

ness, that family teaching can be only performed at intervals, though we believe that it would tend far more to the real prosperity of the province, if more time and attention were given to this most important duty. There is, however, one precious season, occurring at weekly intervals, when parents have the opportunity of instructing their little ones. Let those opportunities be carefully embraced. Let no christian parent be without setting apart some portion of the Lord's day for religious teaching. Many utterly neglect this, they either roll over their duty on the teacher, of the Sunday School and Bible class, or they take no pains to attend to it in any shape. Their families consequently grow up, without an intelligent acquaintance with divine truth, and they are carried away by every wave of error, or wind of temptation, until they sink into hopeless ruin. Moreover, the great family teacher is *example*, and children soon learn from the *conduct* of their parents what their real views are. But there are hundreds of parents, whose sabbath and week day instructions, to their children run thus—"Seek above all objects the things of the world. God's day may be spent in idleness, or pleasure, according to your own fancy. It is a matter of little importance, whether you attend church and Sabbath School, or not—you are at liberty to do so or not as you think fit." And does not such teaching by example produce its baneful and bitter fruits. We have read of such a parent, once receiving a letter from one of his sons, which was somewhat to this effect. It was written in prison, a short time before his execution:—"It is you, father, that have brought me to this untimely end—you taught me to neglect my soul, and to despise my Bible and the house of God—you taught me to break God's holy day, and now through you, I am soon to receive a felon's doom." Who would envy that parent's feelings of anguish and remorse in reading such a letter? And amid the terrors of the judgment day, will not many a badly trained child shriek forth into the ears of its careless and condemned parents. "You brought me into this abode of misery—you taught me to despise the Bible,—to neglect public ordinances, and to profane the Sabbath. And now I curse you forever for your wicked conduct—you have murdered my soul." Ah! are there not many fathers and mothers in Canada, who are preparing themselves for such awful rebukes at the last day?

The fourth and last source of Sabbath profanation arises from personal transgression of God's day, and may bear the name of *individual desecration*.

It is necessary to bear in mind, that the Sabbath is a portion of *heaven* sent down upon the earth, and that to keep it aright, heavenly feelings, desires and thoughts must take up their resting place in our hearts. (See Hebrews, iv. 9. A peculiar holiness of heart, an unusual elevation of mind,—a more than ordinary upward bent of the whole man are required to sanctify the day. But how seldom is this attained? What is the testimony of the closet? What say our pews? What evidence does the day as it passes away carry up to the Lord of the Sabbath? Have we not to mourn over the lack of prayerful preparation, and an irreverent rushing from the world to the Sabbath, from the employments of earth to the privileges of heaven? Have we not to charge ourselves with carelessness and with gross negligence? Does not the precious season pass away, and leave no profitable or edifying savor behind? Does not the heart mutter forth amid Sabbath duties and enjoyments: "What a weariness; would that they were over." Does not idleness as a canker eat into our Sabbath occupations, and are they not marred at times by sins, that appear doubly abominable, amid the light and

glory of God's own day? Do we not include in our Sabbath works more than those of necessity and mercy? How worldly and unedifying is our conversation,—instead of flowing forth naturally and easily in the channel of heavenly things, it runs incessantly into a worldly course, and to keep it in a heavenly channel is found as difficult as it would be to cause a river to run up a steep hill. And do not our thoughts require constant watchfulness to keep them from following the world? Is not this at times the language of our hearts? Oh! that the Sabbath were over, that we might buy and sell and get gain?

In short, is there not great reason for every one of us, to bow in godly sorrow before God, and to cry to Him, "Lord, pardon our doubly dyed Sabbath sins, and enable us, by thy Holy Spirit, to keep thy day holy."

Before concluding, we would call your earnest attention to one important principle, enunciated in the text. It is this,—that God counts every desilement of his sanctuary, and every profanation of His day, as acts specially committed against Himself. It is *He*, and not the minister,—the congregation, or the house, that is insulted by each neglect of public ordinances. It is *He*, and not the day, or the law that is despised, when men forget to keep the Sabbath holy. How apt is the Sabbath breaker to overlook this solemn truth—Oh! that we would engrave it on every one of their hearts.

In the light of this principle, every Post-Office is an open insult to Jehovah,—every Sabbath-traveling railway huris dishonor on the Lord,—every Sabbath-profaning Tavern, puts out a sign of rebellion against God. The needless Sabbath visitor—the Sabbath-resting laborer,—the robbers of part of the day,—those who spend it in idleness, folly, or pleasure, the neglecter of the sanctuary—the negligent parent, and the man of worldly heart and feelings on Jehovah's day—all cast dishonor on the majesty of God, and offer insult to their Preserver and Redeemer.

Moreover, *this* they have done unto me—they have defiled my sanctuary in the same day, and have profaned my Sabbath.

KNOX COLLEGE.—OPENING OF SESSION

The College session of 1858, 9 commenced according to appointment on the 6th ult. The number of entrants is quite as large as usual, and the work of the session is going on vigorously.

We trust the appointment of a day for special prayer for the College will not be forgotten. Having adverted at some length to this subject in our last number, we shall content ourselves with reminding the brethren of the appointment of the day, which is the first Sabbath of the present month. We trust earnest prayer will be presented for the Professors, Students, and young men looking forward to the ministry, and that a spirit of liberality may be poured out on the people, so that present difficulties may be removed, and the College sustained on an efficient footing.

We subjoin the report of the opening exercises which appeared in the *Globe* of the 7th, October.

Another session of Knox's College was opened yesterday. Among those present were Rev. Dr. Willis, Rev. Dr. Burns, and Rev. G. P. Young, the Professors of Knox's College; Dr. Daniel Wilson, Dr. Forneri, and Mr. Hirschfelder, Professors in University College; Rev. Dr. Jennings, Irvine, and Ryerson; Rev.

Messrs. Geikie, Ball, Loring, Gray, Topp, Gregg, Wickson, Anderson, Lowrie, Nesbit, McTavish, Smith, Wickson, Reid, Kemp, King, Swinton, &c., Dr. Geikie, T. Henning, Esq., Andrew Smith, Esq., of Woodstock, Archibald Young, Esq., of Port Sarnia, &c. &c. A considerable number of ladies were also present.

After devotional exercises, a portion of the 132nd Psalm being sung, and Rev. Dr. Burns engaging in prayer,

Principal Willis proceeded to deliver the introductory address. He said that on an occasion like the present, at the commencement of a term, keeping in view the miscellaneous character of the auditory, he might be expected to expatiate on some topic of equal interest to those without and within the College walls, or, keeping in view the peculiar objects of the institution, he might take the favourable opportunity which now presented itself, of offering some profitable suggestions to those commencing or resuming their college studies. His decision had been in favour of the latter method on the present occasion. It being an established principle, that the most effective action comes by faith and love, he would in the first place seek to assure hesitating and distrustful spirits, which were often found united with gifts of goodly promise, by placing before them considerations fitted to assist them in battling with the real or imaginary discouragements that beset the object of their choice, namely to serve God in the Gospel of His Son. It was well for such to be persuaded, first of all, that it is according to the mind of God that the Gospel Ministry should be continued in the Church. It has pleased God by the foolishness of preaching to save them that believe. The commission given by the Saviour to His disciples extends to the end of the world, and so the work of the preacher shall not be superseded, until we all come—that is, all generations of the Church come—in the unity of the faith and in a knowledge of the Son of God, to a perfect man. And to carry out this work, pastors must be provided. Secondly, to encourage and to stimulate to conscientious diligence in preparation for the ministry, there was the conviction which the student might well cherish, that the service he was to engage in, if faithfully performed, was one likely to yield most precious results to the world. Some professions might be of doubtful utility, although they might bring honour and position in society to those engaged in them, but there could be no more useful or noble employment than that of the man who was devoted, with sincerity of purpose, to the winning of souls. It was true that in many places the estimate of the temporal provision due to him who served the altar, was very inadequate, but at all events the Master was liberal and sent none a warfaring on his own charges, and he believed that in the churches generally a higher appreciation was now growing up of the value of intellectual and spiritual labour. Once more, it belonged to the encouragements of an aspirant to the holy ministry, that he should possess a reasonable confidence in the fact of his being called to that office. The learned Principal here took occasion to vindicate the standing of the Presbyterian Ministry, in opposition to the exclusive claims of those who boasted of their Apostolic Succession. He showed the grounds why Presbyterian Ministers had no reason to quail before the high-sounding, oft-repeated and lofty pretensions of those parties, and contended that such pretensions would not abide the test of ecclesiastical history, much less of Holy Scripture. He said many of the links in the so-called Apostolic chain of succession, were monsters of wickedness, and pillars of the Anti-christian interest. The fathers of the Scotch Reformed Church, and enlightened Episcopalians as well, looked