

strength might be afforded them."—From *Snow's Voyage of the "Prince Albert," sent in search of Sir John Franklin.*

The Way of Salvation.

"I once saw a lad," says an American writer, "on the roof of a very high building, where several men were at work. He was gazing about with apparent unconcern, when suddenly his foot slipped, and he fell. In falling he caught by a rope, and hung suspended in mid-air, where he could neither get up nor down, and where it was evident he could sustain himself but a short time. He perfectly knew his situation, and expected that in a few minutes he must drop, and be dashed to pieces."

"At this fearful moment, a kind and powerful man rushed out of the house, and standing beneath him with extended arms, called out, 'Let go the rope, and I will receive you. I can do it. Let go the rope, and I promise that you shall escape unhurt.'"

"The boy hesitated a while, but at length quitted his hold, and dropped easily and safely into the arms of his deliverer."

Here, my reader, is a simple illustration of the way of salvation. Let us meditate on it. The Lord grant we may do so to our profit.

Think of the lad's danger—it is a representation of your own. As a sinner under the judgment of a holy God against sin—you are exposed to everlasting destruction. Your situation, then, is fearful and appalling in the extreme. But are you, like the lad, sensible of your danger? Are you deeply conscious that, if left to yourself, you must eternally perish—you must be forever excluded from God's presence?

Again, I think of the helplessness and the hopelessness of the lad's case. He could do nothing to save himself; he could neither get back to the place from which he fell, nor extricate himself from his perilous situation, and descend in safety to the ground; and if no one had come to his rescue, he must have perished there also, is an illustration of your own case. You neither can go back to innocence, nor can you make any atonement for your sins. Could you from this moment, be holy as an angel, that would make no satisfaction to the demands of Divine justice for your past transgressions, inasmuch as you owe to God all that you can do; and future obedience can no more make atonement for past sins, than the payment for goods you may in future purchase, will clear off old debts.

But now look at the means by which the youth was saved. He was saved by the interposition of another: so, my reader, if you be ever saved, you must be saved entirely by the interposition of another, even by Christ.

The result, also, of a sinner's faith in Christ is illustrated by the case stated. There stood the boy's deliverer, saying to him, "Drop into my arms. I will receive you—I can." The youth hesitated; he had not confidence in the proffered aid: he had not faith in his friend: but at length, changing his mind, he trusted in him—he believed his assurance, and consequently he quitted his hold of the rope, and dropped into the arms of his saviour. So, my friend, the Lord Jesus Christ stands ready to receive you, and however dangerous your position and imminent your destruction, you will not perish simply because you are a sinner; but if you would perish, it will be because you have not taken refuge in the arms of the only deliverer, Jesus Christ says to you in the Gospel,

Look unto me and be saved; quit every ground and dependence—loose your hold from every thing else; let go the rope of your self-righteousness and self-confidence; trust in me, and I will save you."

THE MONTHLY RECORD.

OCTOBER, 1856.

Missionary Services

We are glad to find that the Superintendent of missions does not consider his situation in the Church as a mere sinecure, but one of the utmost interest and importance. Since his appointment to that new but most arduous and responsible office in July last, in addition to his ministrations to his late charge in St. Andrew's church, Halifax, he has visited and preached to the Presbyterians at Cow Bay, in the township of Dartmouth, in the Presbyterian church at Lawrencetown, at the school-house at the junction of Truro and Guysboro' roads, on the railroad at the preaching station near Schultz's several times, and also on the railroad in the Elmsdale school-house, on all occasions to attentive and sometimes to very full audiences. He has since preached to a large assemblage in the excellent and commodious school-house lately erected at the Little River, Musquodoboit, and in the Presbyterian church at Meagher's Grant, two most promising and prosperous missionary stations, where a liberal annual subscription has already been opened, and rapidly filled up for the support of the ordinances of Religion, a regular congregation with an active committee formed, and a sincere desire manifested for the appointment and settlement of a fixed pastor over such an extensive and destitute district. Should a visiting missionary be appointed to take charge of these different preaching stations now, after so many fruitless attempts and painful disappointments, so happily reestablished, the Superintendent of Missions will then be enabled to direct his attention to other and more distant districts of the Province, where his services have been anxiously solicited and are much required among an attached but long neglected Presbyterian population.

The Rev. James Wilson and the Rev. George Boyd have also been regularly and diligently engaged, in the discharge of their missionary duties in and around Halifax, since their arrival in Nova Scotia. Besides supplying the vacant pulpit in St. Andrew's church, on the morning and evening of the Lord's day, and preaching with much accep-

tance and spiritual edification to our congregations in the city, their attention has likewise been directed to the missionary stations in the surrounding country, and at the last meeting of the Presbytery they received appointments to preach at Lawrencetown, at the school-house near Rutherford's, and at the Railway, at the school-house, Little River, Musquodoboit, and at Meagher's Grant.

With not less zeal and alacrity has the Rev. Donald McRae, entered on his missionary labours, at Pictou, where he has received, as might be expected, as a native of the county and the son of one of our oldest and most talented ministers, a true highland welcome. We know they have met with a young minister of the most promising talents and impressive eloquence, and his public ministrations have been everywhere eminently pleasing and profitable to his hearers.

With the Rev. Messrs. Duncan and Lochhead who have gone on to Prince Edward Island, we have formed little or almost no acquaintance. But the accounts which we receive of their abilities and success in the situations, where their labors at the present moment are so indispensably necessary, are most satisfactory and encouraging.

We have no doubt that within a very short time we shall be enabled to record in the pages of our journal, still more convincing and ample proofs of the value and importance of the labours of our missionaries, in their appointments to fixed and permanent pastoral charges within the bounds of our Synod.

Public Meeting held in Pictou,

During the sitting of the Synod, on Monday 7th July.

CONCLUDED.

Professor George said in the conclusion of his speech:—Will you give a brief space to me that I may say a few things in reference to our Church in Canada. It is a painful reflection that it was long ere the Church of Scotland took anything like an extensive hold of Canada. The country had been long settled, and many of these settlements had grown into wealthy communities ere ministers came out from the Church of Scotland in any numbers, and the consequence of this neglect was that in not a few of the larger and wealthier districts of Upper Canada our Church has but a feeble footing, and that is the more to be lamented as some of these districts were settled with Presbyterians. But nothing was done for nearly 30 years to supply them. The greater part of these people had left the church, and we have but feeble hold of these districts. This is matter of regret. They are not without