

Consolation.

Earth to earth, and dust to dust,
Put your mourning robes away,
Lay them aside as you must,
Lest you should be found in the way.
Come out to the light of day!
Put your working garments on,
For the work that must be done.

True, you had some golden dreams—
Far too golden these to last,
Now the faint and feeble gleams
Light the chambers of the past.
Not for such splendours glow
They are gone, and let them go.

See the earth, how great and wide!
See the work there to be done,
Lay your mourning robes aside,
Grief is not for you.
Gloomy shades and cypress trees,
Doleful rest, and mournful ease.

Angry threat, and pleading cries,
Say they bring you a relief,
Open faces and faltering eyes,
In the Church and in the world,
Tell me, friends, is this the day
To be weeping in away?

Do you name my words unkind,
Say they bring you a relief,
Not a cordial for the mind,
Not a medicine for grief—
Not an opiate for woe—
Nay, my friends, it is not so.

Who is he that goes before,
Upward to Jerusalem?
He has trod the pathway o'er,
And we do but follow him.
Nay, my friends, on every low,
Falls the shadow of the Cross.

Still be labored, day by day,
Doing what he led to do,
Now to glory passed away,
He has left his work to you;
All repose when earned is best,
Strive to enter into rest.

—Episcopal Recorder.

Speech of Laurence Oliphant, Esq.

AT THE WESTERN MISSIONARY ANNUARY MEETING, EXETER HALL, MAY 1855.

Mr. Oliphant, author of a Visit to Nepal and the description of the Russian soldiers of the Black Sea, said—Ladies and Gentlemen, the Resolution which I have to move is as follows:

That this Meeting regards with thankfulness to God, whose are the silver and the gold, the report of the progress of the various branches of Income for the past year; and indulges the hope that the Society will receive such further support from its Friends at home and abroad, as will speedily free it from the difficulty arising from past obligations, and place it in a position to go forward with renewed energy in its work of Christian benevolence.

Mr. O. continued.—I should have hesitated to comply with the request which I have been honoured to address so large and influential a meeting as that which I now see before me, more particularly when there are so many eminent men, and much more competent to do so than myself, did I not feel that having only recently returned from Canada, where I was to some extent officially connected with your Missions, I might give you perhaps the latest intelligence of those who are labouring in the backwoods that an opportunity such as the present should not be omitted of recognising their efforts. With reference to the Resolution just put into my hands, I am sure that a single glance at the Report will be sufficient to convince you that the value of the services of the various branches of the Society is not only increasing, but that it is increasing in a manner which is highly gratifying. On looking at the list of contributions in the Report, I have been much struck with the amount of the foreign contributions; more especially I am happy to observe that Canada figures so prominently in the list. The amount contributed by Canada is more than £7,500, being double that of any other colony, and one third of the total amount received from the foreign auxiliaries. (Applause.) Now, when people abroad are so ready to come forward in support of the work of Missions, early we ought to be equally ready to respond to such noble efforts on their part, and I trust before sitting down that I shall be able to show what strong claims Canada has upon your generosity and bounty, and if I do not succeed in this, you will attribute my failure not to the cause, but to my inefficiency. In the course of my duties as Superintendent General of Indian Affairs, I visited most of your stations among the different tribes of Canada; and it is with very great satisfaction that I bear testimony to the value of the services of the Methodist Missionaries there to the cause of religion and of civilization. There are, perhaps, few fields of labour more discouraging than that occupied by these men. The indifference and apathy which characterize the red men of the West never entering into violent or open opposition to Christianity, they adopt its tenets only so far as convenient, and having for the most part sufficient funds in the form of presents in support of the work of the various branches of the Society, they are not stimulated into exertion by necessity, and love to spend their days in fishing, shooting, or frequenting the village taverns, where they learn the vices of the white population, without acquiring those habits of industry and enterprise which distinguish the Anglo-Saxon race, and I think universal experience will bear me out in saying that there is no class of men in whom it is more difficult to excite an interest for the concerns of the world to come, than those who manifest an indifference to the concerns of the world they are in. But what distaste is there for a moment meant to imply that it is one unworthy of your sympathy or assistance, or unimportant in its character. On the contrary, if it calls for an undivided faith and an unswerving zeal, it is a field of labour in which the exercise of these qualities may be attended with the most glorious results. There is probably no body of missionaries in any part of the world upon whom more depends than upon those who

are engaged in propagating the doctrines of Christianity among the Red Indians. For it is upon them that the existence or extinction of the Indian race depends. The reason of this is clear. As the tide of European emigration pours in like a flood upon the fertile districts of Upper Canada, as acre after acre is absorbed by the insatiable settler,—the lands of the Indian become proportionally diminished, their hunting grounds are no longer the resort of game, the report of the Indian rifle is exchanged for the sharp click of the woodman's axe until, before long, fields of yellow corn wave over the country once clothed by magnificent timber, and the rotting stumps alone remain the perishable tombstones of forest giants. The Indian sees the village in which he was born converted into a thriving bustling town. There is a neat station where the lodge of his fathers once stood, where he watches the locomotive arrive and dart away again over the thickly peopled country, through which they once wandered, in all the rights of savage proprietorship, or paddling along the margin of some silent lake, he sees well stocked farms and thriving homesteads with green fields stretching to the water's edge, and steamers puffing and busting along winding their way between lovely wooded islets, and now and then stopping for a few moments to discharge a mob of rapacious emigrants, and then on again with their living freights of these invaders of the soil of his fathers, until our poor Indian leans back in his little bark canoe in utter despair at the hopelessness of ever being able to compete with a race whose restless energies find such development, and who are fast driving before them the original owners of the soil. But if this Indian can only be induced to believe it, all is not yet lost. There is no reason why he should not be able to hold his own with the strangers. With great natural intelligence and strong imitative powers, the Indian mind only requires cultivation to enable it successfully to compete with the uneducated crowds of Scotch and Irish, who only have their sinewy arms, capacity for hard work to trust for success, but who are the men to qualify him for those labouring, and the existence of his nation depends, who are to prepare him for the race with the white man, on which he is about to enter? To whom is he to look for instruction, advice, and assistance? To the Missionaries. (Applause.) Therefore, I think, I am justified in saying that they have a noble work on hand. The late Governor-General, Lord Elgin, was very anxious to improve the condition of the native population, and to have them taught those industrial arts which should enable them successfully to compete with whites. He therefore, caused two industrial schools to be established, and whom did he choose for the superintendence of those schools as the fittest persons to carry out this laudable design? Methodist Missionaries. (Loud applause.) I visited one of these schools at home and abroad, and will speedily free it from the difficulty arising from past obligations, and place it in a position to go forward with renewed energy in its work of Christian benevolence.

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am happy to say that the recent measure for the secularisation of the Clergy R-serves has placed all religious denominations on the same footing. I have no doubt that this equality of religious rights, which it would be so desirable to see established at home, will do much to strengthen the allegiance of the colonists to the mother country. That spirit which, when crushed by England, formerly drove to rebellion, as developed under a more enlightened policy, cement the alliance, for there are no men so loyal as those who are under the influence of strong religious feelings. I have seen that spirit supporting the Missionary in his labours on the parched plains of India, or amid the snow-clothed forests of Canada; it is animating many a brave heart at this moment beneath the banner of St. George, and of this I am sure that, whether engaged in overcoming the depravity of human nature in a savage breast, or fighting a country's battles upon the plains of the Crimea, it is the only one to trust to. "If God be for us who can be against us?"

SPEECH OF THE REV. W. CHAMBERS (MINISTER OF THE EVANGELICAL PARISH, ST. JAMES CHURCH)—Sir, Ladies and Gentlemen,—I have very great pleasure in giving any humble support in my power to this resolution, and generally to the proceedings of your great and important Society. I feel that, in this matter, we are engaged in the same great work. It is the same Bible which we send through foreign lands. It is the same Cross which we preach. It is the same Salvation which we press upon the acceptance of our fellow men and I cordially respond to the sentiment which was expressed by a former speaker, that no man is a good Methodist who does not rejoice in the furtherance of the Gospel, by whomsoever the Gospel was furthered, and I say that no man is a good Presbyterian who does not do the same thing. (Applause.) We are not like those who write over their houses the words "No connection with the shop over the way." (Applause.) We are "one concern." (Loud cheers.) Therefore we rejoice most cordially in one another's success. "The field is the world, and the world belongs to me." It belongs to us all in common. We know that the great heathen in the theatre gave utterance to the sentiment, "I am a man, and where the interests of men are concerned, I am concerned." The whole audience applauded the sentiment to the echo. We use the sentiment Christianised, as I feel from the lips of the great apostle—"Who is weak and I am not weak? Who is offended and I am not offended?" Where is the suffering heathen whom I do not sympathise with? Where is the converted heathen for whom I do not thank God, whoever may be the instrument by whom that heathen has been blessed or that soul has been saved? It was pleasant to listen to that admirable report which has been read to-day. It really gives me a capital exercise in geography. One's geography requires to be pretty well up to follow the report, in the statements which it gives of your labours in all parts of the world. I listened to it with something of the interest with which now-days we snatch up and glance our eyes over the pages of the Times. We all of us long to hear every day intelligence from the seat of war. We want to know what progress is being made by our country's arms, as they are arrayed before the foe. Your report is intelligence from the seat of war. We long for peace in our conflict with the great northern power; but we desire no peace in the war of whose progress your report brings us news; for we know that all the intelligence you give will be intelligence of the triumphs of the Prince of Peace, of Him who will yet cause the sword to be turned into a ploughshare and the spear into a pruning hook, and the battle drum of the Frege's Islanders has been turned into a church bell to summon the people to the worship of the Lord. (Applause.) Who does not feel startled by the anxiety which our country at this moment exhibits to know what goes on at the distance of 2,000 miles, when we are told that within the last few days, upon the spot which we stand, there starts a cord whose end is in the Crimea, so that a man can with one hand send a message from Balaklava to this metropolis, and with the other discharge a gun into Sebastopol itself. (Hear, hear.) We find the anxiety which we as patriots feel for the intelligence as to how our country's honour and our country's arms are maintained, Oh, surely our hearts should be yet more excited to learn how Messiah's honour and the Saviour's cause have advanced in all the different stations where God has called upon us to work. I congratulate you heartily upon the success which you have achieved. I have listened with much interest to the remarks made by Mr. Farrar upon the various kinds of success which attend the Missionary labour, and how difficult it often is to understand, to appreciate, to make palpable, and to put upon paper the results of those labours which God permits you to carry on. But we must not be impatient of success. We must not suppose that moral forces can be estimated as material ones. We know that success may be very great, and yet the immediate results be very difficult to present before the eye. If your success had been immediate, as Mr. Farrar has said,—if it had come in upon you like a flood, broad and breast high, then you would all have been able to mark its progress and hail its advance. But it comes in rather with the silent and progressive, yet, nevertheless, resistless energy of the tide, and the tide by day advancing upon the shore. You cannot mark each inch along which it creeps, but every succeeding year shows that it is making progress, and that the tide will yet bear upon its bosom the salvation of the church and the glory of its God. (Applause.) It is no small matter to be able to number, so many who have been converted from heathenism, and been brought into the fold of the Christian church. Every one of those heathens is yet destined to wield, within his own sphere, some amount of Christian influence. Every child which God may give to such a heathen father or heathen mother will yet be brought up in the faith and in the service which heathen has embraced. And of those children, again, some may become preachers of the Cross, and though they may be few in number, God may yet pour down his Spirit upon the labour and prayers of those future native preachers of the Gospel, and the little may become a thousand, and vast num-

bers yet be enrolled under the banners of Messiah. (Applause.) It is not in a year or a day that our great revolutions are effected. They are generally the result of a great variety of predisposing causes that have been long secretly and silently at work. It was not Luther that kindled and gave birth to the Reformation. He, under God, fell the spark on the soil which God had been for centuries preparing; and just so it is with those great moral changes which shall usher in the glory of the latter day. They are to be completed in some measure to the process of some mighty river when it dashes down in the foam and thunder of a cataract. That river, if you trace it backward, has its source perhaps in some upland waste or mountain peak, in tiny rivulets which have conspired to form, but all uniting together and receiving numerous tributaries until they are swollen into a mighty torrent. Thus it is with our labours, our prayers, our Bibles, and our Missionary exertions. They are all conspired to form that mighty stream which shall yet make glad the whole earth. We may not yet see the roaring cataract. We may not gaze upon the shining river. But what we do see does not die. (Applause.) What we do see God acknowledges as done by us and done in us, and we shall set rejoice in the result of those labours which shall yet make glad the whole earth. We may not yet see the roaring cataract. We may not gaze upon the shining river. But what we do see does not die. (Applause.) What we do see God acknowledges as done by us and done in us, and we shall set rejoice in the result of those labours which shall yet make glad the whole earth. We may not yet see the roaring cataract. We may not gaze upon the shining river. But what we do see does not die. (Applause.) What we do see God acknowledges as done by us and done in us, and we shall set rejoice in the result of those labours which shall yet make glad the whole earth. We may not yet see the roaring cataract. 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