

or think of its power when tossed by the force of a tempest. Lofly mountains are sublime, leading the mind, which contemplates the Andes or the Himalayas, to think of the power which created them.

Mind can look at nothing so noble as the great conceptions of other minds. Thus in an oil painting we admire not the colours, or the canvas, but the thoughts which they embody. When looking at St. Paul's, we think of Sir Christopher Wren, or, at the Menai Bridge, of Stephenson, but it is the sublimity of the conceptions which we most admire. The Pyramids of Egypt, useless masses though they be, have lasted through many ages, and convey ideas of vast power in the people who erected them.

But the Bible is the Book of all others best fitted to illustrate the sublime. He who cannot see what is sublime when God works, hear what is sublime when God speaks, or comprehend the sublime in the acts and labours of good men, as all these are found in the Bible, may look on in silence. How jarring to the feelings, for instance, is the silly prattle of little minds as they stand near the Falls of Niagara. On such observers the sublime is entirely lost.

The Bible is sublime because it reflects the glory of the mind of God. God is its author and subject; mighty even are its themes; angels, men and devils are described as actors.

The Dr., having opened his subject, then proceeded to illustrate it from four heads, as follow:

First, he treated the sublime in a purely spiritual sense, as seen in what is recorded in the Bible. He showed what a beautiful illustration of this is found in the character given of God. God is light, and God is love. The intellect and emotions of all minds in all ages have come from the mind of God. Being of infinite intelligence, He upholds and directs all the vast universe. God also is essentially love? And did not God give the greatest manifestation of this love in the gift of His Son? Truly, if angels veil their faces with their wings before Jehovah, should not believers also, when they reflect on the love displayed at the cross? The views, too, which the Bible gives of man, are full of the sublime.

The Dr.'s second topic was the sublime as seen in certain Bible characters. The first illustration of this was Abraham offering up Isaac at the command of God, and which incident in the life of that Patriarch the Dr. described with great beauty and feeling. The second illustration of the sublime in Bible characters was found in Job, of whom a touching account was given. Poor Job, great Job, all seemed against him, yet he did not despair, but continued to trust in God; and with a sublimity, unequaled out of the Bible, exclaims, "Though He slay me, yet will I trust in Him." The last illustration from Bible characters was taken from the life of Elijah, when that prophet commanded Ahab to assemble all Israel at Mount Carmel to witness the sacrifices offered up by him on the one hand and by the priests of Baal on the other.

The third head was the sublimity in sentiment and moral conception of the Bible. Of this what more beautiful illustration can be presented than the scene on Mount Olivet when Jesus commanded His eleven disciples, "Go ye therefore and teach all nations." To do this, he who also said, "Lo, I am with you, even unto the end of the world,"

gave these humble men that power which in a few years quenched the fires on a thousand pagan altars.

The fourth and last head, for we must now draw to a close these imperfect remarks, was the sublime description of events and of natural objects in the Bible; and this was illustrated, first, from the destruction of Sodom and Gomorrah; and, second, from the passage of the Israelites through the Red Sea; both of which illustrations were given with great power. One event, and that the greatest of all, the Dr. dared not pass over in silence, but yet could not treat of in such a lecture as this. The Son of God is not to be put in the same category as man. To speak of His death in a few passing remarks were to do gross injustice to the loftiest theme which could occupy the thoughts of men and the praises of all eternity.

Passages in the Bible illustrating the sublime were so numerous that one or two only could be enumerated. The twenty-ninth Psalm was one of these, the Song of Moses after the passage of the Red Sea another, and the Book of Revelation is full of such illustrations.

Dr. George made an eloquent appeal to the infidel and to the careless reader of the Bible, rapidly enumerating a few of its beauties. Dante and Milton lighted their torch from the Bible, and fell far short of it. The Bible was not the production of men; the Spirit of God was its Author, and salvation its glorious theme.

The Lecturer having resumed his seat amid long and continued applause, the Rev. K. M. Fenwick, seconded by Mr. Watkins, moved a vote of thanks, which was cordially adopted.

The Chairman then announced that the next lecture of the course would be delivered by the Rev. Geo. Douglas,—Subject, "Pernicious Literature."

The audience were then dismissed with the benediction by the Rev. R. V. Rogers.

LECTURE ON SABBATH OBSERVANCE.

The recent effort by a small party in the House of Commons to secure the opening of certain places of recreation and amusement on Sabbath has excited a deep degree of interest over the kingdom, and numerous public meetings have been held in all districts. In this county several lectures have been delivered. Among others the Rev. Charles Thompson delivered a lecture on the 'Physical Advantages of the Sabbath.' After stating that it was not his intention to enter upon the religious parts of the question, Mr. T. proceeded to show that, though work was unavoidable, and the great mass of men were compelled to work for sustenance, yet it was in reality necessary to the healthful condition of man as a material, intellectual and spiritual being; and that labour, though principally entailed upon man as a curse, 'in the sweat of his face to eat bread,' yet had proved a blessing, and might be looked upon as the guardian of the public morals. After explaining that the human frame was composed of a bony and muscular fabric, he proceeded to show the effect of labour on the muscles. It strengthened and developed them, and indeed was necessary to the healthy condition of the body. Continuous exertion, however, exhausted the muscular energies and deprived them of their characteristic property, that of contractility, and, if continued in, caused death. But this contrac-

tility of the muscles might be regained by rest in various ways, and always from within itself. A cessation of effort, such as the hour devoted to breakfast and dinner, was invaluable for that reason. But these were not enough, and therefore another season of rest was needed—sleep. As a general rule, one-third of our time ought to be spent in sleep. But still during the progress of the week a weariness accumulated, and rendered another period of rest indispensable, and that was the Sabbath. The night might be called the Sabbath of the day, and the Sabbath the rest or Sabbath of the week. But that period of rest was not to be spent in sleep, for too much sleep was injurious, but devoted to religious exercises and the worship of God. Any sort of labour on that day was injurious, both bodily, mentally and spiritually; and the services of the sanctuary were the only true means of rest on the Sabbath. To prove that labour on the Sabbath was injurious, he brought forward the following anecdote: When gold was first found in California, the offshootings of all nations rushed thither with one object—gold. They neither feared God nor regarded man, and were ready to adopt any means to obtain their object. They worked incessantly, Sunday and Saturday, for some time, but soon were obliged to pause and ponder. They were digging something else than gold, their own graves, and soon were brought to the conviction that it was essential on the score of life and strength that one day in seven should be devoted to rest. They searched out the Sabbath, of which they had lost all reckoning, and kept it under a physiological compulsion. They found that the well-being of their corporal frames required the rest of the Sabbath. Another testimony was to be found in the progress of the French Revolution. The leading men then ignored Religion, and set their faces against everything holy. They made every tenth day a day of cessation from labour, and the consequence was, that everything went wrong. Not only did men feel the baneful effects of the system but even the brute beasts were worn out with the incessant toil, and it was found necessary to alter it to the seventh. After bringing forward several other instances, Mr. T. proceeded to state that it was a remarkable circumstance that the Sabbath rest was not advantageous as a day of mere cessation from labour, unaccompanied by other matters.

It being a law that over-much mere rest was injurious, the services of the sanctuary were accompanied with such exercises as prevented that injurious tendency. But, while spent in violent excitement of body or mind, it counteracted the effect intended. Long walks and noisy recreations were just labour, and consequently going to such places as the Crystal Palace was calculated to destroy the physical advantage of the Sabbath, as it caused a great deal of mental excitement, especially when accompanied by stimulants, such as spirituous liquors. But there was still another period of rest, an annual one. Masters of great commercial establishments generally took a month or so of relaxation once a-year; and, though it would be inconvenient to give such to the men, if not impossible, yet they might get it in instalments, without loss or injury to any—nay, with vast advantage to all. If there would be a half-holiday every week, then that would be almost equivalent to continuous; and, if all possessed this, there would be no excuse for or temptation to Sabbath desecration. What the master took to him-