

usurped the throne of this earth. Thy name, it is true, is desecrated in every land. Thou hast taught me to pray daily 'hallowed be thy name,' but, oh Lord, though I am taught to pray for this—and I will pray for it—I entreat thee to save myself from the exertion that would be needed to secure that object." You will say, "this is dreadful." So it is—but I stand up before God and man this night, with the Bible before me, and I testify that though that is not the language, it is the embodied language in the actions of ten thousand thousand professing Christians in our day. How then can they expect blessings from God. They are praying not for blessings but for curses. After some further remarks, setting forth the duty of every Christian man and woman aiding earnestly in the missionary work, he proceeded to speak of the comparatively trifling extent of the efforts actually put forth for the conversion of the world. Of late years, he said, there has been a partial awakening. A friend who preceded me, said, "We are not doing half enough for the conversion of the world." Half enough! are we doing a tenth part enough, a thousandth part enough? Can arithmetic even number the littleness of what we are doing, compared with what we might do and ought to do? That is my view of the case, and I take the measure here, from God's word, and not from the conventional standard of man. We have in this world at least eight hundred millions of human beings that are living without God and without Christ, nearly all of whom are in a state of total ignorance of the true God and the true Saviour, and yet we are idly talking of what we are doing. If the same energies had been put forth by the Christian Churches in Great Britain and America, within the last 50 years, which have been put forth in connection with material advancement and improvement in the construction of railways and steamboats, &c, it might be that at this time not one tribe or tongue of people could be found on the face of the earth that had not heard of the everlasting Gospel. But where the heart is, there will the energy be. And what is doing for the promotion of the spiritual enterprise of renovating the world and advancing the glory of God in the highest, is so small a fraction of a thing, that alongside of what has been done in the other department, it amounts almost to nothing. In England and Scotland, within the last few years, upwards of three hundred millions sterling have been sunk in railways alone. I find men of capital yonder complaining that they get so little interest, 2 per cent and so on, they have such an accumulation of capital that they do not know what to make of it, and all the time, the whole world is famishing and perishing. If that perishing world had a voice it would cry, "come and help us—you profess Christ's name, you are stewards of his bounty, come then and you will find an outlet for your capital in raising and renovating this perishing world." What is the response? The response is in dribbles. We may talk as we like about the greatness of our Empire, and the enlightenment of the age. To the end of time, we may swell out huge and mighty words on this subject, but methinks there is One above, all the time, looking upon us with derision and scorn, and that if we go on at the same rate, the time is coming when He will blow us all away with the breath of his nostrils. Allusion has been made already to one section of the heathen world—India. The people of Canada should be especially interested in it because it is an integral portion of the British Empire; it has now a double claim upon us. There are men in some parts of the earth, who almost repudiate the obligation of doing anything for India, because they say, Britain should attend to that. True, it is pre-eminently the duty of the Christians of the British Empire, but if they neglect it, will that exonerate the Christians of other lands if they do likewise? But we peculiarly have a duty to discharge to India. It is not impossible to go

into a full account of the rise and progress of the British Empire in the East; but one or two facts may suffice for the present occasion. Many of you must know that it is not a hundred years since Great Britain began to hold any Indian territory in the way of actual sovereignty. The battle of Plassey, in Bengal, was the very first event that laid the foundation of British sovereignty in India, and that battle was fought only in 1757; that is to say, there are undoubtedly human beings actually living at this moment, within the bounds of the British Empire, who were alive at a time when Britain had not an inch of territory in the way of actual sovereignty in India. Within this period a little island of the ocean, although a sort of metropolis and Queen among the islands of the ocean, has been raised up by the sovereign God of this universe, to do a work yonder, which passes all that has been recorded in story and in song. When the rulers of Great Britain began to take possession of India, did they mean to take possession of it for the Lord? No, such a thought did not enter their minds; it is this that constitutes the marvel.—They were allowed, as unconscious agents, to act out their purposes and designs of a merely secular, aggrandizing kind, and yet all the while they were like so many counters in the hands of Providence working out God's design, as surely as if they were doing it with the fullest intelligence. The battle of Plassey laid the foundation for the British Empire in India. But was there a dreamer on earth that could then have dreamt what has followed. Let it be remembered, that very shortly before that time, there was established in India, in reality the most magnificent Empire then on the surface of the globe, for in point of grandeur, and magnificence, we know quite well that at that time, there did not exist in Europe anything comparable to the empire which then existed, having its seat at Delhi or Agra. We know very well how in the time of James the First of England, when the English Ambassador went to the Court of the Great Mogul, all he could bring in the way of show of Royalty was looked upon with supreme contempt, and was but an object of mockery to that Court, as well it might, in comparison with their own magnitude and grandeur. Three hundred years before Christ, when Alexander the Great sent Ambassadors to India, they found there a mighty empire existing. This was three centuries before the Roman conquerors reached the savage islanders of Great Britain. It seems a marvel of marvels when you think of what has occurred since. Truly the descendants of Queen Boadicea have attained to that might and dominion, the prophecy of which, our English poets has attributed to the old Druid consulting that Queen—

"Regions Cæsar never knew,
"Thy posterity shall sway"
"Where his eagles never flew,
"None invincible as they"

We cannot, as Christians, with the Bible in our hands, doubt what was the design of Jehovah in subjecting to us that vast empire. Jehovah's design was not to exalt the pride or to minister to the vanity of the people of Great Britain; that were unworthy of him. The object of Jehovah was not to find scope for the exercise of the soldiers or sailors of the British islands; that were unworthy of him. The object of Jehovah was not to open up a field in which British warriors might gain mimic coronets and stars, that will perish one day in the dust of which they are formed; that were unworthy of him. It was not to accomplish purposes of political economy, to open up new outlets for manufactures and thereby aggrandize the mercantile community, these objects are of too brief and limited and perishable a kind to be worthy of the Great Jehovah. We know that above and beyond all that there was the infinitely worthy and noble object—namely, the making known to those

millions the everlasting Gospel, which alone will bring glory to God in the highest, peace and good will to those millions and, it may be, through them to the surrounding nations. This was the paramount object of Jehovah, and therefore we ought to charge ourselves this night, as being specially entrusted with this work to these millions. The everlasting destinies of these people are now practically in our hands. God is asking us, "Are you now to discharge that trust—will you act it out or not?" It is a perilous moment this for the British Empire; its honour, its glory, its stability, are at the present moment quivering in the very balance of destiny. If we decline acting in this respect, as trustees and stewards of Jehovah on behalf of these perishing millions, then our doom is already fixed, and perish we shall. God will then accomplish his purpose without us, he will raise up others to do it in ways now unknown, but in so doing it, we shall be set aside as useless. It is not, merely, as a matter of Christianity that we, as British subjects, are to look on this matter—we are bound to look at it also in the light of an enlarged patriotism.

Dr. Duff then proceeded to give his audience some general idea of India, in regard to which he had found that the most mistaken and ludicrous notions often prevailed. For example, he had been asked, he would not say where, whether the natives were not disappearing before the Anglo-Saxons like the red Indians in America—the fact being that there were not altogether above 50,000 of pure British descent among the 150 millions of Hindostan. Then as regarded distances, he had once received a box of books, containing two parcels, one of which he was requested to hand to a gentleman in Bombay, and another to a gentleman in Madras, just as if a party here were entrusted with parcels to be delivered, when it happened to be convenient to him, one at New Orleans and the other at San Francisco. He had been asked again, whether it was a difficult matter to learn the language of India, as reasonable a query as if he were asked whether it was difficult to learn the language of Europe. In India there were all the varieties of climate, soil, and product, that were to be found between the Equator and the Pole. In the valley of the Ganges, there was all the luxuriant vegetation of the tropics. In the hilly country adjoining, there was the climate and the products of the temperate zone, on the Himalayas again there was the region of eternal snow, their summit, 30,000 feet above the level of the sea, having, like the Poles themselves, never been visited by man. In speaking of the people of India, and pointing out some of the characteristics of the divers races and classes which its population comprised, Dr. Duff devoted most of his remarks to the proud Brahminical caste, who regard themselves as sprung directly from the God Brahma, and who, looking back to a history of four millions of years, regard with serene contempt the paltry history of their present rulers who can only trace back the history of their island some two thousand years.—If reminded that the British have undoubtedly shewn power and strength in acquiring the sovereignty of India, they would say that it was only like the strength of the elephant, a beast whose huge ugly foot could crush even a holy Brahmin, but which was not on that account superior to the Brahmin. He entered at some length also into a detail of their metaphysical speculations, showing that German transcendentalism had hit upon no absurdity which was not more fully and completely developed already by Brahminical dreamers. In speaking of their religion, he adverted to the immense number of their deities, no fewer than 330 millions of which were reckoned up in their sacred books, the magnificence of some of their temples, and the liberality of some of the Hindoo devotees in the erection of these, which might well put to the blush the doings of professing Christians. All