

In July. The writer would not willingly propose a measure that should be entertained by the Synod, only to be consigned to slumber and forgetfulness. Yet he would appeal to his brethren, whether there be any thing extravagant in the proposal—that the Synod should call on all the members of the Church to bear on their hearts at a throne of Grace, the condition of the Popish population of these Provinces, and to pray earnestly to the Lord to raise up and send forth faithful Preachers of his word to them, and to prosper every scriptural means for their illumination and conversion; that the Synod should institute an inquiry as to the most practicable scheme of conducting Missions in Lower Canada, and of obtaining the co-operation of the Church of Scotland, and of the French and Helvetic reformed Churches. The committee of inquiry might be a provisional board of Missions for the current year, authorised to collect funds and employ such occasional or stated laborers as they could find, as well as circulate the Holy Scriptures, and Tracts, and form Libraries. Such incipient measures if honestly entered on, would not be in vain. Our earnest prayers to God would be heard and answered. Upwards of three hundred years ago, God employed a converted French Popish ecclesiastic, John Calvin, as one of his most choice and honoured instruments for advancing his kingdom in the world. And he could still find amongst the teachers of the French Canadian population who cause them to err, raise up some to be valiant and successful champions of the truth.

Our own exertions begun and carried on in a spirit of prayer, and seconded by the prayers of our Churches would soon bring accumulating evidence that God was working with us, and was changing the wilderness into the fruitful field.

S.

R.

ON THE RIGHTEOUSNESS OF THE GOSPEL.

A more interesting question cannot be asked, than what is that righteousness which in the Gospel is required of man for everlasting life? It is generally granted that without a righteousness, future happiness cannot be secured, though it is found that by thousands the most dark and unworthy views are entertained of the nature of that only righteousness which is well pleasing to God.

In offering a few observations on this subject, we will first notice some of those kinds of righteousness so generally pled and trusted in by the world, nay by many who name the name of Christ, but who are strangers to that righteousness revealed in the Gospel unto everlasting life.

Many flatter themselves as having the righteousness of the Gospel, from their having done no harm.

This is the refuge to which many in the hour of fear betake themselves, but a refuge grounded on a species of reasoning indicative not only of a mind unacquainted with moral or religious duty, but of a spirit sordid in its views. It is generally among the most ignorant and depraved that this pretence is alleged, by individuals who never shewed any concern for time or eternity beyond the attainment of the absolute necessities of life—whose education never enabled them to rise in sentiment above the meat and drink and raiment that perish in the using. And yet how common at a dying hour, when though standing on the brink of eternity and exhorted to the work of repentance towards God and faith in the Lord Jesus Christ—the only true righteousness to everlasting life, to find the individual fast locked in the bonds of error and false belief, congratulating himself. "Why! I have never done any harm in life," I have never injured any of my neighbours, I have abstained from many of the gross vices of others, I have neither robbed, nor cheated, nor defrauded, I was sober and steady, and attentive to my business." Now though it is almost hopeless to reason with such on a dying bed, there may be some hope in speaking to such in the season of health, if they will exercise a little calm reflection. We ask is this the righteousness of the Gospel of Jesus? Are not thousands of the Heathen free from those scandalous sins? and if the mere refraining from them is sufficient before God, must it not have been sufficiently in the power of every man to have made himself righteous without a revelation and a Saviour from Heaven to make known a new righteousness by faith? This negative quality may carry many through the present world of various grades and descriptions of character, but it will not through the valley of death to the gates of Heaven. The question is not what will do for time! but what will do for eternity. "God I thank thee, said the self righteous Pharisee I am not as other men are, extortioners, unjust, adulterers, or even as this publican." But what was the judgment of Heaven?—He went not justified to his home; that God at whose bar he was tried, and who judged him not according to the opinions of men or his own depraved, self conceited notions, but by the high rules of righteousness condemned him as unfit to stand