

"and that it is God, in his mercy and loving kindness, that has provided such a Saviour for me, I desire to ascribe all the glory of my salvation to Him.

"In the next place, with regard to the baptizing of my child, I don't consider that the ceremony of sprinkling with water is to be any benefit to my child, but that it is a public acknowledgment, on my part, that my child has come into this world with original sin, and thereby liable to the wrath of God; therefore, his nature being evil, he can do nothing for his own salvation, and my desire to have him baptized is as much as to say, that I dedicate him to God, and look for his salvation through Jesus Christ; and, that if he and I be spared till he come to the years of maturity, I shall, by the grace of God, and by the influence of his spirit, lead him, to the best of my ability, to the fountain which cleanseth from all sin; that, as the sprinkling with water is a sign that we need cleansing, he may be sprinkled by the blood of Christ, which cleanseth from all sin.

"I have in this letter given you my ideas as well as I can, and now I give to the visible Church upon earth the following as my promises."

"That I will pray for my child, and teach him to pray for himself, that he may find acceptance with God, for Christ's sake.

"That I will, to the best of my ability, show him the way of salvation through Jesus Christ.

"That I will give him an education suited to my circumstances in life.

"And that I shall, to the best of my ability, perform every duty toward him—every duty which I now know, or which by the reading of God's Word, or in any other way which he in his mercy may make known to me, I may hereafter come to know to be the duty of Christian parents.

"JAMES LINDSAY."

The letter, both as respects largeness and accuracy in this young man's views of the Sacraments of the Church, and the style and manner of presenting them, being under all the circumstances remarkable, I took occasion to ascertain from his father whether his son had received assistance in writing it, and his information was, that, excepting a few trifling alterations in the words and the arrangement, making no change either in the meaning, general tone or style of the letters, and very little in any way, it was the faithful transcript of his son's mind.

I took occasion also to put some supplementary written questions to James, with a view to the tracing of the steps of his spiritual progress, especially in order to distinguish between that intellectual training in the Scriptures (which, much to the honour of the teaching in the "Institute" and advantage of the scholars, had been previously received) and the inward heart teaching of the Holy Spirit, and in order to discover whether there were any land marks whereby James could have an inward change in his experience. He answered with a becoming diffidence in matters so solemn, but his answers, especially when viewed in connection with all the circumstances of the case, appear sufficient to ground the pleasing conclusion that, more than man's teaching, even the Holy Spirit, the great inward teacher was in the work. In regard to the first question, the difference of the Word's effect upon the soul, he wrote down, "I do feel a difference, but I cannot tell the difference any other way than that I have more desire to read it, and can feel that it applies more to my own self than it did when I read it first."

To the question, whether he could connect any particular Providence