

The Breeze.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME V.—No. 33.]

QUEBEC, THURSDAY, NOVEMBER 9, 1848.

[WHOLE NUMBER 241

LIGHT, TO LIGHTEN THE GENTILES.

Over the realms of pagan darkness,
Let the eye of pity gaze;
See the kindreds of the people,
Lost in sin's bewild'ring maze!
Darkness brooding
On the face of all the earth:
Light of them who sit in error!
Rise and shine; thy blessings bring:
Light, to lighten all the Gentiles!
Rise with healing in thy wing:
To thy brightness
Let all kings and nations come.
Let the Heathen, now adorning
Idol-gods of wood and stone,
Come and, worshipping before Thee,
Serve the living God alone:
Let thy glory
Fill the earth, as floods the sea.
Thou, to whom all power is given,
"Speak the word!" At thy command
Let the company of preachers
Spread thy name from land to land:
Lord! be with them
Always, till time's latest end.

Caterill.

A SERMON,

BY THE REV. GEORGE MACKIE, D. D.,
OFFICIAL OF THE DOCTORS OF QUEBEC, AND
EXAMINING CHAPLAIN TO THE LORD BISHOP
OF MONTREAL.

Preached in the Chapel of the Holy Trinity,
Quebec, on the evening of the Festival of All
Saints, 1st November, 1848,

ON THE OCCASION OF THE
CHURCH MISSIONARY SOCIETY'S JUBILEE
CELEBRATION.

6th Chapter of the Gospel according to St. Luke,
part of 35th verse.—

"Do good, and lend, hoping for nothing again."

What has the Church Missionary Society done, what is it doing, what does it purpose to do for the dwellers in this land, that we should be invited to minister unto it of our substance? Is there not enough of destitution in our midst? Are there not manifold and pressing claims of local interest, which force themselves upon our notice day by day; and shall we withdraw our aid from those who are right unto us, that we may bestow it upon such as are strangers and afar off?

My Brethren, if a concern for the heathen implied as of necessity the neglect of our own countrymen—if it were not possible to benefit the stranger but at the expense of our kindred according to the flesh—I should be slow to advocate the cause for which I now esteem it an honour to plead. But if the discharge of the one duty does by no means involve a dereliction of the other—if it is both possible to do and not to leave undone—more than this, if the one duty will be the better done for that the other is not left undone—if, through the mysterious dispensations of Divine Providence, in scattering we but increase, and acquire a greater facility to benefit our own by indulging our sympathy for those who are yet aliens from the commonwealth of Israel—if it be as all experience proves, that the success of Home Missions grows with the growth of a zeal for the interests of the heathen—then why should not we too lend our help, in furtherance of a work which needs the combined energies of all who name the name of Christ? Or is there that in our position as dwellers in a Colonial Dependency which forbids our attention to this so weighty concern, and renders the commandment, "Preach the Gospel to every creature" of none obligation as addressed to us?—Is our condition as a Church so rude that self-preservation is with us, under God, the one great and all-absorbing duty? There is a stage in civilization at which the so deemed luxuries of savage existence, come to be regarded as among the necessities of life. And is not the standing of our Church such and so settled; have we not grown up to that estate that we may now care for things comely and decent, and consider what is seemly and consistent with the character which we sustain as a well-ordered community? Or must we still, because of a supposed ecclesiastical nonage, be denied the luxury of doing good as hoping for nothing again, and must we from prudential motives confer no benefit upon others unless we may reasonably expect that in so doing we shall directly or indirectly benefit ourselves? True, the poverty of the Church in this Diocese is a deep poverty, and seems to us the more painful from the contrast afforded by our Mother Church in England; but were it deeper, we should still have wherewith, out of that so deep poverty, to minister to the necessities of the heathen. Other religious bodies, altogether dependant upon the voluntary contributions of the people, can and do make some provision for those who have not yet come to the hearing of the Word; and to take but one instance of what men in earnest can effect—how many and well-digested schemes for Missionary labour has the Free Church of Scotland devised, under circumstances of extreme discouragement? "Poor" though we be, can we not do something for those who are poorer still? It does appear so to me, and therefore it is with real and great satisfaction that I address you on behalf of the Church Missionary Society, because I can now stir up your minds by such a simple plea as I have not been enabled to urge with equal force, doing the term of my residence amongst you, and can invite you to indulge in the amenities of the Christian life, and to taste this luxury of doing good as hoping for nothing again.

On many and various occasions I have pleaded the cause of the scattered settlers in our land, and on every such occasion, I could advert to secondary motives of no common inducement. I could call upon my

hearers for very shame not to close the hand against their fellow countrymen and fellow colonists. I could address myself to their self-love, and urge them by every feeling of enlightened self-interest to succour those, with the well-being of whom their own weal was so closely and intimately connected. In every such case I could promise, in the improved moral condition of their kindred, what seemed a more than adequate compensation for whatever of bounty they might dispense. I can now point to no such return—to no return whatsoever; and can but present the single plea of dutiful loyalty to the Giver of all good—the God and Father of our Lord Jesus Christ. The Church Missionary Society will yield no equivalent in money or in kind for the contributions which you may tender. Not but that you may have derived much of indirect benefit from the success of that Society. Such is the communion and fellowship in which all the parts are knit together of the one mystical body, that no one member can suffer or be in health, and any one of the other members remain unaffected. If a clearer sound is now heard from our pulpits than was wont to issue from them half a century ago—if simpler views of Church principles, properly so called, are now seen to prevail—who shall say how much we may be indebted for this happier state of things to the organization of the Church Missionary Society? But speaking as a man, and after the manner of men, I must forewarn you all that, in offering of your gifts, you may hope for nothing again. It does not fall within the scope of the Society to benefit the destitute settlers in this Province. Its labours are designed for the sole and exclusive benefit of the heathen and mahomedans. Those therefore, if such there are amongst you, who so deem of our own necessity as to consider that any contributions would be misapplied which did not tend to procure additional labourers for this country, and who can honestly say, as in the presence of God, that they are spending to the uttermost farthing of what they could afford to spend with a view to the relief of Colonial destitution—those who are thus situated, must fairly understand the nature of the present appeal. Their money, if bestowed, will not return to this country in any shape of which sense may take note. If, then, they do not think the case to be one which would justify a spending beyond the ability, it is scarcely to be expected that they will apprehend, with reference to an extraneous demand, the full weight of meaning contained in that saying of our Lord:—"Do good and lend, hoping for nothing again."

In the estimation of all who but take counsel of human reason, such a course of proceeding would be the very worst. And most certainly, to lend, hoping for nothing again, is a contradiction in terms, unless to lend unto the Lord mean a something very different from what the maxims of worldly prudence would dictate. Nor are there wanting truly estimable Christians—men among the excellent of the earth, who heed to some extent the specious reasonings on the subject, advanced by the children of this generation, and who, in an anxious desire to promote the interests of the Church militant here on earth, too readily forget how altogether foolish, according to the judgment of sense, is the whole economy of guiliness. Upon yourselves it will probably be urged, notwithstanding all experience to the contrary, that by lending unto the Lord for objects other than those of immediate interest you will only subtract by so much from resources which should have been husbanded for those objects. To all such arguments be it your wisdom to reply by professing the belief that so to lend does really add to those resources. We know that, as the widow's meal and oil increased when, though barely sufficing for herself and her son, it was yet shared at his instance with the prophet; so the loan is ever returned with usury, which is made at the seeming expense of local interests, in a simple assurance that whether restored to ourselves or not, it cannot return void unto the Lord from whose free bounty it was derived. If we might venture to explain this so mysterious, so gracious provision, we would point to the fact that there is seldom to be found, even in the most favoured Christian community, any thing like a due proportion between the prevailing disposition, and the prevailing ability, to do good. Thus it may consist with maxims of soundest policy, and such as most strictly accord with the foolishness of the Cross, to regard, as suitable to the promotion even of our own home and immediate interests, those means which are only connected with them in such sense that they tend to excite and to keep alive the disposition to do good. And if this be so, shall we not consider those inducements as suitable to this end, which, by giving a wider range to the best feelings of the heart, teach men to know practically and experimentally that the charity which should begin at home, may not and must not be permitted to end there?

We do hope for much, therefore, even because we hope for nothing again, from that loan unto the Lord which we invite you to make at this season of holy rejoicing. We anticipate the more for you, even because the relation which you sustain to the heathen, is less intimate than that which affects the many who will this day rejoice with the Society in its joy. We doubt not but that benefit will accrue to you—large and enduring benefit. We cannot, indeed, lure the reluctant to almsgiving by offering any such equivalent as is offered at Papal Jubilees, whether in a promised exemption

from deserved punishment, or in a certain licence to go on still in wickedness; but we can assure you that if, in the indulgence of a spirit which seeketh not its own, you lend unto the Lord, you may hope to find that amplest recompence of which the heart of man can conceive, even the testimony of an approving conscience that you are acting as becometh the children of God: for what saith the Word, the Truth of God? "Do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." We can assure you also, that the more unselfish the spirit in which you give, the more shall you be conformed, in giving to the mind which was in Christ Jesus, who became poor that you, through his poverty, might be rich, and gave himself to the death, not for your deserts, but because of your need. In fine, we cherish the belief that a new era will dawn upon you in this season of Jubilee; that in contributing on behalf of the heathen you will have tasted of a luxury which shall from henceforth assume the form of a necessary ingredient to your comfort as followers of Christ: so that wheresoever placed, you shall be disposed whether to minister of your abundance, or to dispense out of your pittance to the dispersed among the Gentiles. Whatever the channel you prefer for the distribution of your bounty, something you can do, and something you ought to do in promoting Missions to the heathen. As a Church we can never flourish, so long as, content with the posture of supplicants, we wilfully forego the greater blessedness of giving than receiving.

I have spoken of a channel through which your bounty may be distributed. On this point, the disciple of Christ should seek to exercise sound discretion. Though it be enjoined upon him that he give *freely*, it does not follow that he should therefore give in a reckless spirit. Whether his loan, designed for the glory of God, can be safely or wisely entrusted to this or that stewardship, is a subject of legitimate inquiry. Is there good and rational ground for believing that the loan will be really appropriated to the purpose for which it is proffered? this is a matter which deserves investigation.

That the stewardship should be in all points unexceptionable is more than any one has a right to demand. Hence the natural desire of fault finding should be eschewed. There is no human agency whatsoever that can claim to be faultless. If in a Missionary Association there appear to be a single desire to carry forward the work in a spirit "of lustre and peaceable," according to the doctrine and discipline of the Church; the total Churchman, as ever willing to bear and to forbear, will be slow to search out causes for distrust. Improvements may not doubt be suggested in the working of the Church Missionary Society (unhappily the experiment itself is comparatively novel) but to me, I confess, the proceedings of this body do seem to have been ordered with a singular wisdom, amid no common difficulties. Much pains have ever been bestowed on the choice of Missionaries, and while a diligent oversight has been exercised, a deference not servile but dutiful has ever been rendered to constituted authority. Such an independence of Diocesan rule as is freely accorded to various religious orders by the Church of Rome (that model with some, as it respects government, of what a Church should be) has never been claimed, or desired by any of the Local Committees of this Society; and though it may be fair matter of discussion among Churchmen whether the organization of the Committees might not be modified, and whether in some cases they might not be dispensed with altogether, it should be remembered by all, that there were no Bishops to govern the Church within the whole sphere of Missionary operation, until long after the Society had occupied the field, and had laboured as best it might, in the anomalous position to which it was reduced by the unconcern of the Church for the exercise of her own prerogative. That the Society is not insensible to the blessings of Episcopacy, is plain from the hearty co-operation which which it helped forward the Bishop of Australia on his visit to New Zealand, and our own Bishop in his journeyings to the wilds of Rupert's Land.

The Society, like the kindred Society for Promoting Christian Knowledge, sprung from small beginnings, and, like that Society, took its rise from the irregular movement, if you will, of a few Churchmen zealous for the honour of God and the welfare of their Zion. At the close of the last century, godly men met together, if not in an upper chamber, yet in numbers so small that an upper chamber might easily have contained them all; and, humbling themselves before the Lord because of the prevailing iniquity of the times, and because of the insensibility of their country to its weightier obligations, and because of the indifference of the Church to the assertion of her nobler rights, resolved that as Christians, as patriots, and as Churchmen they would, as far as in them lay, wipe off the reproach from the country of their love, and from their spiritual mother, and would vindicate their natural and rightful position, as charged with a mandate to take the lead in evangelizing the world.

From small beginnings the Society has won its way to its present flourishing and high estate. Despite the many prejudices and possessions with which it was assailed, it has gone onward, bearing down opposition by the moral dignity of its principles, and conquering esteem by deserving

it. One and another prelate has come forward to stamp its proceedings with the seal of his approval, until now three ten appear amongst its supporters; and many of the noblest of the land have conferred and received distinction by enrolling their names in the list of its officers. Time would fail me to recount the manifold labours of the Society, and to show how that from the east and from the west, and from the north and from the south it has caused the joyful sound to be heard, even the voice of thanksgiving unto our God. Nor will I seek to enumerate the honoured Missionaries who have gone forth under its auspices, to different and distant countries, not counting their lives dear unto themselves, if so they might procure among the Gentiles the unsearchable riches of Christ. One of your own Ministers can tell you better than I, how great things have been done for the liberated Africans at Sierra Leone, and what numbers of a debased and afflicted people have been redeemed unto God through the Divine blessing upon this instrumentality; and our own Diocesan has left on record, in terms familiar to many here present, with what gladness of heart he witnessed labours of love among the Indians in the Hudson's Bay Territory. If, turning to New Zealand, we consider the actual state of the Aborigines of that land, where the settlement of the country can go on, and yet not involve the sad necessity of extermination; to what cause shall we ascribe this happier condition of things, and to what assign the cheering fact that the cannibal of yesterday is now in many respects an example to the European colonist, if not to the success, under God, of those Missionary efforts in which this Society has borne so distinguished a part? If we direct our view to Southern India, we shall see this Society maintaining, with the Society for the Propagation of the Gospel, the generous rivalry of a common zeal, while, by the Divine blessing upon their joint exertions, a goodly array of converts bears witness to the power of the Cross of Christ, as to the power of God unto salvation.

The publications issued by the Society and circulated amongst you preclude the necessity of any further mention, whether of its past achievements, or of the extension suggested to its present sphere of operation. Nor is it needful that I dwell upon the importance of those objects in furtherance of which it designs to appropriate whatever fund may be raised in thankful acknowledgment of that mercy and loving kindness which have prevented and followed and overruled for good its varied and increasing labours; and since the time of its institution until now, have enabled it to go on from strength to strength, and from grace to grace, in the fear of the Lord and by the power of the Holy Ghost.

Some brief notice, however, may here be required of the objects themselves which are contemplated by the Fund proposed—objects which may serve at once for a standing memorial before God, and as a relief from the pressure now felt on the ordinary resources of the Society. They are stated to be these: 1st. The augmentation of the Fund for disabled Missionaries and for the Widows and Orphans of deceased Missionaries. 2nd. The providing a Boarding School as a home for the maintenance and education of the children of those Missionaries who are devoting their time and strength to Missionary work abroad. 3rd. The establishment of a moderate Fund, to be employed in assisting Native Churches to support their own Native Ministers and institutions. And 4th. The erection, in the Missions abroad, of buildings of a permanent character for Missionary purposes, and more especially for the education of young men for the office of the ministry.

Let me now commend the designs of our Jubilee celebration to the best affections of your hearts. Let me invite you to observe the solemnity in that spirit of devout self-renunciation which marked those of old time who came to rejoice before the Lord. What shall we render unto Him for all the benefits which he hath done unto us? How shall we show forth the praises of Him who hath called us to such honour, and hath assigned to us as a nation, by so many and striking indications of His Providence, the foremost place among the kindreds of the earth? O joyful, awful responsibility. Let us rise to a sense of our high calling of God. Let us endeavour in spirit to mete out the extent of its solemn obligations. Thine, O Lord, are the silver and the gold. Of Thine own let us give unto Thee—too thankful that we are thus permitted, all unworthy as we are, to approach unto Thee with any offering of which Thou canst approve—too thankful if we may thus strengthen the hands and comfort the hearts of those who are engaged in publishing far and wide the good tidings of the Gospel of Thy kingdom!

Brethren, beloved in the Lord: If ye have received, and not in vain, the grace of God, how can ye not desire that others should be made partakers of the benefit? What if, in lending unto the Lord, ye may hope for nothing again; is there any higher reward of doing good, than the blessing of doing good?—any greater privilege than that of tendering unto the Giver of all grace some token of grateful affection, and love?—or is there any object of nobler ambition than that of being workers together with Him?

Lend therefore unto the Lord, as hoping for nothing again.—Do but your part in faith, and trust that He will bring to pass His own

purposes of mercy. Children of God the most Highest! can ye not commit the issue in all humble confidence to the hands of your Father in Heaven, who has deeply at heart the work which Himself ordained; who has declared once and again that He will not the death of a sinner, but would have all men to come to the knowledge of the truth; and who has said to His Son by the mouth of the Prophet: "Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."

Hoping for nothing again, why should you not hope for much as it respects the honour of the Lord, and for much as it respects the felicity of His chosen, and for much as it respects the extension of that Church throughout the world which He hath purchased with His blood? Yet, O yet, how great will have been the success of your labours, if ye be but in any sense instrumental to the conversion of one soul from darkness unto light, and from the power of Satan unto God!

Here I might dismiss the subject.—But if there are any who still desire some further warranty from Scripture to assist them in shaping their anticipations of what shall be the triumph of Missionary zeal, I will refer them in parting to those comfortable words which form a portion of the services of the Day:—"I beheld and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice saying: Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and worshipped God, saying, Amen; Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. AMEN."

A SABBATH AT SEA.

From a letter by the Rev. John A. Clark, of Philadelphia, dated Malta, Jan. 13, 1838, after a passage in company with the Right Rev. Thomas Carr, D. D., Lord Bishop of Bombay.

I like to see a man who professes to love the Saviour, and has influence with his fellow-men, exert that influence for the honour of his divine Master. As the evening upon which we started was drawing to a close, I was wondering whether our good bishop would propose to establish daily worship in our little community during our temporary sojourn together. I thought his office and weight of character, and the evident esteem in which he was held by all on board, would not only authorize, but impose an obligation upon him to take this step. Some clergymen, guided by worldly wisdom, would undoubtedly, from prudential motives, have shrunk from entering upon this open path of duty, and thus have lost an opportunity of making religious impressions that might prove durable as eternity. Not so Bishop Carr. As soon as our tea was finished, before we had risen from the table, he spoke to the commander of the ship, and asked if it would not be agreeable to have evening prayers. Lieutenant McIwaine, the commanding officer, at once, and in the most cordial manner, expressed not only his willingness but his desire that it should be so; and the same sentiment was re-echoed by all present. From this evening regular daily worship was established on board the ship. It was a most interesting spectacle to see not only all the passengers uniformly present, but a large number of the sailors who were on board. I thought that the prayers of our Liturgy never appeared more sweet or impressive than when, shut up in that crowded cabin, and borne along over the waves of the deep, we lifted up our voices together from day to day in its simple and beautiful strains of devotion.

At length Sunday came. The sun rose cloudless, and filled the whole atmosphere with beautiful brilliancy. The Mediterranean, with its bright waters, lay stretched around us calm and tranquil as a glassy lake; the air was bland and balmy as a summer's morn. Though on the sea, we were this day to enjoy Sabbath privileges. The British government is a profoundly Christian government, and recognises in its laws the institutions of God, enjoining upon all those engaged in its service the observance of the Sabbath, and the duty of worshipping the God of the Sabbath.

About ten o'clock in the forenoon all the men and officers on board were summoned to appear on deck; they promptly obeyed the summons, manifesting by their neat uniform and cleanly appearance their respect for the hallowed day. The roll having been called, Lieut. McIwaine proceeded to read in their hearing the "Articles of War." The first two of these articles I copied and will here insert.

"1. All commanders, captains, and officers, or belonging to her majesty's ships, or vessels of war, shall cause the worship of Almighty God, according to the Liturgy of the Church of England, established by law, to be solemnly, orderly, and reverently performed in their respective ships, and shall take care that prayer and preaching, by the chaplains in holy orders of the respective ships, be performed diligently; and that the Lord's day be observed according to law.

"2. All flag-officers, and all persons in Epistle for All-Saints' Day.

or belonging to her majesty's ships or vessels of war, being guilty of profane oaths, cursing, execrations, drinking, uncleanness, or other scandalous actions, in derogation of God's honour and corruption of good manners, shall incur such punishment as a court-martial shall think fit to impose, and as the nature and degree of their offence shall deserve."

Now, while I am perfectly aware that no mere human enactments can change the hearts of unconverted men, or fill their bosoms with sentiments of true piety, yet I am confident that enforced regulations like those just referred to, must exert a salutary influence. The commander of a ship, who is required to read these "Articles of War" before his men, if he be guilty of profane oaths, cursing, and execrations—if he be guilty of drinking and uncleanness, cannot but feel rebuked every time he reads them—cannot but feel he is reading his own sentence of condemnation; and then, if he has no chaplain on board, as the duty of conducting the worship of a Sunday devolves on him, this solemn duty upon which he is put must impose some restraint upon his outward conduct at least, and awaken within him, in spite of himself, some serious reflections.

As soon as the lieutenant had finished reading these "Articles of War," the men, together with the passengers, assembled in the cabin, where the Bishop was waiting to commence the service. I was struck with the attentive manner in which the sailors listened to the reading of the word of God; and during the sermon they seemed all eye and ear. The Bishop's discourse was plain, practical, and affectionate, and seemed to interest all who were present. After dinner all on board were again assembled for worship. This was a Sabbath at Sea which I shall long remember with pleasure.

THE BIBLE IN THE HOUSE.

In 1823 my eldest brother, a merchant in Memel, came home to dinner one day, and said to his wife, "You must not be astonished to see a very large Bible brought into the house this afternoon; I have been buying it at an auction. In passing through the streets I perceived some young men laughing loud at the foolish idea of expecting any one to bid for an old Bible. The want of respect vexed me, and I stepped forward and offered a good price; no one else bidding. I naturally am become the proprietor of the Bible; but I have had the satisfaction to see these young men withdrawn, and the Bible purchased at the expense of God's Holy Word." The large volume came to the house, and for weeks was found in the way of every person in the dining-room, where it had been deposited. It could never find a convenient corner, and no one thought of opening it.

At last one of the younger brothers of the proprietor discovered that Luther's introduction to the Epistle to the Romans had been printed before that Epistle, and that the work contained many other explanations taken from the writings of Luther and others. It was, in fact, not the word of God alone, but a valuable edition of the Bible, with commentaries for the use of families. Luther's name first attracted the attention of the young man, who from curiosity became desirous of reading something written by the Reformer himself. He read, and read, and understood what he read. After finishing the introduction, he read the Epistle to the Romans; his eyes were opened to the leading truths of revealed religion,—sin, law, grace, holiness, &c., and the young man, who had often before endeavoured to read the Bible, and wondered how little he understood of its holy contents, had now found the key to the Divine volume. He likewise understood that it now had become his duty to spread the knowledge of that book in the world. He went to Konigsberg, and commenced the laborious study of German theology under the late Dr. Olshausen, and has ever since looked back to that most wonderful event as the beginning of many a blessing that has since, by his preaching in various countries and languages, been brought by the word of God into the hearts of perishing sinners.

THE SCOFFER VANQUISHED.

One of our older Colporteurs happening, in the course of last month, to visit a place, which had been previously visited five or six years before, fell in with a person of about twenty-five years of age, who had attained to a clear knowledge of the truth, and had separated from the Church of Rome, without so much as knowing what the appellation of Protestant actually meant; and the following is what he related to our friend as the cause of the change effected in him.

About the time before alluded to, one of our colporteurs found his way into the village where he resided. He was listened to with surprise; every one mistook him; and no one would have anything to do with his books. The more he dwelt on the excellency of the Bible, the more he was laughed at.

The narrator added, that young as he was, he proposed to a company of jovial companions to stop the mouth of the Bible-vendor, by inviting him to a public discussion. The invitation was however, accepted; and in the evening the principal apartment at the inn was filled, not with young men only, but many others also of mature age. The colporteur felt himself powerfully supported by the Lord during the discussion, and the grave and serious demeanour which he maintained, throughout, soon put an end to the attempts of his opponents to overwhelm him with raillery and ridicule. His principles