

imposing stream; yet the tourist would feel himself well compensated for his labour in going up this river. The old British fort above Pembroke, occupied by the respected agent of the Hudson's Bay Company, whose courtesy to strangers is quite notable, with the Indian settlement close beside it, contributes an object of interest, and the curious may see much to feed their love of simple and primitive manner in the modes and habits of the lumbermen.

I was greeted on my return by a good meeting on a week evening convened by my estimable friend, Mr. Gourley, who was not behind others in all the manifestations of grateful and loyal conduct to his former professor. And I know not how I can say enough of the attention of Mr. Wardrope, of Ottawa, especially while I was a kind of valetudinarian on his hands. I may say the same of the minister of Kemptville. Nor must I omit, in what my paper only affords to be a cursory way, to notice the three additional Sabbaths I spent at Kemptville, Merriekville, and Osgoode. In the latter places, having the pleasure of recognising as pastors, well received in important and hopeful districts two pupils of Knox College, with whom I had, besides, interesting ties of connection, in Scotland. I must close with the notice of what closed my tour for the present, my ministrations at Massena in the State of New York, where I revisited the St. Lawrence, to keep a Sabbath with my good friend, also from Scotland, and from very Glasgow, Mr. Campbell, of Cornwall.

M. W.

IMPRESSIONS OF A TWO MONTHS' MISSION; by DR. BURNS.

PERTH, C.W., Sept. 14, 1859.

DEAR MR. EDITOR.—I have not been able yet to arrange the notes of my late Missionary tour in the North East, North, and North West of Lake Simcoe. This I hope to do on my return home; but, in the meantime, I send you a small sketch of my impressions, and these will, I doubt not, be borne out fully by "the facts of the case."

Of these impressions, the deepest of all is, a conviction of the vast importance of our Home Mission field and of the peculiar call of our Church to cultivate it assiduously. I have all along had a conviction of this kind, but never has it been so conclusively borne out as in connexion with the visits of this season. A number of the townships visited were new, that is, lately settled—little known—and slenderly brought under an evangelical influence. Others had been but partially explored, and scantily supplied with the means of grace. In many instances the attachment to our Church was found to be very ardent, and enlarging in its range. Not a few of the settlers had been for years in the province, and had come from other districts where they had enjoyed the means of grace in some degree, and thus they carried with them, to their new settlements, a thirst for the waters of life. Moreover, the railways, the steamers, and the new roads in progress through the country, are all most favourable to aggressive missionary movements. Such considerations are to be viewed as so many sign-posts to the path of duty. I had at one time a stronger idea than I have now of our call into the foreign field; I now feel that our own home field is foreign enough, in so far as spiritual progress and advancement in practical knowledge are concerned. The fields properly foreign, or Pagan, whether in the east or in the west, may be looked on as the preserves of older and wealthier churches. Not that I would thus give up the accessions which Canada is likely

to obtain from the Hudson's Bay Territory. These may all be retained by us as a noble mission field, and our Red River Colony and its Presbyterian church, constitute our advanced posts. Yea, the Aborigines, as far west as Mackenzie River, may be taught to look on us as their fathers. If we have men and means for more than this, that more will assuredly not be wanting.

Another impression on my mind is, the great want of copies of the Scriptures with the Psalms, catechisms of all kinds, and religious books and tracts, English and Gaelic. No man of ordinary discernment and observation can shut his eyes to this, and the rapidly growing educational advantages, create a demand for books. What do you think of one township, Mariposa, with twenty schools? A well planned and well wrought system of colportage is loudly demanded, and three most suitable and qualified agents offered themselves to me at a single point. Deeply do I lament the coldness of the church to this great object, the formation of a religious literature within her bounds.

A third impression is, the need of a thorough literary and theological training in our ministers ere they are settled as fixed pastors. The universal cry among our people is—and a loud one too—come and visit us in our families! The complaint of the want of this met me every where; and I am convinced that our hold on the people lies in this. The inference is, that a very solid foundation in the way of mental attainment and theological learning must be laid, and habits of thinking, composing, and speaking must be formed and matured, before a minister is settled for life. After this he has plenty of living subjects to deal with; but the opportunities of deep thorough literary research, and accurate consecutive preparation, for public appearances are sadly limited. Even our missionary students find it difficult to do more than keep what they have acquired. Their position, however, is very different from that of fixed pastors, and Presbyteries have it always in their power to arrange for one half of the week to be set apart for private study, wholly academical.

A fourth impression is, the vast, the unspeakable importance of what our Presbyterian fathers in Scotland and Ireland at the Reformation and the Revolution knew and carried out so well—commissions of visitation, and superintendence of the churches. This their General Assemblies carried out most assiduously from year to year, both in regard to places planted and unplanted. The congregations of the commissioners were fully supplied by the brethren of each Presbytery, and the expenses paid; but nothing more. I regard it as most desirable that we should have an order of experienced evangelists—their places to be supplied in their absence—and for a month or two at a time, who might visit the fields allotted to our young and hopeful catechists, or shed a cheering influence over remote and unoccupied districts, or reilluminate the bedimmed eyes of an aged brother in the ministry. Without something like this, our Presbyterian polity is little more than a name. With it, fresh blood will be brought and there thrown into the system, and become a new circulating medium of nutriment and of vigour.

Mr. Editor, I have more impressions to speak about, but I don't insist at present. Anticipating a sequel, I may just give one little article of intelligence which may amaze some readers, and amuse others. On Monday last, Mr. Duncan and I regaled ourselves at dinner on the banks of the "Mississippi," on fresh pike just caught in its noble stream.

Faithfully yours,

R. B.

THE LAW AND THE GOSPEL.

The few suggestive hints which follow will be founded on the latter clause of Rom. vi. 14. "For sin shall not have dominion over you; for ye are not under the law, but under grace."

In enquiring as to the way of acceptance with God, the course which most naturally presents itself to man, blind to his own state before God, and ignorant of the character of His law, is to secure a claim on his favour by keeping His commandments. And while this doctrine is thus the dictate of man's natural conceptions, it also appears to approve itself consistent with the truth of God by directly securing the practice of holiness. When we make life the reward of obedience, we seem to present the most powerful motive, and to make the most effectual provision for it. The condition of God's first law was, "This do and thou shalt live," and surely we cannot secure its observance better than by enjoining on mankind its claims and sanctions. With regard to this condition of obtaining life, it is to be remarked, that it is indeed the principle on which God acts towards sinless beings; it is the law which God prescribed to our first parents before the fall, and may be with reason proposed to all intelligent creatures who have never incurred condemnation. But the error lies in applying this condition of salvation to sinners, who have already failed in fulfilling it, and have been brought by it into a state of sin and condemnation. When a law is given to a being in such a state as this, it is not enough to make life the reward of obedience; it is not enough to say, "this do and thou shalt live." Obedience, let it be remarked, is not an external thing; it is not the performing of outward actions from any motive, or under any principle. Obedience has its place in the heart, holiness is the state of the mind and the affections. It is evident, therefore, that any rule of obedience which is really to secure obedience, must accomplish this by implanting its principle in the mind, by presenting the motives which can awaken the holy affections in the heart. And what is the great principle of holiness which must be thus implanted? even that which is declared to be the fulfilling of the law, "love to God with all the heart, and soul, and mind, and strength." That condition of life which alone can be the source of holiness, is, therefore, what will inspire love to God; if it effect not this, it may prompt to the outward works of holiness, but is entirely inefficient and worthless with regard to that reality of holiness which is alone acceptable in the sight of God, and without which no man can see him.

To afford place for hope, and to give any scope to the exercise of love to God, the law must be evinced as in some degree relaxed or mitigated in its demands upon the sinner. The question then occurs, to what degree shall this modification extend? This question, it may be affirmed, has never been answered, nor the extent of modification settled according to this scheme of salvation; so that we find in the estimate which men form in regard to it, every possible point of diversity in the scale realized, from the highest to the lowest. In the limits of a short paper, we cannot, of course, enter fully into the field of discussion thus opened up; we shall, therefore, but briefly glance at it.

Let us suppose then, on the one hand, that the law is conceived of as still prescribing a high and difficult standard of requirements in order to acceptance with God. This view might seem at first sight favourable to exalted attainments and high degrees of obedience. But observe that the higher our conceptions rise towards the perfection of the original law the nearer we approach to its radical defect as