

types they have chosen, seldom reach to anything else than a caricature of them; and so, besides letting themselves down to a fashion that is pitiful, injure any real claim they themselves possess to a respectful hearing, by the comparisons they provoke to their disadvantage. The discerning hearer may say, here is the body of the thing imitated, but not the soul, and an inward smile at the grotesque manner may defeat the serious wish to profit by the truth of the matter.

We like the solemn counsels to earnestness which our preacher delivers. "The word should be preached with deep and tender earnestness. It is not the earnestness which desires to make a favourable impression, for the credit or advantage of the speaker. Far otherwise. It is the earnestness of an ambassador of the Most High God, bearing to men a most momentous message, and expecting to give account of his work. It is the earnestness of a sinner saved by grace, whose heart expands with gratitude, and constrains him to seek his Redeemer's honour, and to plead his cause with unbelieving men. It is the earnestness of a heart filled with an enlarged philanthropy, intensely desirous to rescue his fellow men from the darkness and the peril which himself has escaped, and to make them partakers of the 'like precious faith.' In a word, it is the earnestness of one whose soul, under the influence of the Holy Spirit, feels the power of the truths he would have others feel."

Before parting with this little volume, so replete with good natural theology, we must note one statement to which we must except. We have had to lament the inadequate testimony borne by the American Churches against so great a public evil and national sin, as slavery—that blot on the escutcheon of the Republic. If we understand the question—for the statement takes this form at p. 31—we do not sympathise with it at all.—"Why will they adopt methods for removing evils from society different from, and contrary to, the teaching of that volume whose special design it is to give instruction on these very subjects?"

Perhaps we are too suspicious; but if this is a reproof to abolitionists, we must contend that it is undeserved, at least by the better portion of them. We know it is said, "Proach the gospel, and let such evils yield to its silent influence gradually. The Christian religion is no agitator," &c.—We say, all depends on the meaning of terms. In one sense it is—in another it is not. If public evils, or private, exist in contradiction to the spirit of Scripture, he is not deviating from its letter who demands that its general principles be embodied in specific rules, whether in the domestic or the public sphere, for the correction of those evils, and should temper and mould civil legislation. And we maintain it to be according to all right hermeneutics, to apply the ethics of the New Testament, as well to the reforming of institutions in themselves wrong or oppressive, as to the curing of the abuses of institutions in themselves just. "Preach the gospel." Certainly. But to preach "the Word," necessitates that the Christian law also be expounded, and applied in its bearings on social as well as individual iniquity.

STATE OF RELIGION.

The attention of Ministers, Ruling Elders, and Deacons, is respectfully and earnestly called to the following recommendation of the Committee on the State of Religion, which was adopted last Synod, and therefore bears the Synod's authority.

"That, inasmuch as the state of vital religion in the hearts of the ministers and other office-bearers of the Church, is found ever to affect and regulate its condition among the people at large, the Synod issue a recommendation, that, on the first meeting of every Church Court, whether Deacons' Court, Session, or Presbytery, after the 1st of October, the members observe a special season of brotherly conference—that they may unite in acknowledgment of sin, and in supplication for the outpouring of the Holy Ghost—and may, with the divine help, impart to one another some spiritual gift—and may have their brotherly love increased, and their hearts mutually refreshed, and stimulated to a higher Christian consecration than before."

The undersigned begs to suggest to the corresponding members of the Committee on the State of Religion in the Presbyteries of the Church, that they bring the above recommendation under the early notice of their respective Presbyteries. The corresponding members are the Rev. Messrs. Walker, R. F. Burns, Mactavish, W. J. Mackenzie, Pearce, Thos. Wardrope, and Crombie.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"Wilt thou not revive us again, that thy people may rejoice in thee?"

D. FRASER, Convener.

Montreal, Sept. 15, 1856.

"GOLD AND THE GOSPEL."

A copy of this celebrated work on systematic beneficence, bearing the above title, has been sent to every minister on the Roll of the Synod, by a few friends in Montreal. With each volume has also been sent a copy of an able lecture by the Rev. Mr. Arthur of London, on the duty of giving away a stated proportion of income.—The gentlemen who have circulated these publications, entertain the hope, that when the attention of the ministers has been directed to the subject of which they treat, a strong influence may be exerted through the pulpit and otherwise, in favor of a higher and more uniform systematic beneficence, than is believed to prevail at present in any department of the Church.

Certainly there is no movement in our time or country more necessary than this. It has made good progress in the mother country, and in some parts of the United States. In Philadelphia, the "American Systematic Beneficence Society" has been organised, and auxiliaries are found in not a few American cities. It cannot be disputed that the churches of Canada need an impetus in the same direction. For ourselves, we are persuaded, that the urgency of this matter can scarcely be overrated, and that the mind of evangelical Christendom must be gradually impregnated with such ideas and sentiments as are enforced in the above-named publications,

before the missionary and charitable enterprises of the Christian Church can be expected to reach their due extension and their promised success.

Montreal, Sept. 15, 1856.

PRESBYTERY OF MONTREAL.—At a special meeting of this Presbytery, on the 25th August, the Rev. David Black was loosed from his ministerial charge at St. Therese de Blainville.—The Rev. Thomas Henry of Lachute was appointed to preach at St. Therese, and declare the church vacant.

MONTHLY TRACT.—Our readers will, we presume, have generally seen the excellent tract on "The Church and the World," being the first of the series of the monthly tracts which the Synod instructed the Committee on the State of Religion to publish. The second was prepared by the Rev. Thomas Wardrope of Ottawa, and the third by the Rev. Mr. Macalister of Metis. We trust these will be widely circulated throughout all our congregations.

KNOX'S COLLEGE BUILDING FUND.—We have again to request those who are taking charge of the subscriptions in the various congregations, to forward the various amounts in their hands, as soon as possible. It is most desirable that the effort should be made forthwith throughout the Church. We are glad to announce that, in almost every instance, the people are most cordial in their support of this object.

WIDOWS' FUND.—NOTICE TO MINISTERS.—Ministers who have not paid their annual rate for the Widows' Fund, for the present year, are reminded that it is payable on the 1st November next.

EVANGELICAL ALLIANCE.—This Body has just held its tenth annual conference. The meeting was held at Glasgow, on the 20th, 21st, and 22d of August. At the formal opening of the conference on Wednesday, 20th, the Rev. J. Sherman of London occupied the chair. The Annual Report was read by the Rev. J. P. Dobson, Secretary to the Alliance. It referred to the operations of the various branches—the wide circulation of the "Appeal for Prayer," and stated that the Sabbath was emphatically the great secondary object of the alliance of this year.

The Rev. Dr. Krummacher, the Rev. E. Kuntze, and other eminent ministers from the continent, were present. The Rev. Sir H. Moncrieff, the Hon. and Rev. B. Noel, the Rev. Dr. Blackwood, the Rev. Dr. Reed, the Rev. John Cairns, and the Rev. W. Arthur, took a prominent part in the proceedings.

ITEMS OF RELIGIOUS AND GENERAL INTELLIGENCE.

REV. G. STEVENSON.—At an adjourned meeting of the Free Presbytery of Stirling, on 21st August, the appointment of Rev. Mr. Stevenson, by the Presbyterian Church of Canada, as a Missionary to India, was taken into consideration.—The Rev. J. Scott, of London, C. W., appeared