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Poetry.

A WINTER DAY.

BY GEORGE HASLEHURST

I love to look upon a winter's day; When the bright snow comes dancing to the earth With mirthful movement; and the myriads Of falling flakes are woven by the winds, And like a mantle overspread the world .-Seem they not glad, as from their far-off home They near the bosom of this glorious earth, And weave the dance, like the young things of life? Still ever and anon .-They feel the summons of the glorious sky,

Nor of their birthplace in the upper air Unmindful, they ascend. And now, as one Contending with divided thoughts, they stand A moment still; then suddenly rush down Like winged birds between the sky and plain; Lost in uncertainty, then whirl around Like insects in the summer evening air .-Anon, with altered purpose, they pour down In one strong, steady band, like racers, who With swiftest footstep, and high-bounding hearts, Stretch forward to the prize; or slowly down They sink reluctantly, like Autumn leaves Parting unwillingly from the limber sprays That through the livelong summer upwards threw Their faces to the sunbeams. But the glad, The uncertain, swift, the strong, and the reluctant, Find the same resting place, and the same home, Together with the myriads of mankind, Whose generations, present, past, or future, They truly image. And yet how unlike ! They spread the earth not with decay, but beauty; While feeble man, exulting in his power, Proud of his feigned prerogative to slay,

THE LIFE BOOK.

WRITE, Mother, write ! A new, unspotted book of life before thee, Thine is the hand to trace upon its pages The first few characters; to live in glory, Or live in shame through long unending ages! Write, Mother, write!

Of Eden makes a wilderness !

Thy hand, though woman's, must not faint nor falter ; The lot is on thee-nerve thee then with care ; A mother's tracery time may never alter-Be its first impress, then, the breath of prayer. Write, Mother, write!

Write, Father, write ! Take thee a pen-plucked from an eagle's pinion And write immortal actions for thy son : Teach him that man forgets man's high dominion, Creeping on earth, leaving great deeds undone. Write, Father, write !

Leave on his Life-book a fond father's blessing. To shield him 'mid temptation, toil, and sin, And he shall go to glory's field, possessing Strength to contend, and confidence to win. Write, Father, write!

Write, Sister, write! Ney, shrink not, for a sister's love is holy ! Write words the angels whisper in thine ears; Ne bad of sweet affection, howe'er lowly, But planted here, will bloom in after years.

Write, Sister, write! Something to cheer him, his rough way pursuing, For menhood's lot is sterner far than our's; He may not pause he must be up and doing, Whilst thou art idly dreaming among flowers. Write, Sister, write !

Write, Brother, write! Strike a bold blow upon these kindred pages; Write, shoulder to shoulder, brother we will go; Heart linked to heart, though wild the conflict rages, We will defy the battle and the foe. Write, Brother, write! We who have tradden boyhood's paths together,

Beneath the summer's sun and winter sky,

the Scriptures form, in our apprehension, any valid objection to the doctrine of plenary inspiration.—

Though the inspired permen were under infallible di-

for wise reasons, seems to have accommodated his

What matter if Life bring us some foul weather? We may be stronger than adversity !

Write, Brother, write !

Fellow Immortal, write !

One God reigns in the heavens-there is no other,

And all mankind are brethren; thus 'tis spoken, And whose aids a serrowing, struggling brother

By kindly word, or deed, or friendly token, Shall win the favour of our Heavenly Father,

And who hath linked the race of man together

Fellow Immortal, write !

Christian Saith and Practice.

Who judges evil and rewards the good,

nature of the subject on which they wrote.

In one vast universal brotherhood!

great diversity of opinion with respect to its nature cribed to both. and degrees, as applied to the Scriptures. Some are of opinion that the inspiration of the Scriptures amounted to nothing more than a mere superintentian. Though the Scriptures were intended for the I cried out, I cried violence and spoil; because the word dence over the minds of the sacred writers, so as to general and permanent use of the church, yet their of the Lord was made a reproach unto me, and a deevent them from publishing gross errors. Others go several parts were intended for the more immediate rision daily. Then I said, I will not make mention a little farther, and maintain that, besides superin- instruction of those among whom the inspired writers of him, nor speak any more in his name; but his tendence, the understandings of the several writers lived at the time, and to whom they were first addres- word was in mine heart as a burning fire shut up in were enlarged,—that their conceptions were elevated sed; but to secure this more immediate end, it was my bones, and I was weary with forbearing, and I above the measure of ordinary men, and that with necessary that the style most familiar to the class of could not stay :" Jer. xx 7-9. their minds thus elevated, they were left to their own persons for whose use they were inore immediately injudgment both as to matter and words. The advo- tended should be preserved.

spired not only the matter to be communicated, but for composition, but to inform their judgment, and to edification of the church. Had it been left to the also the words in which the communication was to be improve their hearts. Besides, the Scriptures were choice of the persons inspired to reveal or conceal made. A fourth party are for taking in all these supposed kinds of inspiration now mentioned; and they maintain that the sacred writers sometimes wrote under mere superintendence, sometimes under superintendence accompanied with a high elevation of contendence accompanied with a high elev ception, and at other times under divine suggestion, or what is called plenary inspiration, according to the rit of God as the best on the whole to be emplayed at saith the Lord. Is not my word like a fire, saith the style of the following suggestion, and at other times under divine suggestion, at the following times and the following times are suggestion, at the following times are suggestion, at the fine, and in existing circumstances for general boundaries of the subject on which they wrote.

Saith the Lord. Is not my word like a harmer that breaketh the rock in pieces?

Lord? and like a harmer that breaketh the rock in pieces?

Sold shines into the heart; His word cleanses—His spirit sanctides. Knowledge is unsanctided knowledge is unsanctified ployed in communicating the sacred oracles to men is be assigned for the variety of style which has been in-

but the words also were communicated to the minds | the God of the Scriptures. of the sacred writers. 1. The Scriptures themselves take notice of only one kind of inspiration, and repretuke notice of only one kind of inspiration, and repretuke writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness; the writers of sacred history make of peculiar fitness. sent it as extending to all the parts of Scripture,—to the written for narrating the facts contained in their histories, those which are historical and moral, as well as to from their having been eye and ear witnesses of them, written for our learning, that we, through patience and comfort of the Scriptures, might have hope." those which are prophetical and doctrinal. The word seems to militate against the doctrine of plenary inprophecy is evidently used by Peter, when speaking spiration; for had they been furnished with both maton this subject, in a large sense, as including at once ter and words, their previous knowledge of these the church by the ordinance of preaching as dispension. the prophetical, doctrinal, historical, and moral wrightnings could have given them no advantage above sed by uninspired men; but then all their instructions tings of the prophets; but he declares that "the pro- others. This objection is founded particularly upon must be brought to the standard of inspiration, and came not in old time by the will of men, but what is said by Luke in the begin ly men of God spake as they were moved by the chap. i. 3, 4. In reply, it may be observed, that the this standard that they are binding on the conscience. 2. There must have been more than an enlargenent of the understanding and an elargetion, and ascension to glory, on the authenticity of ment of the understanding and an elevation of conception in inspiration, since a great many of the things were such as could not have entered into the hearts of men or of angels, had they not been suggested to the mind by the divine Spirit. Of this description were time to lay a solid foundation for the faith of the true the events foretold by the sacred writers many years | believer, which stands not in the wisdom of men, but before they took place, and the whole of the doctrines in the power of God. The disciples of Jesus, therethat relate to the supernatural plan of man's redemption. These doctrines are so deep and mysterious, that they were not fully understood by the inspired being employed by the Spirit, as the spirit of inspirations of the supernatural plan of man's redemption. These doctrines are so deep and mysterious, that the supernatural plan of man's redemption. The supernatural plan of man's redemption in the supernatural plan of man's redemption. The supernatural plan of man's redemption in the supernatural plan of man's redemption. The supernatural plan of man's redemption. The supernatural plan of man's redemption. The supernatural plan of man's redemption in the supernatural plan of man's redemption. The supernatural plan of man's redemption in the supernatural plan of m writers themselves, even when revealed; they could tion, for furnishing the church with a divine and innot therefore be the result of any process of thought fallible record of these things; seeing they could n their minds, and must consequently have been com-municated to them by the inspiration of suggestion. 3. For similar reasons we must insist for the sug- their own testimony, founded on their personal obserrestion not only of the ideas, but also of the words of vation, and thus act up to the injunction of their Lord Scripture. To us it is altogether inconceivable how the sacred writers, who, like other men, were accustomed to think in words, could have the ideas sug- of truth which proceedeth from the Father, he shall gested to their own minds except in words; or how they could have written intelligibly about future events, with which they could have had no previous 26, 27. The doctrine of plenary inspiration, therefore, acquaintance, and on doctrinal subjects far above does not suppose that the prior knowledge which intheir comprehension, had not the language as well as spired men had from other sources of these things the matter been furnished to them by divine sugges- about which they spoke and wrote under divine sugtion. The apostle Paul seems to put the matter begestion, was either suppressed, or rendered of no far yond a doubt: "Which things also we speak, not in ther use to them, as witnesses for the truth. All that words which man's wisdom teacheth, but which the is supposed is, that, speaking or writing as inspired Holy Ghost teacheth, comparing spiritual things with teachers, they were not left to proceed upon their pre-

endence and elevation, could in any case be deemed words, in giving an infallible rule of faith to the to have been sufficient, it must have been in cases churc where the sacred writers may be supposed to have had 5. We may notice farther here, that the evangela prior acquaintance, from other sources, with the lists professedly give our Lord's discourses in his-own subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history. But even in these subjects of morality and history are subjects of morality and history. But even in these subjects of morality and history are subjects of morality and history. But even in these subjects of morality and history are subjects of morality and history. But even in these subjects of morality and history are subjects of morality and history are subjects of morality and history. But even in these subjects of morality and history are subjects of morality and history. But even in these subjects of morality and history are subjects of morality subjects on which they were called to write; such as words, and an account of his miracles in all their cases plenary inspiration seems to have been abso- after his ascension. But it is impossible to conceive, lutely necessary. With regard to moral subjects, it may be observed, that although the remains of the law of nature furnish man with certain moral sentiments, yet, in his fallen state, his views of right and wrong are so dark and confused, that there is not us, that there were also many other things which our perhaps any case in which plenary inspiration was more necessary than this, in order that man might be charged with party spirit, we have not spoken his fellow-evangelists. Now, can we suppose for a lightly. On this point, we appeal to facts, we appeal so much needed and desired to see evoked, would furnished with a perfect rule of duty. This seems to moment, that the evangelists were left to their own to history, we appeal to the very fundamental princihave been the judgment of God, which is always ac- judgment to select the things which were written, ple of our organization as churches. cording to truth. Accordingly, in giving the deca- especially when these were intended for the standing logue to the church, which contains a summary of use of the church in all future ages as a rule of faith. the whole duty of man, he did not employ the ordinary means of communicating his will to men, but spoke with his own mouth, and wrote it with his own finger upon two tables of stone. With respect to history, where the facts recorded may be supposed to have been known by the sacred writers, from their own observed in general, that sacred history differs, in the main ends proposed by it, from profane history. One grand end proposed by sacred history is religious and moral instruction, with regard to God's dispensations.

In all mission stations constantly heard in our pulpits? Did any one ever hear a Baptist church ever even alluded benefit of others than the supporters of them, but it was for our own churches and families. A part of God's plan for the salvation of the world was the selection of Abraham and his seed for his hard was to dealing the support of their in which believers are servation, or from other authentic sources, it may be observed in general, that sacred history differs, in the main ends proposed by it, from profane history. One grand end proposed by sacred history is religious and moral instruction, with regard to God's dispensations.

In all mission stations and only wherever vou have don't have substitute party for Christ, would soon find himself deserted by all who have leads the we should and it, even with regard to history; and end represent the support of plenary inspiration than, that of divine suggestion.

6. We observe farther, in support of plenary inspiration than, that of divine suggestion of Abraham and his seed for his vas for our own churches and families. A part of God's plan for the salvation of the world where the salvation of Abraham and his seed for his vas for our own churches and families. A part of God's plan for the salvation of Abraham and his seed for his vas for our own churches and families. A part of God's plan for the salvation of Abraham and his seed for the church s the whole duty of man, he did not employ the ordinary Indeed, every consideration forbids that we should main ends proposed by it, from profane history. One grand end proposed by sacred history is religious and moral instruction, with regard to God's dispensations both of mercy and judgment, towards individuals and nations, as these dispensations are connected not merely with men's actions, but with the secret springs of their actions; and also to point out the tendencies which these actions, but with the secret springs of God, who had no hand in its composition, farther than merely guarding its real author from falling into gross error. The designation, the Word of God, which has a state of reverse and proposed by sacred history is religious and manners; but it the sacred writers were only under what is called superintendence, we cannot see the justness of that claim. It would be a gross filled only under what is called superintendence, we cannot see the justness of that claim. It would be a gross betweek, and year after year, at all opportunities. What has been the effect of this system is so burned into his mind in day, week after week, and year after year, at all opportunities. What has been the effect of this system is so burned into his mind in day, week after week, and year after year, at all opportunities. What has been the effect of this system is so burned into his mind in day, week after week, and year after year, at all opportunities. What has been the effect of this system is so burned into his mind in day, week after week, and year after year, at all opportunities. What has been the effect of this system is so burned into his mind in day, week after week, and year after year, at all opportunities. What has been the effect of this system is so burned into his mind in day, week after week, and year after year, at all opportunities. What has been the effect of the see the justness of that claim. It would be a gross see the justness of that claim. It would be a gross first and almost immediately after, the place was filled and with repeat of the see the justness of the fact of the see the justness of the which these actions have, not merely to affect the must suggest to every unprejudiced mind, that the political and temporal, but also the spiritual and every unprejudiced mind, that the political and temporal, but also the spiritual and every unprejudiced mind, that the political and temporal, but also the spiritual and every unprejudiced mind, that the political and temporal, but also the spiritual and every unprejudiced mind, that the political and temporal, but also the spiritual and every unprejudiced mind, that the gible is from God, both in respect of sentiment and expression. Nor does it render the matter any better to tell us, that though some parts of the Bible were following the light he has, and yet to require men to of his children too often produces infidels. There is political and temporal, but also the spiritual and eternal political and temporal, but also the spiritual and eternal political and temporal, but also the spiritual and eternal political and temporal, but also the spiritual and eternal political and temporal, but also the spiritual and eternal political and temporal, but also the spiritual and temporal political a their observation respectively,) when left to their gestion; for this throws a suspicion over the whole, own judgment and inclination, it is impossible for us to determine what parts to conceive how the actions recorded in sacred history could have been selected, the principles and motives from which they proceeded traced out, and their moral from which they proceeded traced out, and their moral it is not a partial but a full or plenary inspiration, the sacred of the doctrine ever inculcated by the for us to determine what parts and entities and will always conquer any number of breattle, and will always conquer any number of breattle, and will always conquer any number of praise and imitation.

The exercises were concluded in the usual could have been selected, the principles and motives as impious, the errogance of any human guide who would substitute his views or influence for the plain it is not a partial but a full or plenary inspiration, teaching of the Sacred Oracle. tendencies, as they affect not only the temporal desti- and that this applies to the whole of the sacred volnies of nations, but the spiritual and eternal state of ume. "All Scripture is given by inspiration of God,"

individuals, delineated, as they have been, by the sa- &c. cred historians, had they not written by divine sug-gestion or plenary inspiration. It may be observed, that besides inspiration, strictly so-called, the church was favored with communicaphets, pointed uniformly to the person, offices, sufferings, and future glory of Christ, as the magnet does to the pole. To ham gave all the prophets witness." But this could not have been the case had they been left to their own judgment in the choice either of matter or words; for it was after they had received these communications, and prophetical references to this glorious person, and the period of his advent. "They searched when the subscription of certain existing to the prophets witness."

In it. Where there is a large ecclesiastical organication, bound together by certain articles, there will be danger lest Christ be supplanted by Church, and attachment to a creed be stronger than loyalty prophetical references to this glorious person, and the period of his advent. "They searched what or what manner of time the Spirit of Christ which was in them did signify, when it testison, and the period of his advent. "They searched filigently what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow:" I Pet i. II.

Neither does the variety of style found throughout the Scriptures form, in our apprehension, any valid objection to the doctrine of plenary inspiration.—

Transpired of them presented to the imagination of the manner of time the Spirit of them presented to the imagination of the manner of time the Spirit of them presented to the imagination of the model of his class. Want of preparation is and go a hunting. In those days, things were very long consecrated. In short, their only standard of and go a hunting. In those days, things were very long consecrated. In short, their only standard of and practice is the Scriptures, which they were always accompanied with it; for the objection to the doctrine of plenary inspiration.—

Transpired of them presented to the imagination of the model of his class. Want of preparation is and go a hunting. In those days, things were very long consecrated. In short, their only standard of and go a hunting. In those days, things were very long consecrated. In short, their only standard of and go a hunting. In those days, things were very long consecrated. In short, their only standard of and go a hunting. In those days, things were very long consecrated. In short, their only standard of and go a hunting. In those days, things were very long consecrated. In short, their only standard of the model of his class. Want of preparation is and go a hunting. In those days, things were very long consecrated. In short, their only standard of the model of his class. There is also and go a hunting. In those days, things were very long consecrated. In short, their only standard of the model of his class. There is also and go a hunting is another great evil. No teacher can find the illustration of the model of his class. There are now. Ask the old per long th

for wise reasons, seems to have accommodated his suggestions, so far as relates to mere style, to the spiration was, that the persons inspired could not con- and little ones, and children and youth, and the aged. age in which they wrote, and their respective talents for composition.

First, This seems to have been necessary to ascertain the authenticity of the several books of Scription the case of Balaam, who was, on one occasion, they are respectively ascribed. The sacred writers lived in digerent ages of the world, and in different countries; and had their writings not contained the idioms or modes of expression peculiar to the age or country in which they lived, their authenticity might have been disputed. Besides, God saw meet for wise sengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord saith that will I speak?" Numb.

must have had a different taccution, and different taccutation, and different taccutation and different taccutation. This appears the taccutation and taccutation and different taccutation and age in which they wrote, and their respective talents ceal the words of the Holy One communicated to -Therefore he passed through every age respectively, him on to Jesus. The importance of Bible Classes bits; and had not their style been different, the books ample of Jeremiah. Though a good man, he once may participate in the blessings which Christ has that bear their respective names would have wanted rashly resolved, from the contempt and persecution pr one internal mark of their authenticity. For example, had Isaiah, who had been brought up in the court of more in God's name; but he tells us that he was im-On the Inspiration of the Scriptures.

The possibility of inspiration seems to be granted by all who profess to be Christians, though there is a great diversity of oninion with regard to the authenticity of the books as-Lord, thou hast persuaded me, and I was persuaded

connected with the very design of inspiration. The cates of plenary inspiration, again, maintain that the Holy Spirit suggested to the minds of the persons in- writers, had not for his object to please men's taste benefit of the prophets themselves, but for the public

only of one kind, and that this is the inspiration of suggestion, according to which not only the matter, they are not unworthy of the wisdom and goodness of they lived, so he continues to teach her by their writing. tings, now that they are dead. She is "built upon Christ himself being the chief corner-stone."-Whatsoever things were written aforetime were and comfort of the Scriptures, might have hope."far as their instructi

Proselytism.

of other communious have charged them with prose- this proved instrumental in the salvation of twenty-What is religion? Is it a sentiment lodged in the Testament at a Sabbath School and took it home .preast? Is it only the great fact as to every man for His mother and sisters were much pleased, but the himself? Religion is more than this, it is, in its very nature, energetically aggressive upon all error. their views as to one ordinance, compelled to hear but the kind and considerate man went away with-their testimony against a practice which all other out any explanation, leaving them in tears. The may. As to baptism, however, not only duty to Christ, burn that. We wish you, said the speaker, addressmpels them to speak plainly. What follows !- | Canada what the Priests cannot burn.

They are regarded as aiming, not to make Christians, but proselytes, and are too often harshly judged, and as follows: If by proselyting be meant converting men from

piritual:" 1 Cor. ii. 13.

4. If what has been called inspiration of superinished by divine suggestion, both as to matter and that they were every where spoken against, and de- ject of Sabbath Schools. Let us remember that the riches, better than much fine gold. Let there be as harsh judgment has been mitigated, and soon it will be reversed. One plea for a paper like that now projected is the ignorance of this paper like that now projected is the ignorance of the paper like that now projected is the ignorance of the last resolution of the last reso

whom we esteem and love.

We appeal to facts; for what are the sermons and exhortations constantly heard in our pulpits? Did ourselves. Religious Societies were usually for the

rejecting all creeds but the word of God, we are not tempted to cherish party spirit, as most other denomi- Washington as the President of the United States, nations are. "When I say religion, I mean the his gardener advised him to get a dog to keep the We may add farther, that the typical, prophetical, and even chronological writings of Moses and the prophets, pointed uniformly to the person, offices, sufferzan by a witty writer, and there is much instruction one on this continent where he saw one teacher with in it. Where there is a large ecclesiastical organical lits back to his class reading a book; two talking best wishes and kindest words. I am now no longer

ared as their substitute .- Watch & Reflect

Evangelical Progress.

Canada Sunday School Union. The Chair was occupied by the Hon. James Fer

er, and the Report read by Mr. Gibson, of the The following is an abstract :-Issues of Publications . . 16,712 Number of Libraries issued mostly

at half price; and containing about 100 olumes each, Expenditure for purchase of books,

ountry to the value of . . . £96 19 Rev. C. Lavel, in moving the adoption of the Report, said that plans for the renovation of the world vere abundant among benevolent men of the world, but they were all abortive because they knew not the true character of the numan mind-innate depravity, nor the only adequate remedy for the evil-the Gospower. Unless it be holy heavenly knowledge it is mmunicates knowledge of the right kind. It is a guard and asylum for impetuous youth, separating him from the company of the ungodly. The dignity image of God on the immortal spirits around him .people, over whom he had been settled twenty years, informed them that he had never known but three persons over the age of forty-five who had enquired the way to be saved. Sabbath School Libraries too are most important. A-little boy took home "Bax-Wherever Baptists have been found their brethren | ter's Call, and read it to his mother and neighbors; yting; nor, upon the whole, is this surprising .- two souls. A Roman Catholic boy received a New Now, the Baptists, whether right or wrong, are by | The mother and family were surprised and distressed,

2. That this meeting recognizes the vast importance of Sabbath School instruction, in conveying to the minds of the rising generation a knowledge of error to truth, then all Christians are engaged in this the minds of the rising generation a knowledge of

Rev. Mr. M'Gill proposed the second Resolution

This assertion may seem strange to some of our the instruction of children in the New Testament.—

All truth is important to be made, but what truth is

The said there was a prominent provision made for the instruction of children in the New Testament.—

All truth is important to be made, but what truth is days these people were regarded as so troublesome, equal to the truth as it is in Jesus? This is the obnounced from pulpits in the same breath with heretics. young of the Church are the seed which is to increase have been more understood this it: and it is by instructing the young that the gates by those who are rushing to California for gold. Let As our principles have been more understood this it; and it is by instructing the young that the gates nischievous to the cause of peace and truth, that himself in the midst of the solemnities of the school, unfounded prejudices, and an entire misapprehension and all the adjuncts and helps connected with it.

of our motives, should rob us of the affection of those When he (Mr. M.G.) reflected on the Missionary Maps, Missionary Records, and Missionary Address In affirming that the Baptists are the last people to es delivered in Sabbath Schools, he could not help

We will only add that, having no human articles, General Harrison, who had been a Sabbath School

The Rev. W. Taylor moved the third resolution as

3. That we rejoice to hear of the extension of the borders of this Society, and that the great design of Sabbath Schools may be answered yet more in the conversion of souls, we pledge ourselves to assist in this great work by our prayers and pecuniary contri-

-He knew of no Institution more admirably adapted to the circumstances of Canada, than this Union. There are many destitute localities where they are not able to support the stated ministry-but they can all have Sabbath Schools, which, through the aid of this Society, may be rendered very efficient. The ignorance in some country, places, even among Protestants, was very great. He would mention one

A stout farmer, who was not a member of any church, wished a minister to baptize his child. He was asked if he was a Christian; and replied, "Oh, yes, I am a Christian-I never was anything else." 'How do you expect to be saved?" He thought a little, and answered, "By taking the name of the Lord our God in vain." While this dense ignorance continues, there is urgent need for the Sabbath School; and he knew not what could take its place. Then, oh how valuable the libraries are to the young in the bush. He rejoiced at the fact that 73 libraries had been issued to Sabbath Schools in various parts of Canada last year. Sabbath Schoo's need no desuited to attain the desired object. Here the light of God shines into the heart: His word cleanses—His School in its neighborhood, a cause of fasting and humiliation. He apprehended that churches would now rather make it a cause of fasting and humiliadestructive in its results; but the Sabbath School tion if they had no Sabbath Schools. There is a great change in the feelings of men, compared with former days. Peace-love-catholicity are the characteristics of the present age; instead of the spirit of the Sabbath School Teacher's work is great; he is working in the mint of Heaven—impressing the times; and this is, at least in a good degree to be attributed to Sabbath School teaching. He had so Sunday School Teachers are primary planets in the system of the Gospel, reflecting upon their satelites to like pledges. He would therefore ask the young the beams of the Sun of righteousness. He might also advert to the importance of beginning this work early. A distinguished Minister in addressing his church; and influence the world for good, long after they are laid in the dust. Rev. Mr. Cox remembered to have heard of a good

old lady who pronounced every sermon the best she had ever heard in her life, and so it was with these Societies-every one, when we heard its claims advocated, appeared the most important. Look at the influence of Sabbath Schools on a world lying in gross mental darkness. What so likely to enlighten that darkness? A great majority of the missionaries now in the field have been trained up in Sabbath Schools. Yet our machinery may be good, but without the influence of God the Holy Spirit, nothing will be effected. He mentioned the case of a lady who thurches sanction. They love their brethren of other boy said, Oh mother don't cry, I have the first nine chapters of Mathew by heart, and the Priest cannot the following entries:—"Resolved that I will pray every day for every member in my class;" and, farout love to those whom they believe in error, ing the audience, to give to the rising generation of ther on, "Resolved that I will pray daily for every one, and expect an answer." The peace and safety of society depends more on public opinion and public character than enactments, and therefore the affairs of nations may depend on Sabbath School teaching. work. It is their very mission. But if the term be designed to convey a charge of winning people from one party to another, it is humbly conceived that, of all people, the Baptists are the last against whom the charge can be urged.

This assertion may seem strange to some of our the rising generation a knowledge of the "truth as it is in Jesus;" and that the signal success which has attended Sabbath School Teachers, should act as an incentive to engage in so blessed a work.

—He would recommend the employment of a society. He would recommend the employment of a society. He would recommend the employment of a society and advance the cause. There are exceedingly few books in houses in the country—generally not half a dozen, over and above the Bible. How important to extend knowledge. If a teacher could show a way

> Tract Society and Sunday School Union of London, also to the American Sunday School Union of New York, for the efficient aid afforded this Society; and that we now most respectfully solicit a continuance of their countenance and support.

He said S. Schools are a characteristic of Protestant evangelical churches. It is believed there are in Great Britain 2,000,000 scholars, and 500,000 teach-Rev. Mr. M'Loud seconded the motion. The ers, engaged every Lord's day. Pass through France, Austria, or Italy, but you will not find many provement of the young in Britain, which is worthy of praise and imitation.

The exercises were concluded in the usual manner.

The School and the Samily. To Children.

BY BEV. WILLIAM S. PLUMER.

To all little boys and girs, who live in the Western

Trenaens on Baptism.

The passage in this early Christian writer which which will secure the efficiency of Sunday Schools, Sin always brings sorrow sooner or later. If you rection both in regard to the sentiment to be communicated by them, and the phraseology to be best adapted to express these sentiments; yet the Holy Spirit,

ted to express these sentiments; yet the Holy Spirit,

There is a want of a sense of responsibility, but until you are sure that your suspicious are ground
"Christ came to save all through himself; all, I Sunday School teaching is a great work, and the less."

IONEER,

SDAY.

. AGENT

BE POSTPAID. 415, Toronto, C.W.

Y D. BUCHAN,