

wonderful privileges of believers, makes this statement: "For by Him (Christ) were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. All things were created by Him and for Him; and He is before all things, and by Him all things consist; and He is the Head of the body the Church"—v. 16, 17, 18. At the 20th verse, it is stated, that Redemption in respects known to God, has most important bearings on the interests of the universe. Then, respecting this universality of Christ's Mediatorial dominion, other scriptures speak very distinct. "He hath given Him power over all flesh. He hath put all things in subjection to Him." Whom he appointed Heir of all things—Heb. i. 2.—Among Christ's last words on earth, to animate his disciples, he claims this universal sceptre. "All power is given to me in heaven and earth"—Matt. xxviii. To his beloved John, exiled in Patmos, he says, "I have the keys of hell (invisible world) and death." "For he must reign till He hath put all enemies under His feet."

Standing out, then, as it does, so undeniably clear, that Jesus sits now enthroned, swaying the sceptre of *universal dominion*—that all agency for the conversion of the world that can be needed or expected, is at his command,—why does it drag on so slowly? It is indeed matter of rejoicing that more has been done in the way of missionary effort within the last half century, than, perhaps, in the thirteen centuries preceding. But let any one cast an eye on "the state of the world as at 1851," presented in the appendix, (see Appendix No. 1) and it will be seen how urgent is the need of a hundred-fold accelerated speed of action.

Fathers, Brethren, Friends—The millions shall be suffered to go on dying—no adequate help given them, until we come so to realize and act on the soul-animating, arm-nerving fact of our Lord and Master's *universal dominion*, as to trust it and draw upon it as confidently and freely as the merchant who draws on his bank account, when he knows it to be full,—as the child counts upon supply of food and raiment from its parents. But as we purpose to say more of this in the conclusion of the discourse, we, in the meantime, gladly pass to the claim of Canada, entitled as it is to Benjamin's portion of regard.

II. Possessed as we now are of the Bible key, which explains to us the great secret of our world's creation—of the Bible clue which only can guide us happily through it—let us take up the map of the world, and with those peculiar yearnings of love to "the bounds of our habitation,"—that we may fan the flame of the only true glory and ambition, well-pleasing to God, *thirst of conquest of human souls for Christ*,—let us fix an eye of keenest and most searching inspection on the world's map, to discover what that part of it fast rising into public notice and interest, called Canada, is likely to bring to the world's universal contributions to Christ!

The year 1851, we can all remember, has become illustrious in our world's annals, for that entirely new and noble conception, no less nobly executed, "The World's Industrial Exhibition"—the compressed world in London. Representatives of the different nations of the world; specimens of their different products, of the arts and sciences, inventions and discoveries, of honest industrial labour—all were gathered together for the purpose of cherishing good will among the various nations of the earth, and for generous rivalry and competition, exhibiting what they could severally do with their minds and hands, for the comfort and improvement of the world. Now, poor and mean as this memorable Exhibition is, to be compared with that glorious era of the world to which we are to apply it, it is as lively and expressive an emblem as can easily be found;—we mean of that

universal reign of Christianity, when the world will come with its rich and manifold contributions, and lay all joyfully at the feet of Jesus, the universally acknowledged King. Yes, as sure as God hath spoken, the time is coming when Jesus shall sway the sceptre of dominion and love, not only as now of right, but in *actual possession*. "The kings of Sheba and Seba shall offer gifts; all kings shall fall down before Him, and all nations shall serve Him. He shall have dominion from sea to sea, and from the river, even to the ends of the earth." Men shall be blessed in Him, and all nations shall call him blessed."

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him:
His praise all people sing.

Dim must be all attempted pictures to represent the realities of this most glorious day of a whole world's consecration to Christ—so entire, that the prophet Zechariah tells us consecration shall be written on the very bells and bridles of the horses—on the very household utensils in common use—Zech. xiv. 20. But, as it has an exalting, purifying, refreshing influence on our souls, let us make use of that marvellous magician, or rather, we should say, perfect optician, *faith*, and bring these Bible-promised days near.

See then Europe has come with all her rich multifarious gatherings of many centuries. Her offerings of soil and climate are not mean, but her proudest are those of *mind*—of science—of the useful arts—of honest industry—in brief, her justly earned intellectual and moral ascendancy over all the other nations of the earth. Behold Europe, lying low at the feet of Jesus the King, consecrating all she is and all she has with this inscription, "All things come of thee, are for thee, and of thine own have we given thee."

Asia has come. Asia, the cradle of our race, and seat of the oracles of God, containing the land where Jesus was born, and over whose acres once walked

"Those blessed feet,

Which, eighteen hundred years ago, were nailed,
For our advantage, to the bitter cross."

She has many, many rich offerings to present. Her diamonds, her pearls, her various precious jewels, her gorgeous silks, her speices and other rare luxuries, her teeming hundreds of millions of population now redeemed, and all her accursed countless idols, set up in the place of Jesus, dashed for ever to pieces. But the offering, the dearest of all to the heart of Jesus, is the returning of his long long lost and scattered people—"to whom pertaineth the adoption and the glory."

Now they lie here at his feet, confessing the deep and aggravated guilt of their long rejection, and joyfully do they kiss his royal benignant sceptre.

Africa has come with her gold, frankincense, and myrrh—with her infinitely more acceptable contribution of all her emancipated sons and daughters, laying the chains, worn for long dismal ages, at Jesus' feet; joyfully ascribing to him all the praise and the glory of their emancipation, and of one infinitely more glorious, even that by which the Saviour "maketh his people free."

Oceania, that last discovered, and spacious part of the world, has come. She has her mines of gold, and products too. But the most marvellous thing is, that she too acknowledges and ascribes to the King in songs of praise, that in answer to the prayers and self-denying efforts of devoted missionaries, He sent her the Holy Spirit in Pentecost—like fellness, and transformed her once degraded sons and daughters into holy devoted Christians.

America has come. We might speak of the wonders of her history—of the suddenness of her

starting up from the depths of the unknown, and being baptized with the proud but appropriate name of "the New World"—of her pilgrims—of that character for energy, boldness, enterprise, love of free and liberal institutions, formed by a combination of her Anglo-Saxon origin, and her being thrown by circumstances to seek her fortune in a vast, trackless continent—of the readiness with which she stretched out her strong arm, and welcomed to her land the stranger and the oppressed. We might speak of the astounding rapidity of her career; and if her history were before us, the strange contradiction between her so much boasted charter of human liberty and equal rights, and her holding so many immortal beings in bondage, could not escape notice.

But what now claims all our interest in the glorious spectacle of her coming,—all reproach upon her good name is for ever wiped off. She lies in profoundest adoration, humility, gratitude, at Jesus' feet—ascribing all her amazing career of success entirely to Him, and presenting glorious numbers of converts to His kingdom. "Not unto us, Oh Lord, not unto us, but to thy name give glory."

Such scenes as these are awaiting the world—see them who may. But what share in the contributions to Jesus, is Canada to bring? She is yet in her infancy, and instrumentally the product may much depend on us: for her forming, moulding period is placed under our care. Respecting her natural capabilities, they are not a little promising, as we shall now see.

I. Population is the first thing demanding enquiry. What are Canada's capabilities in material extent, soil, climate, power of production for supporting life? By one of the latest and most reliable estimates, Canada, Eastern and Western, contains an area of 346,000 square miles, or is *six times as large as England and Wales together*;—Lower Canada, 205,600, and Upper, 141,000 of that area. Its present population is over two millions. Its soil, according to the opinion of competent judges who have examined it, is excellent, not surpassed by any tract of land, of equal extent, on the American continent. The best agriculturists speak in highest terms of its *agricultural capabilities*. The climate, though subject to extremes of heat and cold, and sudden changes, is salubrious, and, by increasing cultivation, is fast improving. Its resources from its forests—its mines—its waters, are already very considerable, and give solid prospects of being rich, abundant. Just take these facts as specimens of its rapidity of progress in population, to which, if any, there are few parallels in the history of the world. The population of Canada, at its surrender to Great Britain in 1760, was 60,000; in 1850, it was 1,205,000, so that it had increased its population no less than twenty-six times in ninety years. It has been increasing since 1850 so rapidly, that it is believed now to be over two millions. By comparing the progress of its population, with the progress of the population in the eastern part of the United States, it appears that the Canadian progress has at least equalled the so much famed progress of the *great west of the United States*. In supposing Canada therefore to be equally capable of sustaining a population as Britain, *one hundred millions* of immortal beings could live in it, and it be the object of ambition to conquer for Christ. But suppose that from so much of it lying in a northern latitude, the half, or, in the most unpromising view, the third only could be counted on, that would still leave more than the population of that part of the world, Britain, to which, in times past, God has given the ascendancy, to hold in its hand the destinies of all the rest. Should not then our spirits be stirred within us, as we think of the millions of immortals that may yet people this land? And should not our bosoms pant with a joyful yet trembling interest, in the special station assigned to us in