

any time to be perfect. Even in the knowledge of earthly things, in the arts and sciences, in the discovery of the laws of matter or of mind, the greatest philosopher can never content himself with the thought that in the investigation of truth he can go no further, as having reached the utmost limit of human knowledge: so in the knowledge of divine things the christian never finds himself perfect, however much he may know and experience of their height and depth which passeth knowledge. In like manner the conquests gained over the depraved lusts and corrupt affections of the natural man are never so complete that the christian can calmly look to the past as if it were stained by no sin, or to the future as if every difficulty were surmounted. In the ladder of perfection, of moral character and spiritual attainments, there are many steps even the highest of which as seen by the eye is not the last, for that is found resting in Divinity itself. But it is the privilege no less than the trial of the christian to climb this ladder step by step and blessed are they who with unwearied zeal and persevering ardour pant and struggle, and strive for higher attainment. There is a capacity of thought, an elevation of sentiment, a noble ambition of design, a high aspiration after still greater degrees of perfection that render the individual an object of the divine approbation. And what is all this but just the conquest of depravity, corruption and error, the subjugation of one unruly passion after another in the busy world of impelling principles within, the extending the reign of grace over the whole man, soul, body and spirit. This righteousness though wrought within the man is yet called the righteousness of Christ, for it is from him this work commenced, and by him it is perfected. We are the workmanship of God created anew unto good works. When he ascended up on high, it is said, he received gifts for men, even for the rebellious that the Lord God might dwell among them. These were the gifts of the Holy Ghost which he sent down from Heaven, the spirit of holiness and power proceeding from the Father and the son. The spirit who was not merely to visit men, to abide for a season and then to depart for ever, but who should remain in the Church, in the hearts of all believers so long as the world shall endure. All that distinguishes the christian from the worldling is of the spirit:—His faith, his love, his joy, his peace, his long suffering, his temperance, his patience, his godliness, his brotherly kindness, his charity are not the fruits of his own labours, but of the spirit. His Holiness of mind and heavenliness of temper, purity of heart and conformity to the character of Christ, are then but other words for the righteousness required of man by God, a

righteousness to be wrought in us by the spirit of God, a work which will be accomplished according to the intensity of desire on the part of man to have it carried on within him.

Such, we consider, is the nature of the righteousness required of man by God, in contradistinction to several erroneous notions held on this important point. Happy he who by faith has attained to it. Blessed are they that hunger and thirst after it for they shall be filled.

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A MISSIONARY TOUR WITHIN THE BOUNDS OF THE PRESBYTERIES OF HAMILTON AND TORONTO, BY THE REV. ANGUS MACINTOSH.

MR. EDITOR:—

Having been requested by the Commission of Synod, in consequence of our utter want of missionary labourers, to spend a few weeks in visiting some of the Presbyterian settlements which are destitute of a stated Ministry, I consented to spend six weeks within the bounds of the Presbytery of Hamilton and other six within those of the Presbytery of Toronto. I regretted much being absent for so long a time from my own charge; still the deep interest I have always felt in congregations destitute of divine ordinances, my strong desire to ascertain their condition and prospects, to relieve, as far as a short visit could, such destitution, and to obtain information respecting them, which might be turned to account in the efforts made by the Church to obtain additional labourers, operated with some other considerations, in inducing me to comply with the above request; and I may add that I felt confident the Great Head of the Church would watch over the spiritual interests of my own portion of his vineyard while absent on a mission which I believe, was calculated to prove beneficial to his cause.

My first visit was to the settlement on the Grand River, betwixt Cayuga, and Seneca. On Saturday 26 January, preached at a settlement about 2 miles back of Seneca, called the Halbert settlement, where there are about a dozen Presbyterian families who manifested a considerable degree of kindly feeling, and a strong desire for a preached gospel. Several of them attended next morning at Seneca. There is another settlement 5 miles to the east of Seneca where there are a considerable number of Scotch families who did not know of my appointment there, other-