

love that chiefly prompted this act. It was an appropriate expression of faith. Had she not believed in Christ, she would not have done this; but love was the moving principle. It was her love that suggested the act, that prompted the costly preparation, that brought her into that room, that made her break through every restraint, and that now dropt in that precious shower on the head of him who was already the anointed of the Father. Love burned strongly in her breast. If it was Mary Magdalene, she loved much, because she had been forgiven much. If it was Mary of Bethany, while she loved Christ as her friend, she loved him still more as her Saviour. She sat not out, in the intercourse of friend ship, that Christ was the Saviour. She sat at his feet, and heard his words. She laid up the word of life, she believed them; she relied on all that they taught, she drank in the precious doctrines; and she loved Christ in consequence with no earthly love. Behold her, then, in Simon's house. If the incident here recorded, be the same with that recorded by John; Martha, and Mary, and Lazarus were all in the house. Lazarus sat at the table. Mary sat, as before, when Mary sat at Jesus's feet and heard his words;—but, behold Mary, full of love, thinking of Christ's official character, believing in him, loving him,—taking the pound of spikenard, the alabaster box of ointment, very costly, and pouring it on that head, which had already received the anointing of the Holy Ghost!—and do you not see in that act a beautiful expression of love—most significant—most appropriate, and one which, while it was embalming Christ for his burial, is itself embalmed to all generations, and will be for ever recorded as a memorial of her!

But mark the characteristic features of Mary's faith and love. They were both strong principles. They broke through every restraint. They were not confined by form—they were not limited to the merely customary modes of expression—they took their own way. It was an expensive way. The ointment was very precious; and it was not in any stinted quantity. But love and faith will express themselves in a thousand ways. They will find expression, let whatever be the restraints, whatever be the obstacles, whatever the barriers. Love to Christ, faith in him, will break through every impediment or hindrance. Circumstances that might forbid their expression, will just be those taken advantage of for their expression. Society, company—the forms observed in these, will not prevent the exhibition of love to Christ. Our ordinary meals need not exclude theunction of a loving heart, or the tribute and confession of a true faith. And the stronger our faith and love are, they will find more ready and hearty expression. The woman that was a sinner, found expression to her faith and love, by anointing Christ's feet, and wiping them with the hairs of her head. Affection will exhibit itself: faith will work by love. We have not the opportunity now of showing our attachment to Christ personally—we cannot anoint his head or his feet—we cannot embalm him to his burial; and that was the very reason why Christ rejected the officious remonstrances of the disciples: "To what purpose was this waste? for this ointment might have been sold for much, and given to the poor." "Why trouble ye the woman, for she hath wrought a good work upon me? For ye have the poor always with you; but me ye have not always." Christ we have not always—Christ we have not now; but still, "Him having not seen we love;" and we may show our love to an invisible, as well as a visible Saviour. We can love Christ, although he is not with us, and that love, where it is real, will express itself somehow. The love of Christ constraineth us. It constrains to a particular course of conduct—it constrains to many acts of devotion. It is discerned in the words, in the looks, in the current of the thoughts, in the affections, in the whole aim of the life. Love to Christ has led to many noble acts of disinterested devotion, gratitude, and zeal. The beloved, the disciple of Christ, has given his goods—

he has sacrificed his life for Christ—he has exulted in the flames—he has sung songs in the prison—he has taken patiently the spoiling of his goods—he has rejoiced in hardship, persecution and death. The disciple can bring the unction of love itself to Christ—the precious perfume of a holy life—the spikenard of gratitude—tears of penitence and affection. We can minister to the wants—we can relieve the necessities—we can soothe the sorrows—we can mitigate the sufferings—we can add to the comforts—of Christ's disciples—and inasmuch as we have done it unto one of the least of these, we have done it unto Christ—Christ will account it as done to himself.

They leads us to observe that Mary's love was a self sacrificing love—her faith, a practical faith. She was willing to be at some cost to exhibit them. She thought that Christ might be embalmed beforehand for his burial, or that an act of honour might be done unto him, or just this expression of affection might be given, and she forthwith procures the precious box of ointment; or having it by her, she might use it in this way; and she dedicates it to Christ—she consecrates it to him; and, while Christ is at meat, she pours it upon his sacred head! The price was nothing—the value was nothing, when it was to be devoted in this way. Love smiles at the sacrifice—love counts it nothing—love would break the alabaster box, that the ointment might flow forth, and esteem it little loss. Love would part with all possessions—with all riches, if Christ needed them, or if the believer but thought that he needed them. True love to Christ—faith in him, will do this! Sacrifices will not be counted, when it is love to Christ that makes them. The value of a gift will not be thought of, when it is for Christ, or for his cause, that it is bestowed. Riches will flow freely forth when it is love that opens their source, when it is for Christ that they are devoted. The world cannot understand the power of Christian love, of Christian faith. The sacrifices they make—the deeds which they perform—he triumphs over selfishness to which they lead—the noble acts of charity and devotion to which they prompt—these are all beyond the world's understanding. More prudence, it is supposed, might have been exercised—greater discretion might have been shown. What was thus given to Christ, might have been given to more useful objects—to the poor, perhaps, or to a thousand purposes, less chimerical, less extravagant, less absurd, than those to which they were devoted. Faith on Christ is an intelligible principle to the world. Love, whose object is unseen, and in Heaven, is an ethereal, mysterious, impossible, principle. Hence the question—why all this?—why this waste?—why all this extravagance?—why these missionary efforts?—why all this support of the gospel?—why this expenditure of energy in such a cause, for the maintenance of the gospel, or its diffusion through the earth? Why all this? So the world asks. And the answer is simply: it is to Christ it is for his sake: it is his cause! We may well give to Christ. He gave himself for us. We may well make sacrifices for Christ. He made himself a sacrifice for us. We may well expend our means upon him, for his glory, for his cause, for his gospel, for his people. He spent all upon us, for our happiness, for our comfort, for our joy, for our salvation! We may well anoint his body for the burying. He died and was buried for our offences, and rose again for our justification. Let others reproach us while we give for Christ's cause,—let them call us fools,—let them call the expenditure waste: it is not waste, if it is for Christ!—it is right, it is a proper expenditure, if it is for him; and it is miserable prudence, when anything is grudged or withheld that should be devoted to the Saviour, and to the object of promoting his glory. It is poor economy: it is not justice that keeps it back: it is not consideration for the poor: it is not any proper motive: it is because there is no love for Christ, or attachment to his cause. If there were, much would be given, and given willingly. Let this woman's example stimulate his

people to go and do likewise. Let them cherish a like spirit: let them have a like faith—a like love: let them be animated by the same feelings. Only let her faith be ours, her love be ours, and then there is nothing we shall withhold from Christ, if he asks it. We will willingly and cheerfully give for his cause, for the advancement of his kingdom, for the maintenance and spread of his gospel—not for the embalming of his body unto the burial, but for the diffusion of the knowledge of that common salvation which his burial (his death) achieved—we shall not anoint him; we shall seek to let it be known that he is "the Anointed;" we shall speak his name, which itself will be to them who hear, and who trust in it, as ointment poured forth. We shall diffuse the savour of that name, till all have learned it, and all have believed in it.

Are not Christ's words verified at this very day? "Verily I say unto you, whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." She has her reward. It was not for a reward that she did it; but the rewards of the gospel kingdom often exceed expectation. Christ is not unjust to forget any work of faith, or labour of love. Our efforts in the cause of Christ, will not go unacknowledged. Let us cast our bread upon the waters, and we shall find it after many days. It is to love a privilege, a noble distinction, to withhold from Christ—to refuse to give to any cause with which his glory is identified. It is an honour to be allowed to give to Christ. Love will not seek the honour—the applause; but it is an honour, notwithstanding! It will receive the honour, when Christ shall crown its sacrifices, reward all its efforts, acknowledge all its labours, and publicly proclaim them at last before his Father, and his holy angels!

Home Intelligence.

PRESBYTERY OF TORONTO.

An adjourned meeting of this Presbytery was held on the 10th day of January. Various arrangements were made for dispensing the Lord's Supper, in Congregations that are destitute of pastors. Those for the month of February, are: at Free Temple Church, Mr. Harris and Mr. Gray to conduct the services; at Brock and Reach, Dr. Burns and Mr. Boyd.

Reports were made respecting the progress of Collections for the College.

The next ordinary meeting is to be held at Toronto, on the 7th March next, at 5 o'clock, p. m.

PRESBYTERY OF HAMILTON.

To the Editor of the Record.

Dundas, 18th January, 1849.

DEAR SIR.—There was a considerable amount of business before the Presbytery of Hamilton at their last meeting, so that the Session, including the interruptions caused by the meetings of the Sustentation Board and the Home Mission Committee, lasted two entire days. There was little, however, of the business which it would be generally interesting to your readers to communicate, with the exception of the Report on the state of the Indian population along the banks of the Grand River, by the Rev. Mr. Bethune, and portions of the Rev. L. McPherson's missionary tour in the Owen's Sound Settlements, which I have placed in your hands (the former by the desire of the Presbytery), and, which I am sure, will be felt to be deeply interesting by all who peruse them. All the Ministers of the Presbytery were present with the exception of two; and there were three Elders. Mr. Cheyne read a report in reference to the state of the congregations at Wellandport and the exertions which had been made there to raise funds for the support of a missionary, and was re-