

ble to the Synod under whose authority they act; and as the price at which the Record is to be furnished is so very low, it is expected that it will be suitably supported, especially by the families that profess to hold by the principles of the Free Church.

In conclusion, let us press upon those who may favour our pages with a perusal the duty of bearing the interests which are thus brought under their consideration on their hearts at a throne of grace. There may be many whose circumstances may be such that they may have little of worldly substance with which to aid the cause we are engaged in, but the poorest may aid it very materially by their prayers. The different subjects have each their own individual importance. View them in their individuality, view them in the relation in which they stand connected with each other, view them in their bearing on the grand object which we ought ever to have before us, and, in reference to each, plead for the blessing of Him who hath said, "not by might, nor by power, but by my Spirit." Remember especially the words of the Psalmist, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.—Because of the house of the Lord our God I will seek thy good."

We invite to a serious consideration of the observations made in the following
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which we present to our readers, as bearing upon the whole object which we have in view:—

ROMANS x. 13-15.—"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The time has come when all distinction between Jew and Gentile has been abolished. Formerly that distinction was a very marked one. "You only have I known," was the language of God to his ancient people, "of all the families of the earth." We cannot fath-

om the inscrutable counsels of God, in leaving so large a portion of the world for so long a time without the means of salvation, and choosing only a single nation to be a peculiar people to himself. One thing is certain, that no portion of the world could have claimed a revelation from God, or his interference in rescuing our doomed race from destruction. But it is a different aspect of things that is presented now. It is not a single tribe that is circumscribed, and hedged in, and favoured with the oracles of God, while the whole world besides is left in darkness and ignorance, uncertain even of the existence of God, and without the means of attaining to his favour. The time has come when Joel's words have been fulfilled, "Whosoever shall call upon the name of the Lord shall be saved." There is no difference between the Jew and the Greek. The wall of separation has been broken down. The Jew has no longer the privilege of which the Gentile is left destitute. Both are alike now in the sight of God. The same Lord is rich unto all that call upon him. The Gospel is now as diffusive as the light of heaven: it is like the ordinances of heaven, whose line is gone out through all the earth, and their works unto the ends of the world. The firmament does not embrace a select spot of earth. It encompasses the whole world. So the gospel dispensation is wide, all-embracing, universal! The Sun of righteousness looks down upon every land. His golden beams gild the most distant mountains, the remotest shores; and if any quarter of the earth has not yet been saluted by them, it is not because the Sun of righteousness is not in the spiritual firmament, but because human obstructions have hitherto kept out his influence. The dark forests of wild and native ignorance, the morasses of barbarism, the deep ravines of rude and savage life, have not yet admitted the light which would otherwise have gladdened the hearts and improved the condition of the poor idolator; and little or no effort comparatively has been made to clear away the obstacles. Blessed be God, however, the time has come when Jew and Greek can look up to a common Lord, and believe in a common saviour—that the God of the Jew is the God of the Greek also—that the same Lord over all is rich unto all that call upon him: "Whosoever shall call upon the name of the Lord shall be saved."