

these positions have been but too amply proved by your own observation and experience; and unless you have already begun to feel on your own minds the unhappy effects of long destitution, we are assured, that you will deeply deplore the want of a Sabbath, where you now sojourn; or at least the want of such Sabbaths as you had been accustomed to witness in your native land.

Some of you we have known personally and familiarly as our own brethren in the fellowship of the church. "We took sweet counsel together, and walked to the house of God in company." We have been edified and comforted by the same discourses, and have sat down together at the same communion table. We cannot permit ourselves to believe, that you had then less regard for the institutions of Christ, than we had ourselves. Whether you sufficiently considered the danger of losing these privileges, when you came to the decision of placing yourselves in that distant land, it is not now our object to inquire. But we can freely make our appeal to you all, and especially to those of you whose attachment to the cause of the reformation was strongest, and whose enjoyment in the house of God, and in the fellowship of the saints was most abundant, whether the necessity and importance of a faithful administration of gospel ordinances, has not been more fully demonstrated to you by your sojourn in that country, than ever before. Whatever reception *you* may be inclined to give our young brother now sent among you,—and, we trust, the Lord will dispose your hearts to receive him as an ambassador for Christ,—we may assure you, that a feeling of deep solicitude for you and your children, had no small share in determining the Synod to make choice of Canada as the first sphere of their missionary exertions. The chief Shepherd himself evinces his compassion, by following one wandering sheep into the wilderness. And ought not we at length to explore that vast desert, into which so many from our various flocks have been wandering in succession, for many years, and where most of them, we fear, are deprived of all pastoral care. They cannot "go forth by the footsteps of the flock, nor feed their kids beside the shepherds' tents."

But we confine not our address to those who are of the same religious fellowship with ourselves. We know, that many others, whom we could not scruple to salute as christian brethren,—although not worshipping in the same societies, nor in all points holding exactly the same views with ourselves,—have transferred their abode to that country. We have here in view, chiefly those who, in common with ourselves, venerate the Church of Scotland as she appeared under the second reformation,—when she looked forth in the bloom of her youth,—the admiration of the christian world; those to whom her presbyterian form of government,—her ample and lucid exposition of the doctrines of grace, and the beautiful simplicity of her worship, together with the noble surrender she made of herself to the exalted Messiah, in a solemn covenant, still render her dear. We cannot doubt that a preacher, bringing the identical doctrines which that church embraced,—which she embodied in her incomparable standards,—and in defence of which a noble army of her martyrs laid down their lives,—would be to this class highly acceptable. Their hearts respond to the words of inspiration: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good

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