

crowded factory or workshop—what a careful agent may he prove there, if he exhibits the virtues and graces of the Christian character, in checking the oath of blasphemy, the sneer of scorn, or the laugh of profanity. Let him but exhibit an exemplary piety in his own walk and conversation—let him show openly that he is not ashamed of the Gospel of Christ—let him in the face of every ribald jest not scruple to declare his faith in God and in Christ his Redeemer—let him avow boldly his hope of heaven and his dread of hell, and we say that such a man is indeed of the salt of the earth—one of the most useful members of society, one of the benefactors of his fellow-men. Let a man only be truly in earnest, and let him carry his religion into every relation of life, and whether as a parent or a child, whether as a master or a servant, he will find abundant opportunities of exerting an influence for good—he will sow seeds which will spring up and bloom, and bear flowers and fruits long after he himself has been gathered to his fathers. I can hardly conceive any sphere so humble in which a sincere Christian can be placed in which he may not do something for the glory of his God, and the good of his fellow-men. He may not, indeed, be able to do all that he would wish, but let him do all that he can. What position could be conceived less favorable than that of the little Hebrew maiden in the household of Naaman! She was a stranger in a strange land—she was a captive amongst the enemies of her people—she was a worshipper of Jehovah in the midst of idolaters—she had been dragged from home and from kindred, whilst still in early youth, at an age when we could hardly have expected her religious principles to be very distinctly formed. Yet when far from her father's land she forgot not her father's God, and now in that abode of idolatry, she lifts up her voice with all the power of faith to declare His supremacy, and to avow her belief that His prophet was able to do for her master what all the wisdom and all the skill of Syria had failed to accomplish; and to such humble instrumentality what mighty consequences may be traced! Away, then, with all excuses drawn from humble spheres and narrow circumstances. All of us are brought into contact with our fellow-men—all of us can do something to bring them to the knowledge of Christ, to fill their hearts with the love of Christ, to lead them to the abandonment of vice and the cultivation of virtue. It is thus, and thus only, that we can deserve the noble epithet of the salt of the earth; for oh! if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men. Even though our lives may be marked by no gross and glaring immoralities, yet if we are only unfruitful—if, so far as bettering the moral and spiritual condition of others, we might just as well be out of the world altogether—then we do too much resemble the savourless salt which is good for nothing but to be

cast out and trodden under foot. If, reverend Fathers and Brethren, all this applies even to the humblest Christian, with tenfold force does it apply to the Christian minister. Special obligations are laid upon him—a deep and awful responsibility rests upon him—he is, indeed, as in a city set on a hill which cannot be hid, an object conspicuous alike to friend and to foe. It is for us, then, to see to it, that we do exercise such a healthful influence upon those around us as we have endeavoured to describe, and that we do thus merit the glorious title of the salt of the earth. As ministers of an Established Church, we have facilities and advantages for thus diffusing the spirit of the Gospel, for carrying it into the homes of the poor and the haunts of the wretched, which other labourers in the same field, equally earnest, and it may be equally able with ourselves, do not possess; and unless we avail ourselves of these facilities, and turn these advantages to proper account, we cannot expect, nor would we deserve, that our privileges should be preserved, or our rights maintained. In no profession now are men satisfied with an old, lifeless routine, however decent and respectable, and least of all in that profession to which we belong. There is a spirit abroad which is apt to try every public servant, and every public institution by a much severer test than was ever thought of in former years, and we cannot hope to escape from its operation. Days of trial are unquestionably at hand for us, and it would be folly in us to shut our eyes to the fact; our true wisdom is to prepare to meet them.—*Gilchrist's Synod Sermon.*

### THE CHURCH AT HOME.

#### Committee on Popery.

The General Assembly venture once more, through their Committee, to appeal to the Church on behalf of the Roman Catholics of Scotland.

The deep interest which last Assembly took in the proceedings of the Committee, and the unqualified approval which was bestowed on these proceedings, and on the Report which narrated them, encourage the Committee to look for a much larger measure of support than ever.

It is obvious that Scotland is awaking to the immense importance and unquestionable obligation of the work. Let our people but once clearly understand what vast numbers of Roman Catholics are located in this, our Protestant country, in what a mournful state of utter ignorance and godlessness they are for the most part living; and let them be informed that the Church of Scotland has solemnly accepted the responsibility laid on her as the National Church, to convey to those who are so entangled in the meshes of ignorance, superstition and priestcraft, the glad tidings of Gospel liberty and Christ's salvation, and we have no doubt as to the result. Let our Ministers but do their duty by explaining to their congregations the work in which the Church is engaged, and the momentous responsibility attaching to every member of the Church, to support her in this great undertaking, and we have no doubt the people will do theirs.

Once more we solemnly remind our congregations that there does not exist a more important or pressing obligation incumbent upon any Church, than the enlightening and evangelising of those who are perishing for lack of knowledge within our own immediate sphere. Once more we warn them that we cannot expect God's blessing on our Foreign Missions and distant labors, if we neglect our home population, and pass over those who are perishing at our very doors. We speak to an enlightened and intelligent people, who understand the distinction between spiritual light and spiritual darkness, betwixt truth and falsehood, betwixt Christianity and Popery, and we confidently rely on their sympathy, their prayers, and their liberal contributions.

Scottish Protestants! The work is prospering in Edinburgh and Maryhill (the only places to which you have hitherto enabled us to extend our operations), and we ask you to support it. Multitudes of other localities, inhabited by dense masses of Roman Catholics, claim our aid, and we implore you to provide the means of extending our Missions wherever they are needed. Our Missionaries and Teachers are zealous, diligent and successful. The Committee is free of debt, though, at present, destitute of means. The Mission to Roman Catholics is the most inexpensive in which we are engaged—in importance, obligations, prospects and Gospel promises, it yields to none. O, let not the cry of thousands of perishing Romanists ascend up to heaven against the Church of Scotland!

The collection has been fixed to take place, God willing, on *Sabbath, the 20th September next*, being the third Sabbath of that month.

In name of the Committee,

WM. ROBERTSON,  
*Convenor.*

#### From the Scotch Correspondent of the Montreal Presbyterian.

The Commission of the General Assembly met a few days ago, when the business of most importance was an application from the Moderator of the Synod of Australia on the subject of Government recognition of the Church of Scotland in the Colonies. It appears that a change has recently taken place in Australia, by which the name of the Scotch Church has been omitted from Government documents, while the Church of England and Church of Rome are retained as heretofore. An application was made to the Australian Government asking an explanation of this change, when the Moderator was informed that it had not originated in the Colony, but was in obedience to general instructions, sent out from the Home Government, for the use of all British Colonies. Upon this intelligence being received, the Moderator very properly applied to the Church of Scotland to take the matter up in this country. And I am very glad to say it will be taken up, and with energy, I hope, as it has been entrusted to the Colonial Committee. Dr. Robert Lee made a very sharp speech on the subject, pointing out that this was one of those little things which showed that a systematic attempt was being made in some quarters to ignore the Church out of Scotland. Others seemed to be of opinion that it was a mistake, or at worst that it was the work of some underling of Puseyite tendencies; but it will be enquired into and, I have no doubt, rectified, for the Church has only to speak out on such a subject to be listened to.