

last Colonial Report, in Mr. Bonar's and Mr. Gordon's addresses to the last General Assembly recorded in that report, and in subsequent addresses by the Rev. Mr. Scott of London, Canada West, and Mr. Gordon to the Synods of Glasgow and Ayr, of Aberdeen, and of Angus and Mearns, &c., &c.,—it may be sufficient to state that the little band of 23 ministers who in 1844 felt it to be their duty to cast in their lot with the principles of the Free Protestant Church of Scotland, and to form themselves into the Presbyterian Church of Canada have now, by the good hand of God upon them, multiplied to the number of 113; that about that number of new churches have been built, at a total cost of not less, it is supposed, than £60,000; that the number of students last session at Knox's Theological College, Toronto, was 60; that no less than thirty preachers were lately sent forth by the Presbyterian Church of Canada to supply the spiritual wants of the Church's adherents; but that notwithstanding all this, the demand so outruns the supply, that there were still a considerable number of stations either already ripe for the settlement of ministers among them, or that would soon become so. Then, while some of the Canadian Church's schemes such as the Buxton Mission, and that at Point de Tremble (which though not strictly a mission of the Presbyterian Church, was most liberally supported by her), and while exceptional cases might occur where appeals to British Christian liberality might be necessary, the Presbyterian Church of Canada was now self-sustaining. Nay, more than that, it had already a foreign mission of its own—had sent out one missionary to India, and was anxiously looking out for another.—The lecturer stated these things in no vain-glorious spirit of self-boosting, but in order to illustrate his position, that if the Church will but go forward in faith, and cultivate the colonial field, there will be, sooner or later, a blessedly fruitful return; for the Presbyterian Church of Canada rejoiced to acknowledge that her marvellous progress has, in a goodly measure, to be ascribed to the generous and timely help stretched out by the Free Protestant Church of Scotland to the Canadian Church in her extreme hour of need at the great Church crisis in 1844. The lecturer made an earnest appeal to probationers, calling upon them to consider the manifold stirring Christian motives for fixing their eyes upon a field so full of promise to such as went with the purpose of assisting to possess the land of Christ. And, in concluding, he offered some practical hints on the subject of emigration to the colonies. He would by no means recommend to any who were comfortable in this country to make any change for the mere love of change; and, least of all, to persons in advanced age, whose habits were formed. But to such as were led by the indications of God's providence, such as there being a rising family, and the difficulty of obtaining openings for them, Canada presented a most encouraging field. Let them go with a definite aim, laying up a little money, if they can, and throwing themselves upon the counsel and co-operation of friends that have gone before, if they have them. If destitute of money, let them seek, by employment for a time, to secure a little before setting down upon land. Let them go with the firm determination of following a prudent, industrious, and patiently persevering course. Above all, let them, ere forming their plans, take the Apostle James' advice, to seek the Lord's blessing and direction on all changes in the bounds of their habitation, until they obtain the Lord's countenance and favour—the King of the country's own passport for the journey. There has, hitherto, been much too little of the religious element in the emigration arrangements. The falling in with the Lord's grand idea in emigration, the

taking possession of the land for Christ has been thought fitter for ministers and missionaries than for those who follow secular callings; but it should seem that never shall the world be fully conquered "for Christ" until all in their several professions, callings, and spheres feel and act out their responsibility to take their share of effort with ministers in the goodly work. What a blessed impulse, what a spirit of peaceful contentment and patient endurance would it give the emigrant could he say, "I am seeking the Lord's glory in all my movements!" What a sunlight would it diffuse over the emigrant's dying bed could he say, "In whatever else I may have succeeded or failed, one thing I know, that as I earnestly sought for the presence of the 'Angel of the covenant' in leaving the land of my fathers, so since I came to this my adopted country, I have laboured to make His name and His cross known throughout the bounds of this land where I am now to inter my bones—but, blessed be God, not my immortal hopes with my bones!"—*Scottish Guardian*.

Miscellaneous Extracts.

THE KNOWLEDGE WHICH IS INDISPENSABLE.

BY THE HON. LORD ARDMILLAN.

All knowledge is valuable and desirable; one kind of knowledge alone is indispensable, even that which maketh wise unto salvation; and he who seeks to instruct himself or his children in secular knowledge only, without acquiring or imparting the knowledge of God and of the Gospel, incurs a serious responsibility.

The Bible is the best of books, and Gospel knowledge is the best of knowledge. There are no stores of wisdom, no guides for practice, no resources of happiness like those laid up within the Word of God. There is the field wherein the treasure lies, to purchase which a man should sell all that he hath; there are the depths wherein, amid an infinite variety of precious jewels, the persevering searcher will find the pearl of great price; there are the gardens of spices and flowers, in whose fragrance and beauty the earnest soul finds highest delight, and in the midst whereof grows the tree of righteousness, of which how blessed must be the fruit, when the very leaves are for the healing of the nations!

Do not allow yourselves to be beguiled by evil counsellors in your estimate of the Bible. There are, on the one hand, some who will tell you that, without the authoritative guidance of the church, the study of the Scriptures by a working man will be only perplexing. Believe them not—but be assured that no man ever honestly and prayerfully persevered in obeying the Divine command to search the Scriptures, without meeting his reward.

There are, on the other hand, some who will tell you to elevate your minds by the contemplation of the sublimity and beauty of nature, and to leave doctrinal religion to clergy, and colleges. Again I say—believe them not.

The contemplation of nature, the acquisition of knowledge in Astronomy, Geology, Natural History, and Botany, is most improving and delightful, tending to strengthen and elevate the human mind, but these pursuits ought to be not antagonistic to, or substitutes for religion, but auxiliary to it; and it is a sad perversion, and a perilous delusion, to make the study of the works of God a substitute for the study of His Word.

The idea of a God of Nature, governing by general laws, and manifested only by the wisdom and beneficence of universal design, may be so presented as to fritter away important

truth, and to exclude the conviction of the personality, the particular providence, and the moral government of the Almighty; and there have been those who have spent a life time in the study of Nature, and yet have died without Faith, or Peace, or Hope.

Happy is the man, who, trained in the knowledge and the love of the Scripture, can read the testimony of Nature as corroborating the records of Truth, who dwells with thankful admiration on the opening beauties of Spring, the rich luxuriance of Summer, and the mellow tints of sober Autumn, when the year, like a shrub which has shed its fragrance, shakes her leaves from her, and folds her petals up as the evening of her course approaches, and who habitually traces every wonder of creation and every event of providence to the same Almighty Being who is the author of the Bible and the God of Grace. To such a man Nature will have exhaustless charms, and Scripture will have multiplied confirmations, and the Word of God will be as the key of the morning, opening each day with gladness, and as the bolt of the evening closing his home in peace.—*British Messenger*.

NOT JUSTICE, BUT PARDON.

One morning, a beautiful girl, fourteen years of age, presented herself alone at the gate of one of the palaces of France. It was when the first Napoleon was Consul. Her tears and woes moved the keeper, a kind-hearted man, to admit her. She found her way to the presence of Napoleon, as he was passing through one of the apartments, accompanied by several of his ministers. In a delirium of emotion the child rushed to his feet, and exclaimed, "Pardon sire! pardon for my father!"

"And who is your father?" said Napoleon, kindly; "who are you?"

"I am Miss Lajollie," she replied, "and my father is doomed to die."

"Ah, Miss," said Napoleon, "but this is the second time in which your father has conspired against the state; I can do nothing for you!"

"Alas, sire!" the poor child exclaimed, "I know it; but the first time, papa was innocent; and to-day I do not ask for justice—I implore pardon, pardon for him!"

Napoleon's lips trembled, tears filled his eyes, and taking the little hand of the child in both of his, he tenderly pressed it, and said: "Well, my child, yes! For your sake, I will forgive your father. This is enough, now rise and leave me."

This beautiful historical fact may serve to illustrate the way in which sinners are saved. All this world, young and old, are condemned to eternal death by the great God, against whom we have all sinned.

The apostle Paul says, "Death has passed upon all men, for that all have sinned." The evangelist John says: "He that believeth not is condemned already."

You probably think that as for yourself, such a doom is hard and unjust. But you would not think so if you saw what sin would do, if God did not punish it. It would overturn his government. It would make a hell of every place, and a devil of every rational being. God must punish sin for his own sake, and for the sake of all good beings. There is, however, One who can save sinners from eternal death—One who loves them much more than this young lady loves her father. He did for us, what she could not have done for him. He took our place and died in our stead that we might live. God forgives sinners for Christ's sake, but he does not forgive those who neglect to honour his Son by asking pardon in his name. It is true that God will be strictly just with sinners, though they should remain away from Christ his Son, who has done so much for them. But, then, justice to them will be banishment from heaven for ever. Are you willing and prepared