

to denounce all sin, esteemed their office sinful, would he not have expressly denounced their calling? The moral courage which results in war, is not unscriptural, though existing wars are so often unjust. God has authority to take away life. He may take it away by whatever means to Him seems right.—by famine, earthquakes or sword. He may, as in times past, commission men to be the instruments of His vengeance, to sweep away greater abominations from the earth.—War is a great evil; but war may be, and often has been used as a besom of destruction to disperse still greater, though more hidden evils. Were the sentiment to become general, and deeply engrained in every generous and noble soul, that to take up arms is opposed to the mild and forgiving spirit of the Gospel, then we might prepare for an outburst of the flood-gates of tyranny and oppression to crush all the excellent of the earth—then the direst slavery would become co-extensive with the length and breadth of all Protestant Christendom. Rather must every true soldier of the cross prepare to withstand his spiritual foes with spiritual armour, and to resist brute force with physical force, at the same time buckling on the whole armour of God, ever leaning on the strength of Omnipotence, and ascribing to Him the victory. Many instances might be adduced of some of the devoutest Christians being the bravest soldiers.—Colonel Gardiner believed himself as really serving God, when fighting against the return of the Stewarts to England, and thus against Popery, as when in profound adoration he bowed before his maker and redeemer.

The Dr. now develops and illustrates the various moral ingredients which constitute that moral courage, that fits men to contend bravely and well, in the common battles in the various callings in this life, and how to fight the good fight of faith in the pursuit of higher recompence than earth can afford, to those of whom the world was not worthy. "The man of moral courage," he observes, must, in the fullest sense, be a just and honest man. "This sense of justice must be the first element of his strength." "It is plain," he says again, "that the moral courage which has been directly, and in the highest degree beneficial to the world and to the church, is that which springs from a pure reverence for truth." Again: "great is the power of love; man or angel without it is powerless for good. Select the noblest achievements, whether in the senate hall, the battle field, at the stake, in the hovels of guilt and misery, or in the domestic circle; and should you analyze all the elements that gave strength to the wonderful bravery of soul, you would find that the main element of great strength was the love that many waters cannot quench,—the charity that never faileth."

The last element, which we hasten to notice—in that moral heroism which is analyzed with unusual clearness, is conscience.—This faculty is in no wise to be regarded that supple sort of thing that yields and cowers before the current of the popular tide, nor is it with many now-a-days, to be allowed to take the helm of all our actions, as if this faculty of the mind, amid the wreck of all the other powers, continued pure and entire, and, therefore, capable of dictating the course to be pursued in all cases, without looking at any higher or more perfect guide. It must ever be under the control and guidance of the oracles of truth. It is only by adhering closely to this perfect rule of faith and practice, that the believer "keeps the mystery of faith in a

pure conscience, and that he shall be enabled to stand undismayed at the stake, in the hour of danger or amid the crash of worlds.—It should, however, be deeply engrained in the mind, that a good conscience must *first be obtained by the heart being sprinkled from an evil conscience* by virtue of the blood of atonement, and it is to be preserved by strict adherence to the divine standard. But neglect the path of duty, disregard your obligations to God or man, and you are liable at any moment to be brought to feel the lash of conscience. However successfully it may be smothered and seared by trampling on the claims of justice, it cannot be eradicated.—It may sleep for a time, but it can never be deadened. As the noxious root may be concealed beneath the stormy blasts of winter, so conscience may be buried by the storm of passion, but after passion has expended itself by excessive indulgence, conscience shall awake from its slumbers, and cause the most audacious and reckless sinner to quake like an aspen leaf, to flee when no man pursues, and to quiver before a shadow of its own imaginings! And as the stream which has been long restrained within its barriers, when once it bursts forth, the torrent rushes with more resistless violence. An evil conscience may also be likened to the cowardice of a lurking enemy, though a professed friend. While prosperity smiles, this hollow pretender also smiles; but whenever the hour of adversity arrives, he adds new remorse to the soul.—Thus it was with the brethren of Joseph. Many years transpired after they so basely disregarded their duty to their brother, during which time conscience seems to have lost its sting, but as soon as the hour of trouble came, and they were deeply perplexed in a foreign land, and no succour near, then conscience comes forth from its lurking place, like a terrible enemy, tormenting them with the crushing thought, that *all this evil befell them*, in consequence of the evil they had done to their innocent brother. When Herod, one of the vilest of mortals, feared that the Kingdom was to be wrested from him, his guilty conscience summoned John, whom he so basely beheaded, from the shades of the dead to augment his fears. Think not then that the corroding influence of time, nor passion, nor any human device can silence this terrible tormentor. "It will one day make cowards of us all." On the contrary, a good conscience acts very much the part of a faithful witness and a true friend. Secure and then maintain a conscience void of offence towards God and man, and should the whole world condemn, this true and faithful friend will stand by you and speak its dearest and most comfortable accents to your whole being in the hour of your sorest trial, and render you courageous in the face of torture and death, and even befriend you before the divine tribunal. Listen then, young men, listen all, and regard it a most salutary admonition—an admonition for every day and on all occasions, when the true moralist says, "I do very much wish that I could press this one lesson home on your heart: that a strong faith acting on a good conscience is the chief means of moral courage."

But as dim, and fallible, and finite beings, we are not to cherish such conceit of ourselves, as to imagine that we are not liable to go astray, and may not require the moral courage to retrace our steps. Our knowledge of what truth is, and what duty is, may not be so perfect as we may have once thought. If we have lived to any good purpose; if our path has resembled that of the just, which in-

creaseth more and more, our knowledge ought to be clearer to day than in former times. It is very possible then that we may have advanced from the straight path. When you are conscious of this, let not the pride of ignorance prevent you from exercising the courage which true morality dictates. Do not like the man who has one eye looking over his shoulder, ere he ventures to advance, to see whether the steps he is about to take will square with all he has already taken. Rather look steadily forward, keeping the only safe and complete standard before the eye of faith, and ever seeking the enlightenment of the Holy Spirit, and while thus you shall be forgetting the things that are behind, you shall be advancing with increasing vigour and alacrity in the Christian course.

"There are occasions," says the Vice-Principal, "when it will be found that a higher order of courage is necessary to *turn back* than to go forward. Men often go forward, not so much under the influence of principles well defined and firmly embraced, as from the force of pride, and by the help of the sweet voice of the majority; out to retrace your steps when justice demands that it should be done, requires the force of genuine humility and the aid of a faithful conscience. If men were infallible, the moral courage necessary to turn back would never be needed."

We fear that we are extending our remarks beyond due bounds. It is impossible to form a correct estimate of the excellency of this oration from sentences drawn from its compact and consecutive structure. We would strongly recommend it, not merely to be read, but its principles to be embraced and followed.—We should like to see this address, as well as others delivered by the Reverend Professors on similar occasions in the hands of every student at the opening of every session, and its principles actuating them through life. Indeed the young men of every country could not fail to reap a rich harvest of sound training under a body of learned professors, deeply imbued with the vigorous spirit, earnestness of purpose, and honesty of aim, inculcated by the Sub-principal of Queen's College.

## CHURCH AT HOME.

### The Church of Scotland and Popery.

The Roman Catholic population of Scotland has, of late years, greatly increased, not by perversion from the Gospel, but by immigration from Ireland. They are permanently settled by thousands and tens of thousands in our cities, towns, and manufacturing districts. They form, accordingly, an important part of the flock committed by the Providence of God and the Constitution of the country to the spiritual care of the Church of Scotland. By far the greater proportion of them are immersed not merely in doctrinal error such as the Church of Rome teaches for divine truth, but in utter ignorance of every form and phasis of Christianity. Many of them are in as total ignorance of the simplest truths of revelation as the Aborigines of Central Africa. This is well known to every minister or missionary especially in our large towns, whose duties have brought them much in contact with them.

Hitherto, we regret to say, little or nothing has been done for this large and spiritually destitute section of our people. We do not blame individual ministers for this. The evangelising of his Roman Catholic parishioners, is in general a work so far beyond the individual