

of whose political institutions, it is the safeguard and the surest guarantee.

MONTREAL, AUGUST 1, 1823.

We have read with deep interest the account given in the Boston Recorder (and which will be found in this number of the Register) of the proceedings of the Foreign Missionary Society.

We have often been pained at witnessing the attempts of both preachers and writers, of orthodox sentiments, to dress up the distinguishing doctrines of the Gospel so neatly and at the same time in phraseology so ambiguous, as may make them agreeable to the fastidious ears of persons of fancied refinement, but whose hearts are enemy against God. We cannot divest ourselves of the powerful persuasion, that the good opinion of these persons is secured, only in proportion to the extent in which the individual has succeeded in concealing truth at the same time that he is flattering himself with the idea that he possesses so high a degree of skill and prudence, as enables him to render those truths palatable; which, in the hands of inartificial honesty, are so painfully humiliating to the pride of the human heart; whereas it has been only the dress that has been approved or admired, in which truth was veiled, not displayed; and we fear that the suspicion is too well founded that in cases where there is so much anxiety to avoid the offence of the cross—so much of that circumlocution which is so incompatible with great plainness of speech—such a desire to avoid scriptural terms and phrases, there is too little of the ardour of love to that Saviour who is the sum and substance of the Gospel, to induce the individual to glory in the cross of Christ.

The very opposite is the trait which characterises the resolutions which express the sense of the meeting to which we have referred. The persons who

constituted that meeting have declared their sentiments in a manner which indicates the powerful influence of Divine truth upon their own hearts; like men fully persuaded of the great realities revealed in the Gospel, and who, from the overflowings of faith and love, too powerful to be repressed by worldly considerations, in simplicity and godly sincerity, desire to live only to promote the glory of God and the salvation of the immortal souls of men. These are the men whom God delights to honour, and so long as they breathe the spirit with which those resolutions are imbued he will honour them. He has said it, "Them that honour me I will honour."

We rejoice the more because this is not a solitary instance in which we have observed the same primitive spirit animating public societies and individuals. The increase of this holy decision of character; this acknowledged dependence on and submission to, the Holy Spirit, is one of the most pleasing signs of the time, and it is impossible to contemplate the emanations of this spirit by the light of sacred scripture, without being led to anticipate a pentecost of which the first was only adapted to be the type.

Our only fear is lest the set time to favour Canada should not be yet—that the earth will continue iron and the heavens over us still be brass: and why should we expect it to be otherwise? where are our missionary societies? our domestic evangelical institutions? our monthly prayer meetings for the spread of the Gospel, characterised by that spirit of catholic love, which distinguished the Church at Jerusalem and presaged the pouring out of the spirit and the conversion of thousands? Where is our zealous and determined resolution to take our part in assisting the great cause of truth and righteousness, and like the grateful inhabitants of the Islands of the South Seas to communicate our portion of oil to feed the lamp of the sanctua-