

body are great obstacles to the soul's employing itself in meditation on the life to come. This life, therefore, the apostle sets before us as worthy of meditation in all our study, and quietly insinuates, that we may esteem the loss of all other things as nothing, if only our souls are saved. When he says *receiving*, he removes all doubt from their minds that they may strive the more eagerly, being certain of obtaining salvation. At the same time he teaches that the end of faith is, that they should not be anxious because their salvation is still delayed. For now we ought to be satisfied with our adoption, and not to seek before the time to enter upon the inheritance. Instead of *end* we might even read *reward*; but in the same sense. For we gather from the apostle's words, that we obtain salvation not otherwise than by faith. However, we know that faith rests only on the promise of unmerited adoption. And if this is so, then neither is salvation due as the reward of our works, nor ought we on that ground to hope for it. But why does he mention our souls only when to our bodies also is promised the glory of the resurrection? Because the soul is immortal; and salvation is correctly ascribed to it, according as Paul also is accustomed to speak, (1 Cor. v. 5.) "that the *spirit* may be saved in the day of the Lord Jesus." And this is of the same force as if salvation were called *eternal*. For there is implied a comparison of this mortal and fleeting life which belongs to the body, with that which belongs to the soul. At the same time the body is not excluded from the fellowship of glory, in as much as it is knit to the soul.

J. St. C.

VISIT BY THE REV. MR. DUFF TO THE VACANT CONGREGATIONS OF THE PRESBYTERY OF WELLINGTON.

To fulfil the appointment given me by this Presbytery, I left Elora with the stage on Wednesday morning, the 29th of June, for Durham, which I reached on Thursday, a little past 10 o'clock, a. m. Rested in Durham upwards of two hours, and then set out on foot for Brant, a distance of 15 miles, carrying my carpet-bag over my shoulder—no small feat, I can assure you, on a warm day—and reached Mr. Lamont's about six o'clock, p. m. Rested all Friday, for my limbs were a little wearied, and my shoulders were not indisposed to sympathize with them. On Saturday forenoon, went away to see how some of the good folks were getting the Church in order, and before the time of public worship they had everything, both within the church and around the door, presenting a neat appearance. Preached in the afternoon to a very respectable audience, both in number and in appearance, and baptized two children.—After worship, the members of the congregation held a meeting, at which they agreed not to proceed in moderating a call in the meantime; but they went on with a subscription to make greater improvement on the Church. On Sabbath I preached in the forenoon, dispensed the ordinance of the Supper, preached again, and baptized eight children. We had an excellent meeting, the greatest order was observed throughout, and the people were really happy that, in their own church, they had the opportunity of anew receiving a pledge of Christ's love to them, and of pledging anew their love to Christ. Seventeen members were added to the church. I do think this is a promising church, and, if nurtured a little, will be an excellent centre for holding forth the word of life. On Tuesday afternoon I preached in the house of Mr. Campbell, in the township of Bentinck, about five miles from Brant, towards the village of Durham, and baptized two children of the members of Brant congregation. I had a good audience, considering the shortness of the notice given, and the busy time with the people. A school-house is to be built here on Mr. Campbell's land, and as there is a considerable number of Presbyterians anxious to have the gospel, it would be well to look after it, and, if successful, it would be a good ally to the congregation of Brant.

On Wednesday forenoon I left for Sable River, and reached Mr. Halliday's on Thursday afternoon, and stayed till Saturday forenoon, then went along with Mr. H., who was going to put on the door of the church, and found some of the good folks here busily putting the church in order. Things are not just so far on here as they are at Brant. Preached in the afternoon to about 20 persons. Most certainly, in their circumstances, I did expect more. The congregation agreed not to proceed in moderating a call at present. On Sabbath morning, about half-past ten o'clock, I went to the Sabbath-school—gave a short address to the scholars on regular attendance, accuracy in having their tasks, and on good behaviour in coming to and in returning from the Sabbath-school,—then I went through the work of a communion Sabbath, as I did in Brant. The house was completely filled, and all things went on comfortably. Two members were added to the church. There is undoubtedly great need for a regular supply of sermon here.

My next course was to Sydenham, where I stayed all night in David Christie's, Esq. Our station here is very promising indeed. A number, in the town and around it, are one with us in principle, and, in a very short time, I believe, an efficient minister could have a numerous congregation. The population is fast increasing—property is fast rising in value, and it is desirable that we have a watchful eye upon, and a nurs-

ing care over this station. The people themselves are alive to their interests, and their request is, that, as soon as this Presbytery can, they be constituted into a congregation. On Tuesday evening, I went out with James Ross, Esq., to the Lake Shore Line, stayed with him all night, and went with him on Wednesday forenoon to Mr. Wylie's, Leith, where I stayed all the time, and had every kindness shown me. Called upon some of the people on Thursday and on Friday. On Saturday, preached in the afternoon in the School-house, baptized four children, and admitted one or two persons to the membership of the church. The members held a congregational meeting after, at which they agreed to proceed in moderating in a call on Monday. On Sabbath, I proceeded here as I had done on the two Sabbaths preceding. We assembled in a large frame barn, had a numerous and attentive audience, and even the place seemed to add to the solemnity of the scene. "Will God indeed dwell on the earth?" "Where two or three are gathered together in my name, there am I in the midst of them."

On Monday, commenced public worship at eleven o'clock, a. m.—preached from 1 Thessalonians, iv. 16, 17, 18, and after praise and prayer, proceeded, according to the rules laid down in our form of process, to moderate in a call by the congregation of Lake Shore. The result was, that a unanimous call was given to the Rev. Robert Torrance, Guelph, to be their pastor. The hearts of the people were really in the work. This is a very important position for our Church to occupy, and a very inviting field to an active servant of Christ. Leith is now showing considerable indications of life. Such is a brief outline of the manner in which I have fulfilled my appointment. I spent a very pleasant time among the people—found great kindness wherever I went, and if my humble labors have been, in any degree, conducive to the advance of the glory of Christ, in the salvation of precious souls, to His name be all the praise.

N. B. It may be proper to state, that the Lake Shore Line congregation handed me, by their Treasurer, the sum of two pounds, to aid in defraying my travelling expenses.

Miscellaneous.

LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like heaven above.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in heathen lands

THE DISPERSION.

That all tribes and nations of mankind have a common origin, is the doctrine of Scripture, and that doctrine has been abundantly confirmed by the most learned and able researches into the physical history of man. This being the case, it is impossible to account satisfactorily for the great and essential diversity of languages but by a miracle. The sacred record does account for that diversity, and account for it by miracle. It even acquaints us with the circumstances which rendered that miracle necessary, to secure a great and important end.

It seems that as mankind increased in the land in which the ark rested after the flood, a principle began to manifest itself among them, wholly adverse to the Divine intentions. It was the will of God that the fair regions of the earth should not be left unoccupied, during the many ages in which it would take mankind to reach them, under the slow process of certain portions of the surplus population being successively driven out, from the common centre, by the pressure of their wants. All the scriptural intimations sustain the explanation to this effect given by Josephus, that they were required to send forth colonies to people the earth; and there can be no doubt, that the Divine intention in this matter was fully known to the leaders of the people. It was certain that mankind would eventually spread itself out over the different parts of the world. But it is clearly intimated in Scripture that they were intended to disperse themselves according to their families, that is, in a regular and orderly manner; whereas, if they remained together until their wants compelled them to spread forth, only the needy outcasts and desperate characters would go out, and then a confused mixture of all the families, for as yet they all spoke the same language. By keeping together, also, the population of the world would not increase so rapidly as by this dispersion. Nothing is more clearly established, than that population increases far more rapidly in new countries, where the resources of the land are without limit, than in old ones, where men keep together in masses, whose numbers press closely upon the means of subsistence. These family colonies, if they had gone forth, as they were eventually compelled to do, would have become the nucleus of a rapidly growing population in the lands to which they went. There is a very old tradition, that, when the population had considerably increased, Noah, who lived long enough after the flood to see that increase, was commanded to give the needful directions for their migration, dividing the world, as it were, among them. That something of this kind formed the Divine plan with respect to the dispersion of men,