

give the ungodly occasion to boast, that passions and prejudices are nowhere less subdued than among the most religious. By this means, the gospel is judged to be of little use to mankind; though so much extolled by those who preach, and those who profess to receive it, as the Gospel of peace, which transformeth men into the image of the God of peace and love.

6. I was guilty also of a great neglect, in not instructing my people more frequently and fully concerning the danger of preferring and exalting the ordinance of preaching, to the spiritual worship of God in the congregation, which is the great end the gospel, when received, should produce—how men deceive themselves and grieve the Spirit of God, who are eager to hear, and expect a blessing from hearing, when they have been idle and lukewarm in confessing their sinfulness, or in their petitions for grace and knowledge; and without importunity, and bowels of mercy, in making intercession; and void of all gratitude to God, when praise is offered up to Him for all His mercies—that the exercise of these affections, habitually and comfortably, is much beyond hearing the best sermons, and a full proof we are born of God. Yet how evident is this want of this spiritual worship, in those who call themselves believers in Christ! What a manifest drowsiness and stupidity, and a hardness of heart, prevail amongst professors in general! Hence, God being so little honored in the worship offered to His Divine Majesty, His Spirit is withdrawn; the word preached is not made effectual, but generally is a dry, insipid thing to the greatest part of the hearers, after the novelty ceases, as they themselves confess.

7. I am conscious, also, that I did not press, as I ought to have done, upon professors, how much it was their duty, as they received the knowledge of the things of God themselves, and had ability, to begin to work together with their minister. I ought to have told them plainly, and constantly, how little good, in comparison, could be done by one man, as a teacher of the truth; or by his conversation, or visiting the poor, the ignorant, or the afflicted; that this ought to be regarded, as it was in the Churches planted by the Apostles, as the common and indispensable duty of every man professing godliness; that they be diligent among their neighbors in these works and labors of love; that the minister is to be considered as the officer, indeed, who gives the word of command, and takes the lead in all good works; but that all the people of God, like soldiers under him, must fight against the common enemy—must take pains in diffusing light and knowledge, and showing all compassion towards those that are ignorant and out of the way, and in endeavoring to bring them to the knowledge of the Truth. I should have shown them that, on many accounts, private Christians are fitted to exhort, and instruct and reprove, those of their own age and condition; as this is an affecting proof of love to them, is more likely to stir them up to seek for knowledge, when they see others besides the preacher are acquainted with Divine things, even men who had no better education than themselves; whereas the greater part excuse their ignorance, supposing the poor, and all who have to work for their bread, have no time to gain knowledge. The very few who have love and zeal thus to come forth, to help in promoting the salvation of souls, find that God blesses them for their good will towards their fellow-creatures, and with such sacrifices He is well pleased.

8. I shall mention only one mistake more; which was, in my way of talking to persons always full of doubts and fears and uneasiness, and never comforted. I too readily concluded this arose from a right and deep sense of their corruptions, and great defects in obedience, and not putting their whole trust in Christ. But generally, as Mr. Baxter observes, such persons are indolent, and not fully persuaded of the certainty of an eternal Heaven and Hell—that their souls are at stake, and they must be up and doing. I ought faithfully to have put the question to them, whether the love of money did not rule in their hearts, and was their confidence; whether they were not shutting up their bowels of compassion towards their distressed and

suffering fellow-Christians; and whether this was not the cause of their walking on in darkness.—Thus, I am persuaded, is generally the case; because the promise of light, and great consolation and joy in God, and prosperity of soul, is made to those who are of a loving and bountiful spirit.—See Isaiah lviii. 6-11.

To the Editor of the Record.

REV. AND DEAR SIR,—Knowing that the Presbyterian Church of Canada takes a lively interest in the welfare of the young, it may not be thought too much if I crave space in your forthcoming number for an intimation relative to the Canada Sunday School Union.

This institution has now been in existence eleven years, and has been much blessed to many parts of the Province, both in the east and west.

Its objects are to promote the establishment of Sabbath Schools wherever it is deemed practicable, and to encourage and strengthen those already in existence. In order to effect these objects, it maintains a correspondence with the various schools, and distributes library and other suitable books, at a cheap rate, and, in particular cases, gratuitously.

The Society is composed of members of all evangelical denominations; and schools, in connexion with them, all receive aid from it.

It is to be regretted that the Society has not all along had an agent travelling throughout the country to promote its objects. It is also to be regretted that no town, save Montreal, has yet taken up the cause of the Society, or done anything towards its support; and the assistance got from the country settlements (which alone derive benefit from the Association) has been exceedingly trifling. Hence, the progress made has been small, compared with what might otherwise have been expected.

The Committee of the Society have requested me to undertake the agency of it for a few months; especially that I may visit the towns and principal villages in the western part of the Province, and endeavour to obtain their co-operation in the good work, by the formation of branch associations, or otherwise.

I expect to commence the work this week, and (if time permit) to visit the following places, viz:—By town, Smith's Falls, Perth, Brockville, Prescott, Gananoque, Kingston, Napanee, Picton, Belleville, Cobourg, Port Hope, Peterboro', Darlington, Oshawa, Toronto, Oakville, Hamilton, Brantford, Woodstock, London, St. Thomas, Niagara, and St. Catharines.

I am sure that the ministers and members of the church, of which your periodical is the organ, will readily concur in the object of my mission; and heartily go along with brethren in Christ, of other denominations, in seeking the salvation of the little ones of Canada.

I shall be happy to give any information in my power respecting courses of exercises fitted for Sabbath classes, and the mode of conducting such classes, to parties desiring it.

My instructions will be found in the next number of the Missionary and Sabbath School Record to which I refer for particulars.

Humbly yours,

JAMES NISBET.

Montreal, May 22, 1848.

Miscellaneous.

MANUMITTED SLAVES.—The Rev. Mr. King, a Scotch minister, from Canada West, has just passed through this city, from the South, taking with him fourteen colored people, to whom he fell heir by marriage. He takes them to Canada, that he may there find them a home, and secure to them education and religious instruction. Although several of them had been in his possession four or five years, he had been unable, until now, to remove them from Louisiana, and manumit them, because they were connected by marriage with others not within his reach.—*Cincinnati Presbyterian.*

THE FRENCH REVOLUTION.—REMARKABLE PROPHETICAL INTERPRETATION.—Under this head the *Scottish Press* quotes some striking passages from "An Epistolary Discourse concerning the Rise and Fall of the Papacy, by Robert Fleming, V.D.M.," first published so far back as the year 1701, in which the author, interpreting the 1260 apocalyptic years, applies the prophecy with which they are connected to the first French Revolution, beginning in 1794, when "the fourth vial will end, and the fifth commence by a new mortification of the Papacy," and also to "the final period of Papal usurpations, supposing that he did rise in the year 606," which, he calculates, "must conclude with the year 1848." The following is certainly remarkable:—"The fifth vial, ver. 10, 11, which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman See; that, I say, this judgment will probably begin about 1794, and expire about A.D. 1848. So that the duration of it, upon this supposition, will be for the space of fifty-four years. For I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than A.D. 606, he cannot be supposed to have any vial poured upon his seat immediately (so as run his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the 1260 years in prophetic account, when they are reckoned from A.D. 606. But yet we are not to imagine that this vial will totally destroy the Papacy (though it will exceedingly weaken it) for we find this still in being and alive, when the next vial is poured out."

NOTICES.

MEETINGS OF PRESBYTERY.

The Presbytery of Toronto will meet in Toronto, on the first Wednesday (7th) of June.

The Presbytery of Hamilton will meet at Hamilton, on Tuesday, the 20th day of June, at 9 o'clock, a.m.

SYNOD.

The Synod of the Presbyterian Church of Canada meets at Toronto, on Wednesday, the 21st day of June next, to be opened with Sermon by the Moderator, at seven P. M.

¶ Ministers or Elders, on arrival in the City, are requested to call at the houses of Dr. Burns, or Principal Gale, Academy Buildings, Ontario Terrace.

TO OUR READERS.—The July number may be delayed for a few days, that we may give an account of the proceedings of Synod.

REMITTANCES SINCE OUR LAST.—Owen Sound; Bytown; Picton; Perth; Ramsay; N. Georgetown; Beckwith; Kingston.

SUBSCRIPTIONS TO KNOX'S MONUMENT.

Dr. Burns	£1 0 0
Robert Christie, Esquire, St. George, Dumfries, C. W.	1 0 0
Alex. McGlashan, Treasurer	1 0 0
James Dallas, Orillia	0 5 0
Frederic Dallas, do	0 5 0
Henry Latser, Oro	0 5 0
John McKinley, Orillia	0 5 0
Daniel McCallum, Oro	0 5 0
George Tudhope, do	0 5 0
Wm. Rutherford, do	0 5 0
John Hare, do	0 5 0
John Thomson, do	0 5 0
Walter Tudhope, do	0 5 0
John McFarlen, do	0 5 0

£5 15 0