

my labours are most especially given, was brought before the notice of your readers, and I have now to report large settlements of Presbyterians lying in all but "the desert and Dead Sea state," within the townships of Williamburgh and Winchester. I visited them a few times last winter, and always received a hearty welcome from them, and had always good, and on some occasions very large congregations. Last week I took occasion again to see and preach to them, and found their zeal waxing much stronger, and many of them have expressed great anxiety for a minister of our Church. I believe, with very little effort and attention, this field would be ripe for the services of a stated minister immediately.—To endeavour to supply their present lack of religious instruction, I brought before their notice the *Record*, and they at once ordered thirty-eight copies, commencing with your seventh volume, and I hope in God's providence to see them a few times during the winter months. You will likewise have the goodness to send eleven copies to Osnabruck, as directed by the subjoined list, and I hope when the *Record* becomes known to our friends in this quarter, many others will order it.

I am, Sir, yours sincerely,

J. CHARLES QUIN.

CORNWALL, Oct. 14, 1850.

TRANSUBSTANTIATION AND BAPTISMAL REGENERATION.—The doctrine of baptismal regeneration as held by English Tractarians, is "that all who were ever baptised, except simply those adults who place the resistance of unbelief or hypocrisy in the way of the influence of baptism—that the millions of the ungodly, but baptised, of *Papal* lands, for example, who have never exhibited the least sign of the fruits of the Spirit, have all been the subjects of a great 'moral change' by which, in the most actual sense, they were joined unto Christ, and made 'partakers of the Divine nature,' 'created anew,' as they can never be created again; 'transformed,' 'renewed,' 'regenerated,' 'born again,' 'spiritualized,' 'glorified in the Divine nature,' and that, not conditionally, in any sense, but 'actually' and 'really,' in the fullest sense." Of this doctrine Bishop McIlvaine of Ohio, in a recent charge to the clergy of his diocese, says:—*"A greater dishonour is not done to the dignity of the Gospel, and the understandings of men, by the Popish fiction of transubstantiation, than by the doctrine of baptismal regeneration."* In the former we are required to believe that consecrated bread has been changed into the actual flesh of Christ, while all our senses testify that it is as much bread as any that is unconsecrated. In the latter, we are required to believe that millions upon millions of persons have been made new creatures, the subjects of a great moral change, wherein the old man was put off, and the new put on, actually, fully, spiritually, in the strictest sense, while our senses testify that they are precisely the same wicked men, and always have been, as the unbaptised and ungodly around them.—*N. Y. Observer.*

LAMBS OF THE FLOCK.—The frequent intercourse and association with the young members of the flock, identifying yourself with them, knowing them personally and by name, conferring with them on their studies, their engagements, their reading—counselling with them on their plans and prospects—interrogating them on matters connected with religion, their growth in grace, knowledge and principle—are points so obviously necessary in the due training of a parish, and for the maintenance and exertion of the true ministerial influence among the people, for guiding them in the paths of Christian holiness and the ways of God, for strengthening their attachment to the Church, and securing their steady adherence to its worship, its principles, its usages, doctrines and ministry, that they hardly need any further enforcement than thus briefly to name them.

A STRANGE DISTEMPER.

Dr. Bates, an old and very able writer, has a sermon on *The Danger of Prosperity*, in which he thus describes a certain distemper which is quite an epidemic in our sinful world—

"There is a strange distemper of the eyes of some persons; wherever they look, their own image visibly encounters them. The reason of it is assigned by an enquiring philosopher, 'That the visive faculty has not spirits and vigor to penetrate through the air to see other things; and the air, as a glass, makes the reflection of their own image.' Thus one of a shallow and weak understanding, is constantly representing to himself his own conceited excellencies; and prosperity increases their esteem of themselves immeasurably above their just value. 'Tis like a concave glass that breaks the rays, and dilates the visive angle; and by a natural enchantment, makes an exorbitant figure, a dwarf to appear a giant."

This distemper is not only in "some persons but in all." Depravity renders men blind to their faults, and fills them with a high conceit of their wisdom and their virtues. Consequently one of the most difficult, and yet most important parts of true wisdom, is *self-knowledge*. He who thinks himself *wise*, is likely to learn slowly—"Seest thou a man wise in his own conceit?—There is more hope of a fool than of him." He who imagines himself *righteous*, will be less humble and less penitent than he ought to be, and will under value or reject the righteousness of Christ. The Jews "being ignorant of God's righteousness, and going about to establish their own righteousness," rejected the Messiah and perished in their pride.

There are three methods of gaining self-knowledge. The first is searching the Scriptures and comparing our character with their requirements. Let us compare God's commands with our performances. His word is a light by which we may discern our darkness; a perfect rule by which we may discover our crooked ways; a glass in which we may behold our features, perfectly reflected.

The second method of gaining self-knowledge is by taking heed to the reproofs and counsels of faithful brethren. Our sins do us incalculable injury; and he is a faithful friend who will candidly tell us our faults. It is far easier to flatter our friends than to deal candidly and faithfully with them. Our friends often see in us faults which we fail to discover. Let us encourage them to be faithful to us; and when they tell us of faults they think they see in us, let us make it a matter of careful inquiry, whether they are not right in their opinion. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities." Psalm, cxli., 5.

The third method of gaining self-knowledge is by earnest prayer. 'Tis difficult, extremely difficult for us, blinded as we are by sin, having exceedingly deceitful hearts, to discover all our faults, even by the clear light of divine truth, and with the aid of faithful friends. "Who can understand his errors? Cleanse thou me from secret faults." "Search me, Oh God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." We need the aid of the great Physician to heal this strange distemper.—*Prish. of the West.*

FEELINGS OF A YOUNG MISSIONARY.—No class of men, it is believed, are more happy than missionaries. They make many sacrifices; but the Saviour supplies the lack of all which they leave behind them, when they turn their faces towards a heathen land. As a beloved brother once said, when speaking of the field which his mission were occupying, "We have no privations, Christ is with us; and that is enough!" Others would doubtless bear the same testimony to the selfishness of their Master.—*Day-spring.*

THE LITTLE BOY WHO LOVED THE SABBATH-DAY.

A poor little boy, whom we knew very well, had often read about the Queen's fine palace at Windsor. He wished very much to see it, and very often asked his papa if he would take him. Little Johnnie's mamma died when he was quite a baby, so his papa loved him very dearly, and told him when he was old enough he should go to Windsor. Little Johnnie thought the days went very slowly, and often wondered when he would be big enough for papa to take him to see the Queen's great house. At length one bright sunny Friday, his papa said to him, "Well Johnnie, now you shall have your long promised treat, your little cousin is coming to-morrow, and the next day I will take you both to Windsor." The little boy clapped his hands and jumped for joy; but in a moment a cloud came over his little face and looking up to his papa, he said, "Not the day after to-morrow, papa, that is Sunday."—"Yes I know it my boy," said his father. "But you know papa has business to attend to on other days, and besides, your cousin is coming on purpose, and it is all arranged."

Poor Johnnie looked very sad, and could hardly speak; at length he managed to say,

"Thank you, papa, for wishing to take me; but I cannot go on Sunday; it is God's day."

"Oh, nonsense child!" said his father.—"There is no harm in your going. Nurse will get you ready by eight o'clock, and we shall all have such a happy day."

The poor little boy ran away crying, "I cannot go on Sunday, I cannot go on Sunday!"

His papa hearing this, called after him, and said, "Well Johnnie, remember this, whether you go or not, your little cousin and I shall."

A kind old servant, who had long had entire care of the dear little boy, hearing his father call, went after Johnnie to tell him to do as papa wished. She found him kneeling by his little bed sobbing so much that he did not hear her. But God heard the little boy's prayer, and soon made him quite happy again. He found the text in his own Bible,—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah lvi. 13, 14.) And although he did not quite understand it, as he afterwards told the nurse, he was quite sure he would not be happy if he went.

His papa thought Johnnie would soon change his mind; but Sunday came with its bright sun, and his little cousin tried, and his papa tried, but all they could say did not make Johnnie alter.

The carriage came early in the morning, and took his papa and little cousin to Windsor. As they drove away Johnnie looked out of the window and saw them go, and then sat down to his favorite book till nurse was ready to go with him to church. Notwithstanding Johnnie's disappointment when his papa and cousin came home at night they found that Johnnie had spent as happy a day as they.

Will our dear young readers remember little Johnnie when they are tempted to break God's holy day, and like them take trials to God, who will strengthen them to resist the temptation, and give them something far better than the pleasures of sin.

A FIT MONUMENT TO BENJAMIN.—A large and elegant church has been erected on the site of the "barn of John Ruffhead," which was the theatre of Benjamin's ministrations after his liberation from the Redford jail.