

Presbyterian minister in this new and rising township. Mr. McMullen, we have ascertained, is a young minister of no ordinary talent and endowments, and we trust the people of Mornington are sufficiently intelligent to appreciate his worth. We hope he will therefore be well sustained and encouraged in his arduous labours, and with joy will yet reap a rich harvest of souls as his reward.—*Stratford Paper.*

Communications.

OPENING OF BETHESDA CHURCH.

This Church was opened on Sabbath the 27th October last. It is situated on the Haldi mand or Rice Lake Plains, whose quiet, picturesque scenery has been so faithfully delineated by the celebrated authoress of "The Canadian Crusoes." The congregation that now assemble in the new church were, until recently, dependent on the congregations of Baltimore and Coldsprings for the supply of public religious ordinances, but being eight miles distant from either of these churches, it was found necessary to have public worship nearer home.

The church is a neat frame building, with porch-tower surmounted by tin-covered cupola; seated for two hundred hearers, having an excellent elevated site, and being in all respects, with the exception of a few unimportant details, modelled after the church at Coldsprings. The managers wisely resolved to build a church that would accommodate a much larger congregation than they now have, and that they would absolutely finish the building before opening it. Hence they are not now looking hopelessly on a "night-capped tower," or shivering during public service on a frozen floor, beneath which and through which the wintry winds are running riot, or crouching uncomfortably on tottering, backless boards—the weak apologies for pews; or looking on a pulpit or pulpit Bible which accuses them every Sabbath of a selfish violation of that holy commandment, "Let all things be done decently and in order."

The day of opening was exceedingly propitious. The "still life" of the plains was broken in upon by what was reckoned there a crowd of people, namely, between three and four hundred. A goodly number from Baltimore and Coldsprings were present to encourage by their presence, prayers and gifts the new enterprise. About a hundred hearers were obliged to remain outside. The opening services were commenced by the Rev. Wm. James Mackenzie, who chose for the theme of his sermon the miracle of Christ at the Pool of Bethesda. The Rev. Archibald Crawford concluded the services and preached an excellent and appropriate sermon, the text being Exodus xviii. 20, 21.

It was thought advisable to give the church a name, the particular locality in which it stands being anonymous. The name is not likely to excite either sectarian prejudice or national jealousy. Each of our churches should be a Bethesda or house of mercy and a house of prayer for people of all nations around it.

Baltimore, Nov., 1856.

McK.

For the Record.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—*Frov. iv. 18.*

How glorious is the sun as he seems to arise from his golden couch and ascend the eastern sky! Previous to his appearance all is dark and cheerless. Over earth's fair scenery is spread the mantle of gloom, concealing from the view, each verdant field, each winding

stream, each lovely plant and flower and tree. But now the scene is changed. A few faint rays of light are seen struggling through the deep darkness. Presently the sun's ruddy orb emerges above the horizon. At first his beams seem with difficulty to pierce the thick mists, which mantle the valley, and hang around the mountain's side. Even now, however, his appearance is imposing and majestic, coming forth as he does like a bridegroom out of his chamber, and rejoicing as a strong man to run a race. As he proceeds on his course the morning clouds disappear. Nothing can now retard his progress. With unwearied step and ever brightening lustre, he climbs the steep ascent, until having reached his nontide splendour, all nature is enveloped in a flood of light and the eye is overpowered with its dazzling radiance.

Such is the path of the just. It is like light in its nature. It is like *shining* light in its manifestation. It is like the light that *shineth more and more* in its progress. It is like the light that shineth *unto the perfect day* in its consummation. In the first place, like the light, which is pure, joyous, and clear, the Christian's character is holy, his life happy, and his prospects bright. His heart is purified by faith through the operation of the Holy Spirit. He rejoices in Christ with a joy unspeakable; and beyond the range of earth and time he looks forward to an everlasting dwelling place in heaven. In the second place, like the shining light, the character of a Christian is both manifest, and makes manifest. It is manifest. It is a living epistle known and read of all men. It is not confined to the closet; it is visible in the family, in the church, and in the world. It makes manifest—shedding light upon important truths—such as the power of faith, and exhibiting the wisdom, power, justice, and mercy of God, not merely to men on earth, but to principalities and powers in the heavenly places. In the third place, like the light that shineth more and more, the Christian is constantly advancing in holiness. Forgetting the things which are behind he presses towards the mark for the prize of his high calling in Christ. Finally, like the light which shineth unto the perfect day, the path in which the Christian is walking will conduct him into that better land, where they shall have no need of the sun, neither of the moon to shine on them, for the glory of the Lord doth lighten them, and the Lamb is the light thereof. Happy they for whom is reserved so glorious a consummation! The way of the wicked is as darkness—it becomes darker and darker, till it issues in the blackness of everlasting darkness. But the light of the Christian's path becomes brighter and brighter, until at last it intermingles with the ineffable glories of heaven's own radiance.

"It shines as shines the morning star, which goes not down behind the darkened west, nor hides

"Obscured among the tempests of the sky, "But melts away into the light of heaven."

Belleville, 15th Dec., 1856.

SABBATH SCHOOL TEACHERS.

QUALIFICATIONS NEEDED.

I. Piety.

This stands first and foremost in the list.—There are others, most desirable, which may, nevertheless, be wanted. This is indispensable. "Lovest thou me?" is the question proposed by the good Shepherd ere he gives the commission "Feed my lambs." The live coal must be lifted from the altar and applied to heart and lips, ere from the one can proceed the thoughts, which breathe, and from the other the words that burn. Let the flame of an ardent attachment be wanting, or flicker in

the socket, the path traversed will be cheerless—the progress made will be slow. From the novelty of the thing—the desire of commending themselves to others, or the buoyancy and fervour of youth, some may enter the lists and seem to run well. But should there be no oil in the vessel, even the youths will faint and grow weary. The possession of divine heat—heaven's calorific—the baptism of the Spirit as with fire—is essential to the machinery of the Sabbath School revolving with regularity and speed.

We must visit Calvary and look to Him whom we have pierced, before we can take up the Baptist's cry "Behold the Lamb." We must find Christ ourselves, before we are entitled to go to others and say, "Come, see."—To call from the plain below to those lying beneath the cloud of vengeance—"Haste to the mountain" is not likely to prove half so successful in the way of securing flight from the threatened danger, as from the summit of the mountain, or the cliff of the rock to call "Come up hither."

There is a subduing earnestness in the look—a simple eloquence in the language of the friend of Jesus, which will win their way insensibly to hearts, on which the chiselled figures and polished periods, and colored pictures and highly seasoned sentences of the mere formalist would fall flat. The enemy to the Cross of Christ may volunteer his services, but he is an hireling. He is not the Shepherd—he is not at liberty to gather the lambs in his arms. A commission must be received bearing a signature from the Lord Jesus, that great Shepherd of the sheep. What is the great object of the Sabbath School Teacher? It is to lead to the cross. But if he has not in the first instance gone over the road himself, the scene is presented of the blind leading the blind. It is to carry out the invitation of the crucified but now exalted one, "Suffer the little children to come unto me;" but how inconsistent if he has not himself accepted it. He professes to travel in birth till Christ be formed in the soul of each child; but in order that this agonizing may be experienced, he must be born again.

Paul did not feel called upon to "preach among the Gentiles the unsearchable riches of Christ" till it pleased "God who separated me from my mother's womb and called me by his grace to reveal his Son in me." What held good in his case in regard to preaching, holds equally good in regard to teaching. God's Son must be revealed in us, in order to his being revealed by us. It is only then we are in the happy position of the woman of Samaria's fellow citizens, and can confidently say "We have heard him ourselves and know that this is indeed the Christ." Piety, sincere, devoted, is a pearl of great price. Want it—then you may stand in the midst of those young immortals; but you can only say "I have heard of Him by the hearing of the ear." Possess it, and you may confidently say (and see what a keen edge it will give to the sword of the Spirit) "That which we have seen—which we have looked upon," we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ."

II. Intelligence.

Every Sunday School Teacher should possess an extensive and intimate acquaintance with the Bible. He is not fit to be "an instructor of the foolish, a teacher of babes," who is not able to give to every one that asketh a reason of the hope that is in him.—He belongs to the class of such as have need of milk. For every one that useth milk is unskilful in the word of life.—*Heb. v. 12, 13.*

Therefore, we may truly say "When for the time ye ought to be teachers, ye have