

rent by degrees, as retarding prosperity gives them the means.

OPPOSITE INFLUENCE OF AFFLICTIONS.

"The effects produced on the minds of the people by the distress which had overtaken them, varied; some were softened, and disposed to receive religious instruction; others hardened, and indifferent to their spiritual interests. In Chandpore they listened with great attention to the Gospel, and inquired how they could be delivered from their present trouble. When the nature of sin was explained, and the service which God requires from His creatures was pointed out, they said, 'This great calamity has befallen us on account of our sins; God has chastised and forsaken us.' At Manicknager they received our message in the same spirit, and asked what they must do to obtain salvation. 'We are sensible,' they said, 'of being in a sad condition, both temporal and spiritual, and do not see any remedy within our reach; we therefore wish you to speak, not about our own religion and the evils which flow from it, but to tell us in a few words the way in which we ought to serve God.'—At Phanagur one of the congregation said, 'I cannot obtain food, how then can I think of religion? When I can eat, then I can worship.' And in Kulberya a man cried out, 'My god is my belly,' and many of the persons who heard the sentiment apparently sympathized with it."

GROSS IGNORANCE AND DEGRADATION OF THE HINDOOS.

"In Chandabad we sat down, with the permission of the owner, in a barn-yard, that being the most eligible place we could find, where a considerable number of people assembled, chiefly husbandmen; and, on being informed of our object in visiting them, one after another exclaimed, 'We are on a level with our oxen, and cannot understand religious subjects; those who are able to read may—Brahmins and wealthy persons: we no longer regard Shib, Uishnu, or any of the debtas; God has severely chastened us by destroying our crops in the late inundation, our cattle have perished for the want of fodder, and we ourselves are reduced almost to the point of starvation; this may have happened to us for our sins, still we are indifferent as to what becomes of us: when we die

there will be an end of ourselves and our misery.' When told that the body after death would again be tenanted by the spirit, and live for ever in another world, they said, 'That can never be.' A young man, pointing to a very aged person who was speaking, and placing his hand on his shoulder, said; 'When he dies he will be burnt to ashes; how, then, can those ashes be collected again and formed into a body?' We endeavoured to explain the nature and design of the resurrection, but they heard our statements with doubting minds."

JESUS IS OUR DAYSMAN.

"Neither is there any daysman betwixt us that might lay his hand upon us both,"—Job ix. 33.

Job felt the need of an umpire, or mediator—one that could stand between himself and God. So does every convinced soul.—But we cannot say, "Neither is there any daysman," for Jesus is the Man for the day, the Man for the emergency. Being Divine, he can plead with God for us. Being human, he can seasonably sympathize with us. He comes betwixt us. With one hand he presents an infinite atonement to God for our offences; with the other hand he presents a free and full pardon of all sin to us. He makes up the breach. He reconciles the parties. He moves out of the way all cause of disagreement. In him there is no terror to make us afraid, nor will his hand be heavy upon us. Reader, art thou afraid to approach God? does his greatness terrify or his wrath alarm thee? Fear not, there is one in thy nature before the throne. Jesus is there as the Daysman. Put thy cause into his hand, he will carry it. Plead with him, if thou art afraid to plead with the Father, and he will plead with thee. He will ask no compromise but will present a full satisfaction to Divine justice for all thy sins. He will unveil his Father's loving, smiling countenance to thee. He will show thee that "God is love." He will give thee access into the favour of the high and lofty One that inhabiteth eternity. Let Christ alone be thy Daysman, thy Mediator and intercessor. He is enough; all others are insufficient. Tempted and tried, lift up thy head; Jesus is before the throne, he stands between a just and a holy God and thee. Thou hast nothing to fear. He has done the work required of thee, he has paid the penalty demanded of thee, and now he pleads thy cause. "For there is one God, and one Mediator between God and man, the man Christ Jesus." 1 Timothy i. 5.