfold more noxious. So is the hold that this anti-Christian system of education takes of an ignorant mind—it excludes the wholesome, purifying influence of religion, and renders the intellect one moral quagmire. We have heard of the noble poet who described himself as in the attitude of standing on a bridge with a palace and a prison on each hand; but the spectacle here is more horrible to contemplate, for the palace of an infidel is not only close by, but actually surmounting the prison—the charnel-house of immorality. The Rev. Doctor here mentioned an instance of a young Hindoo, who was pronounced a phenomenon of intellectualism, having been admitted by baptism into the Church, calmly braving the derision and ill treatment of his friends. Now, let one and another such be added to the number, and who can charge us any longer with sowing plentifully and reaping sparingly. Let them be added until by separating themselves from the surrounding masses the same gradually begin to crumble away; the collective mind would no longer exist after it was fairly set loose; and as easy might they attempt to recall one of those icy fragments which crown the Alpine range after its adhesion gives way before the genial heat of summer, and dashes and thunders with resistless force down to the level plain, as attempt to recall those who fall off from the mass of superstition before the pure light of Christianity. The Rev. Doc-