

How accurately was the moral state of the world described, by the Great Missionary himself, when, announcing the object of His advent, he said, "The Son of Man is come to seek and to save that which was lost." Oh! who can estimate what is included in that single term, *lost*? This, however, we say of it that it describes a situation which stirred up the boundless compassion of the Son of God—which prompted Him to come "forth from the Father, and come into the world," to toil and suffer and die. It is a condition which is further explained to us in that declaration which He intimates He will at last make to those who remain unconverted from it, "Depart from me, ye cursed!" What is involved in this curse, none out of hell can tell; but it can be nothing less than eternal banishment from life, and light and hope, to the "place prepared for the devil and his angels," where the soul will be penetrated with a misery immense, infinite; where it shall find, in all other beings around it, a universal hell. From this state the Son of Man came "to seek and to save that which was lost"—lost to God, lost to itself, lost to Heaven, and lost to hope, and purity, and peace, and love, for ever.

When we find a being of infinite intelligence making sacrifices greater far than we are capable of estimating, the evidence before us is complete, that the misery impending over, or actually affecting, those whom he aids, is equally immeasurable by us. Now, "he who was rich, for our sakes became poor." At the time when all the angels of God adored him as the only begotten of the Father, "he took on himself this form of a servant," and came to be "despised and rejected of men." He changed the abodes of glory for the judgment hall; where he was buffeted and scourged, and condemned. He was the "Prince of Life," but "he tasted death for every man."

With all this before us, surely every feeling of selfishness should be eradicated from our bosoms, and every insinuation, as to the misapplication of property expended in the Missionary cause, silenced for ever. Jesus is the Master whom we profess to follow, he is the model we imitate, though very imperfectly, and following him, and copying him, we must feel bound to live and labour, and expend for the recovery of the lost. That this is not only "our reasonable service," but a chief duty, is not a mere matter of inference. It is that on which the Scripture has furnished explicit instruction and direction. On the Church he has imposed the duty, rather, I should say, granted the high privilege, of carrying forward that enterprise, to commence which, he laid down his life. The legacy left her, when he was about to ascend to "his father and our father, to his God and our God, was, "Go unto all the world and preach the Gospel to every creature." Nay, the promotion of his cause in the world, is the very end of the Church's existence: the work given her to do, is to carry, far and wide, the truth, "till earth's remotest nation has learnt Messiah's name."

With such an object before us, under such a leader, and supported by such great and precious promises, as he has announced to us, argument to enlist here our whole energies, surely cannot be needless. Surely it is impossible that any who have obtained any spiritual discernment of the divine excellence, and glory of the doctrine of Christ, and the experience of its having been to themselves "the power of God unto salvation," can have light impressions of the Missionary cause. And here we should not overlook the harmony which exists between the obligations laid upon the Church in this respect, and the grateful promptings of a "willing mind," brought under the power of the truth. For one of the very first enquiries of the renewed soul is, "what shall I do to extend thy praise?" Understanding, in some measure, the value of his own soul, the rescued sinner naturally enquires what he can do for the souls of others. And the degree of *intensity* with which this is felt, is one of the best indications of the state of spiritual health. There is thus implanted in the new-born soul a longing for some proper sphere of effort, by which it may at once promote its own happiness and evince the constraining power of love. How suitable, in such a case, is the address, "Son, go work to day in my vineyard!" Thus, then, if the work to be undertaken is vast, there is called into existence a corresponding amount of agency for its accomplishment.

And in order to success, it is of great importance that the Church have proper impressions in regard to the perfect adequacy of all the means and instrumentalities to the end. To perceive distinctly, to feel believingly, that she is not called to a work for which, by the help of God, she is not perfectly competent. This is greatly important. For without this, unbelief will instantly be at work, interest will insist upon her selfish claims being heard, and the resources of the household of faith will speedily be withheld. Thus, instead of that implicit reliance which leads those who cherish it to say, "we can do all things through Christ strengthening us," the cherished principle of selfishness, clothed in the garb of humility, proclaims the want of power and the inadequacy of the means, and says, "who is sufficient for these things?"—This sounds, indeed, like the language of Canaan, but it gives no indication of being followers of "faithful Abraham," for it is the manifestation of the very disposition which has often led the Church to overlook her own resources, and to look away from the "foundation of living waters." And not only so, but in professed zeal for God's cause, to resort to that very power whose weakness she proclaims; wringing at the feet of earthly potentates for that aid she needs in supporting and extending the cause of Him, who is all along reminding her, that it is "not by might, nor by power," but by the spirit "of the Lord," that the wilderness is to be turned into a "fruitful field." Let the Church then zealously guard against a course so suicidal, a position so false. Let her remember where her strength lies; not in an arm of flesh, but in

Him who has said, "I will help thee." And "where there is first a willing mind, the 'liberal things' aimed at by the 'liberal soul,' will, if believingly, be successfully prosecuted."

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

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The Canadian Presbyterian Magazine.

TORONTO, AUGUST, 1852.

We request, particularly, that those brethren who received *extra* copies of last number, with the view of obtaining subscribers, and who have any remaining undisposed of, or not likely to be, will have the goodness to return them by mail, wrapped in a cover and addressed, "Returned—To the Editor of the Canadian Presbyterian Magazine, Toronto." Where additional subscribers have been obtained, we trust their names and Post Office address will be forwarded without delay.

With pleasure we announce that Mr. William Deas, another preacher, has arrived from Scotland. We have thus, at present, six preachers on the field.

THE THEOLOGICAL INSTITUTE opened for the present Session, on the 3rd, under the auspices of our new Professor. There was a large attendance of ministers—all the members of the Presbytery of Toronto; Revs. T. Christie, Dr. Ferrier, Wm. Christie, and John McClure, of the Presbytery of Flamboro'; Rev. R. H. Thornion, of the Presbytery of Durham; and Rev. Mr. Torrance, of the Presbytery of Wellington. Dr. Ferrier opened with devotional services, and the Rev. Mr. Christie concluded. The Rev. Professor Taylor delivered an excellent and most appropriate inaugural address—which we hope to have the satisfaction of publishing in next number. The number of Students, amounting to ten, exceeded expectations; especially considering the short notice given of the fact that the Professor had arrived, and that the Institute would be in actual operation this year. May the blessing of the Head of the Church richly descend on this "school of the prophets," and on him who ably presides over it.

PRESBYTERY OF TORONTO.

The Toronto Presbytery met on the 3rd inst. All the ministers in connection with the Presbytery were present, and also several brethren from other Presbyteries.

The Rev. Dr. Taylor, Professor of Theology, was constituted a member of Presbytery, and took his seat in court.

There were laid on the table calls from the congregations of Albion and Vaughan, addressed to Mr. William Dickson, preacher, who has lately arrived from Scotland. The Presbytery sustained them as Gospel calls regularly proceeded in. They were then read, and presented to Mr. D., who declared his acceptance of them. The Presbytery appointed subjects of trial for ordination, to be delivered at their next meeting, on the 15th September, when the time of his ordination will be fixed.

The Presbytery appointed the Rev. Professor Taylor, their deputy, to join the Rev. Mr. Jennings, the deputy from the Mission Committee, to visit the congregations of Toronto Township and Brampton, Caledon, West Gwillimbury, Tecumseth and Exaa, to stir them up to a more liberal support of Gospel ordinances among themselves.

There was next taken up the application of the Rev. Mr. Sinclair, a licentiate of the General Assembly of the Presbyterian Church in Ireland, and latterly of the Associate Reformed Church, U. S., to be admitted as a member and probationer into the United Presbyterian Church in Canada. It was agreed that Mr. S. be received, upon his presenting the necessary testimonial of his present good standing in the Associate Reformed Church, and declaring his acceptance of the Standards of the United Presbyterian Church.

After some other business of not general interest the Presbytery adjourned, to meet on Wednesday, the 15th of Sept., at 10 o'clock, a. m.

J. DICK, P. C.