

seen and temporal, over those things which are unseen and eternal, demand extraordinary efforts, earnest wrestlings from those who would walk with God—those who would be the ambassadors of Heaven—those who would be fellow-workers with the Holy Spirit. Happy is that Church in whose pastors are combined the highest erudition and the simplest dependence upon divine illumination and aid. Most cheering and hopeful is the prospect of that church and country, whose youthful aspirants for the office of the ministry are equally distinguished, for their attainments in human knowledge and learning, and their humble and devoted aspirations for the wisdom which cometh from above. We rejoice to hear that this is your highest aim; and we pray that he who hath never said to any of the seed of Jacob, "Seek ye my face in vain," may abundantly bless all your efforts.

It is with feelings of the liveliest gratitude that we learn of the progress of your mission, among the French Canadian Roman Catholics; so many circumstances tend to invest the enterprise with peculiar interest. The vastness of the field of labour, the well organised condition of the subtle enemy, with whom you have to contend, and the immense revenues, and numerous agents at their command, compared with the simplicity of your mode of procedure, the weakness of your instrumentality, and the limited resources at your command—the consideration of all this, is more than enough to make human reason cry out, "Who is sufficient for these things?" But faith answereth, "Fear not, for they that be with us are more than they that be with them." It is truly an interesting sight to see you lone, but hopeful missionary, with no other instrumentality than his Bible, and his little school, attempting to tap the foundations, to begin the work which is finally to overthrow the vast superstructure which the prince of darkness has reared at such enormous cost to human souls—to see him go forth in such apparent weakness, depositing the leaven which will eventually leaven the whole mass—sowing the good seed of the kingdom, to human perception the smallest and least promising of all seeds, but which when sown in faith, even on sandy plains, and on the tops of mountains, shall grow, fruitful as the garden of the Lord—stately as the trees of Lebanon. "Fear not little flock, for it is the will of your Heavenly Father to give you the kingdom."

Few things would delight us more than to be joint labourers with you in this very interesting field, and that in the way which you yourselves suggest. But, we regret to say, that in present circumstances, we could not even support a colporteur or scripture reader there—we are so occupied with home matters, and have such limited funds at our disposal.

Our Synod, as you will have already seen, is making a vigorous, and we are happy to add, a very successful effort for the permanent endowment of our college. The liberality and the cheerfulness with which the members and adherents of our church have contributed on this occasion surpass anything that has been hitherto manifested in these Provinces. It is confidently hoped that before the next meeting of Synod the whole sum required will have been realized.

The number of our Students, though not with the same rapid strides as yours, is still steadily increasing. As yet, only three from our ranks have been licensed to preach the Gospel; two of these have been ordained, and are inducted into stated charges. Sixteen students are now attending the Theological Hall; and there are eight more in the preliminary classes. Our missionary and prayer meetings are held weekly as formerly. We sustain our different missionary stations as heretofore, and add new ones as we find occasion. During last summer, Mr. Smith, one of our theological students, has been labouring with great acceptance, and we have reason to believe, with no small measure of success in distant localities in the province of New

Brunswick. Mr. Gordon, a student of our college, but a member of the United Presbyterian Church, and a candidate for the South Sea Islands Mission of that body, has been the means of forming a City Mission here, on secular principles with that established in Montreal; also of establishing a House of Refuge for patient outcast females who may be induced to return to the paths of virtue and purity. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. On behalf of the Association.

ALEXANDER ROSS, *President.*  
JAMES FOWLER, *Secretary.*

## THE BIBLE.

### NO. IV.

V. The Bible is the *source and security of man's hopes*. Three questions occur, on the satisfactory solution of which the hopes of man depend. The first is—"If a man die, shall he live again?" On this, Science, Reason, Philosophy, are all silent. Not the wisest of the Ancients could positively assert, that the soul after losing the body did not sleep with the clouds of the valley. The idea of a future state occasionally flitted across the mental vision of some, but it was more as a spectral shadow, than a substantial reality. But to this momentous question a response, the most clear and conclusive, has been given by the Bible. This lamp of life, has poured along the dark valley a flood of light. By this light we discover that we have a deathless principle within—that we are temporarily moored to a shore from which the knife of death loosens us, and that soon as the cable is cut, we shall float out upon the bosom of a fathomless sea.

The second question is—"How should man be just with God?" After an answer to this question, from the earliest ages man has been groping. He has the instinctive feeling that he is verily guilty, and that the Deity offended must be appeased. Hence countless victims have bled at the altar, and the smoke of myriad sacrifices has darkened the skies. Hence, penances, and pilgrimages, and prayers, and all those cumbrous elements that enter into the composition of the bodily service, which profiteth little. But after having described the circle of self-imposed services and sufferings, man feels that there is a weight within, and a cloud above. He feels a void—something more is needed. Conscience if not silenced or coerced will cry, "Enter not into judgment with thy servant, O Lord! for in thy sight can no flesh living be justified." Then the question returns with redoubled force. "How should man be just with God?" The Bible again replies by elevating the cross, and holding this proclamation over the head of the crucified one—"whom God hath set forth as a propitiation through faith in his blood to declare his righteousness in the remission of sins that are past, through the forbearance of God—to declare, I say, his righteousness that he might be just and the justifier of the ungodly, that believeth in Jesus." Man might have sought throughout eternity, and never have fallen on such an answer.

The third question is—"Who can bring a clean thing out of an unclean?" Man's heart by nature is unclean, his actions full of guilt. How can that which is "clean" proceed from such a source. This was a problem which man was unable to solve equally with the other. He has tried it, and hence the meats and drinks and divers washings and carnal ordinances imposed on men. Hence, the lacerations of the body—the nocturnal vigils—the frequent fasts. Hence, the blood of bulls and of goats, and the ashes of

an hoifer, sprinkling the unclean. But these could not sanctify to the purifying of the flesh. These could not purge the conscience from dead works. "It is not possible that the blood of bulls and of goats should take away sins." What the law could not do in that it was weak—what man could not do in that he was worthless—may be fully accomplished by a provision which the Bible reveals. It speaks of the "washing of regeneration;" of being "sanctified and cleansed by the washing of water through the word." It points to the "water and the blood" that issued from the "fountain opened" by the soldier's spear. It unfolds that proclamation "the blood of Jesus Christ, God's Son, cleanseth from all sin"—and that precious promise, "then will I sprinkle clean water upon you, and ye shall be clean." Here is pardon—and here at the same time linked inseparably with it, is purity.

When we consider therefore that the Bible opened up an inheritance beyond the present, and at the same time provided the title to it and the *means* for its enjoyment, surely it becomes us in gratitude to exclaim, "Thanks be unto God for his unspeakable gift"—and in rapt astonishment at the magnitude of the mercy, "What hath God wrought!" R. F. B.

KINGSTON, 1854.

## OBITUARY—MR. D. G. MACKAY, OF WEST GWILLIMBURY.

The Presbyterian Church of Canada has been called to mourn another loss, by death among its valued office bearers. To the list of removals within a limited space of time—a list on which stood conspicuous the honored names of Orr, Fraser, and Burns, to name no more, we have now to add the name of Mr. D. G. Mackay, of West Gwillimbury. Mr. M. was of Scottish Highland parentage, but he was himself a native of Nova Scotia, retaining, nevertheless, the language and patriotic associations of his fathers. In early life he benefited by the advantages of family instruction, and the native energy of his mind was sanctified and controlled by the gracious spirit of the gospel. He settled in the Upper Province about nineteen years ago; and during all that period he has been known to the friends of the church, as one of its most promising members. At the disruption era of 1844, he took up a firm position, and the petition from West Gwillimbury, for supplies from the Free Church of Canada, was among the first given in to the Presbytery of Hamilton and Toronto, then forming one body, although now separated into the Presbyteries of Hamilton, Toronto, and London. In the organisation of the church in the Bradford District, and in the erection of churches, particularly at the Scotch Settlement, West Gwillimbury, Mr. Mackay took an active interest; and ever since that period he felt an intense desire to obtain the permanent services of an acceptable pastor. Many were the disappointments of the worthy members in their efforts to secure the object of their wishes, and the elastic and decided tone of Mr. Mackay's mind, proved throughout a source of strength and of cheering encouragement. Often, "against hope, he believed in hope;" and at length he had the satisfaction of seeing a faithful and active minister settled in the district. In carrying through all congregational movements, Mr. M. was ever foremost. In public questions affecting principle, he ever took a deep interest, and he never grudged expense or trouble in giving personal attendance on Presbytery and Synod. To the ministers and preachers, and catechists, visiting the congregation prior to its settlement, his house was ever open—his hospitality ever ready.

Mr. Mackay was united in marriage soon after his arrival in the Upper Province, to the daughter of Mr. Robert Sutherland, one of the Scottish settlers on the Red River; but for thirty years a proprietor in West Gwillimbury, and