

cret springs of a man's heart are touched, moulded and matured.

Again, connect with the promise, at all times, the precept. This is really important, in order to attain simplicity of character, and success in your effort; indeed the truly enlightened Christian mind will never attempt for a moment to separate the precept recorded in holy writ from the promise given by a faithful God. They are indissoluble, and ever will be indissoluble in their bearing upon Christian character and Christian experience; and to you, my dear fellow-labourers, this is a subject the most inviting, engaging, and instructive. Allow me, with great affection and fidelity, to commend it to your serious and prayerful attention. You are, Sabbath after Sabbath, sowing the precious seed of divine truth—you are giving to your youthful charge "line upon line, precept upon precept, here a little and there a little;" you are earnestly and continuously exhorting to thoughtfulness, consideration, and immediate attention to divine truth: you are, perhaps, doing all this with earnest, wrestling, heartfelt prayer; and, it may be, you are watering those prayers even with your tears: you are indeed "sowing in tears." And how long have you thus sowed? Methinks I hear you say—one, two, three, five, and even seven years. But your labour appears to be in vain; the heart remains unmoved,—the spirit is unconcerned,—the souls of your children are unconverted. You have often retired from the duties of the Sabbath discouraged, disappointed, unhappy—"you are sowing in tears." Yet, be not hasty in your conclusions. The seed has been sown: it will assuredly spring up. Does the farmer irrationally conclude, because the seed which he has sown does not immediately spring up, thereby giving evidence of its fertility, that its efficacy and virtue is totally lost? Would it not be the highest absurdity on his part so to act and thus to think? And is it not a disparagement of the Divine power and faithfulness, for you to think that your labours are in vain, because the fruit of them does not immediately appear. Underneath much frivolity, indifference, carelessness, the seed may still be found, and by and bye it will vegetate, grow and fructify. "Is anything too hard for the Lord?" Oh! my dear fellow-labourers, "they that sow in tears shall reap in joy." Rest on this promise your implicit faith, and be assured that it shall, to the largest extent of your desires, ultimately be fulfilled. There is not a word you utter—not an appeal you make—not a single instruction you impart, with a sincere desire for the Divine glory, and the welfare of the immortal soul, that shall be in vain. It cannot be in vain. If it does not immediately yield the fruit you expected, it is still in progress of operation, silently but surely; and, by the influences of the Divine Spirit, it shall grow and flourish, to chide your unbelief, encourage your faith, and answer your prayers. Doubt the efficiency of your labours—doubt the fervency of your prayers—doubt the sincerity of your motives—but never for an instant doubt the faithfulness of God. "They that sow in tears shall reap in joy." The seed may lie dormant, but it cannot be lost. The truth may appear to be effaced by worldliness, temptations, indifference, and neglect; but He who has said, "My word shall not return to me void, but accomplish that for which I have sent it," will assuredly, in his own time, cause it to spring up and bear fruit. "Oh! if my teacher (said a minister to me) could come out of his grave and see the incorrigible youth who was turned out of the Sunday School, as an example and warning to others, now engaged in preaching the everlasting gospel, he would say, 'What hath God wrought!'"

"Delightful work! young souls to win,
And turn the rising race,
From the deceitful path of sin;
To seek redeeming grace."

And lastly—Let deep humility characterise you as teachers of the young. You are not so wise, good, indefatigable, as you ought to be—you are not so prayerful, watchful, and zealous, as the great importance of your trust demands. You are quite fallible; indeed, every day's experience gives fresh proof of this. Be, ye therefore, clothed with humility. "Let him that thinketh he standeth take heed lest he fall." Oh, talk not of your zeal, your ardour, your energy, your activity, your perseverance. Think of what your Divine Master did and suffered—and when you imitate

him to the full letter, then talk, and praise, and adulate yourselves. Be clothed with humility—sit at the feet of Jesus, and learn of Him who was meek and lowly in heart.

I would affectionately conclude this lengthened chapter by remarking, that it is recorded in the history of Greece, that an old woman of Macedonia, having a cause in the king's court, urged Philip's personal attention to it; which he did not refuse, but excused delay, by alleging want of leisure. The woman, who, it is probable, was of high rank in Macedonia, and of large fortune, provoked and indignant, replied, "If you cannot find leisure to do justice, cease to be king." On another occasion, in the same history is recorded, an elderly woman, pleading her own cause before the king, he, with a mind always annoyed by lengthened narratives, engaged in conversation with some one near him; upon which, the woman indignantly exclaimed, "I appeal, Philip!" Surprised and annoyed, the king said, "Appeal! to whom?" "From the king inattentive," she said, "to the king giving just attention."

Christians! we appeal to you, and ask you to show us the simplicity of your character as Christians. Ah, is there not in your dispositions far too much worldly-mindedness, love of self, love of ease, love of riches, love of affluence, love of every thing but the love of God? And you try to excuse yourselves, to pamper to your vain desires, to rid yourselves of a conscience that is annoying you, and thus go back to the world, and walk no more with Jesus. I pity you from my very soul—a wonder to yourselves—a laughing-stock to devils—a derision to the world—a cause of weeping to the Church. And think you, O Christians, that you will escape punishment? Oh no—your fondest idols shall perish beneath your grasp, and your gold become cumbered amid all your enjoyments.

But with such a oneness of Christian character as was exemplified by our Divine Redeemer, how glorious would be your state. You would not be then, as you often are now, ashamed of Christ; but, with the spirit of a pilgrim and a stranger on earth, you would cheerfully say—

"The things eternal I pursue,
A happiness beyond the view
Of those that basely pant
For things by nature felt and seen:
Their honours, wealth and pleasures mean,
I neither have nor want!

"Nothing on earth I call my own;
A stranger to the world unknown,
I all their goods despise:
I trample on their whole delight,
And seek a city out of sight,
A city in the skies."

JUNIOS.

M'Gill Street, Montreal, 14th April, 1843.

NOTICES OF NEW WORKS.

Flowers of Paradise—The Eternal God the Guide of Youth.—Every youth in Montreal should carefully read and well digest this little book.—Price 3d.

Narrative of Missionary Enterprises in the South Sea Islands—with Remarks upon the Natural History of the Islands, &c. By John Williams. New York: 1843.

JOHN WILLIAMS was the renowned missionary whom the Cannibals murdered and devoured, with Mr. Harris, his companion, at Eromanga.

Mr. Williams was one of the most enterprising and extraordinary men of modern times. Probably no work was ever written which has produced so powerful an effect in aid of missionary operations as this narrative of his labors—of which it has been said by the English critics—"the Narrative of Missionary Enterprises is invested with all the romantic interest which belongs to the Adventures of Robinson Crusoe, with the additional power derived from its truth. That portion of his work which describes the building of his ship, possesses a fascination altogether peculiar. It stands alone, not only amid the sober records of fact, but even among the creations of fancy."

When the work was first published in London, so powerful was the influence which it produced, that the then King William IV. and the present Queen Victoria publicly acknowledged their gratification, and sent him their thanks and contributions for his missionary labors. Lord Brougham

expressed his enthusiastic approbation. Many of the nobility gave him large donations for the missionary service. Bishops and naval officers encouraged him to pursue his arduous course. To crown the whole, the Corporation of the city of London presented him five hundred pounds sterling, as a token of their estimation of his exertions and his narrative.

That book can now be had for seventy-five cents; and all Christians who wish to feel as the disciples did going to Emmaus, their hearts burning within them, should hear John Williams, for although "dead, yet he speaketh."—N. Y. *Chris. Intelligencer*.

SIGNS OF THE TIMES.

Facts are coming to light connected with the progress of Peseysism in England, which are fitted to inspire every true Protestant not merely with alarm, but even horror. A Clergyman writing to the *Record*, remarks, I can corroborate the statements made by an Oxford Divine, that the Catholics have declared to a Clergyman in Leicestershire, that if he would enter the Romish Church, he might do so without resigning his preferment in the Church of England. To accelerate this consummation, it is declared that the Pope has signified his intention of allowing all married clergymen of the Church of England who become converts to Popery to retain their wives.—*Hullfax Guardian*.

THE CHURCH OF SCOTLAND.—A declaration has been signed by ninety-three Theological Students belonging to the Divinity Hall of the University of Edinburgh, maintaining that the Lord Jesus Christ is the only Head and King of the Church, that the office-bearers and members of the Church have been interfered with in the exercise of their spiritual functions and privileges, by recent decisions of the Civil Courts, and declarations that should the principles on which these decisions proceed, be sanctioned by the Legislature, they will be under the necessity of declining the temporal advantages of the Church of Scotland as an Established Church.

On the 1st February a scheme was submitted and agreed to at a Meeting of Elders from all parts of the country, held at Edinburgh, which was afterwards revised and adopted by the Provisional Committee of Ministers and Elders, for the support of the Church when dis-established, and for making preparations against the apprehended disruption of the Establishment. This scheme is designed to accomplish the three following objects:—1st, To provide for the immediate erection of places of worship, and for the expenses thus incurred. 2d, To put into instant and active operation an efficient scheme for the permanent sustentation of the Ministry and a Theological College. 3d, To obtain the necessary statistical information for planting places of worship and establishing preaching stations and Missions.

Public Meetings, numerous attended, still continued to be held in all parts of Scotland, for the purpose of explaining the principles for which the Church is now contending, and adopting resolutions suited in the present emergency, and expressive of their determination to adhere to the majority in the Establishment at all hazards. In many parishes nearly all the male population have signed resolutions in favour of the Non-Intrusion cause, and the proceedings of the late Convocation at Edinburgh.

Sir James Graham's letter to the Moderator of the General Assembly, and the Convocation's address to the people of Scotland have been translated into the Gaelic language and widely circulated through the Highlands and Islands.—*Ib.*

IDOLATRY IN INDIA.—The British and India newspapers generally and loudly condemn the encouragement which Lord Ellenborough has lately given to Idolatry in India, and more especially his proclamations respecting the restoration of the Idolatrous temple of Somnauth, and his address to all the Princes and Chiefs and people of India, regarding the transmission of the sandal wood gates from Ghuznee through their territories to that restored temple.—*Ib.*

COLLEGE FOR LADIES.—The formal opening of Queen's College in Glasgow, for the education of ladies, took place a few weeks since. The large hall of the Assembly rooms was filled to overflowing by a highly respectable company, almost entirely composed of ladies, the gentlemen present being chiefly accommodated on the platform.—*Scotsman*.