

suggesting the best method of carrying on the work, and furnishing the necessary information. With this view the Committee concurred with the other committees of the Church, in recommending the appointment of a General Agent, who, by devoting his whole time and attention to the business of the Church, and by his labours in connexion with the publication of the *Record*, has greatly contributed to the prosperity of all our Schemes, and especially to the interest of our Home Mission—consequently a portion of his salary is fairly charged to this Committee.

The Committee has also been instructed by the Synod to provide a Superintendent of Home Mission, whose salary, as soon as a suitable person can be engaged, will be a charge on the funds of the Committee.

3rd. There are some of our Presbyteries, in which there are but few settled charges, but with a vast extent of destitution, and the mission stations in those localities, are those that are least able to support the missionary. Such Presbyteries are consequently unable to make provision for anything like an adequate supply of missionaries to occupy the destitute field within their bounds. It is the desire of this Committee, should the Church furnish them with the necessary funds to grant aid to such Presbyteries, so as to enable them to overtake the work committed to them.—An opportunity would thus be offered for complying with the Divine command, "bear one another burdens and so fulfil the law of Christ." The strong would help the weak, and no portion of the adherents of the Church, would be deprived of the visits of the missionary, merely because neither they nor the Presbytery, within whose bounds they are placed, are able to defray the necessary expenses. Thus the members of the Church, however locally remote from one another, would be drawn together by the bonds of fellowship, and a common interest. We are confident that this utter only requires to be fully understood, to draw forth the liberality of our people.—Let the more wealthy congregations give as the Lord has prospered them, knowing that in doing so, they are providing the means of sending the gospel ordinances to their brethren of the same Church, who are not so favourably situated as themselves. And let the poorer and more destitute stations contribute according to the same rule, knowing that the object is to promote the general interest of the Home Mission, and to aid those who are not able to provide for themselves.

RALPH ROBE, *Concener.*

#### SCRIPTURE ILLUSTRATION.

We intended to have given a brief original paper under this head, in each number, but have not succeeded in obtaining them. We have often been astonished at the reluctance of our ministers to furnish short original articles for the *Record*. The few such papers which we have received, have not only been acceptable to our readers, but have been most extensively copied by contemporaries.

In the absence of original papers of home production, we shall draw from the sources to which we have access. The following notes of a discourse by Dr. Guthrie, of St. John's Church, Edinburgh, taken by a hearer, are submitted. They were not taken with the view of being printed, but we presume they give a fair view of the style of preaching of that remarkable man. At the meeting of the Edinburgh Bible Society, the Duke of Argyll quoted some beautiful passages from his discourse. The subject was Ezek. 36 chap. Dr. Guthrie remarked that, in the chapter we have an epitome of the gospel:—

"A child is able to see the difference between the way in which doctrines and duties are laid down or taught in the New Testament. You do not find trees and flowers arranged according to a botanical system on the face of nature—so duties and doctrines are scattered in the Bible, not arranged in a theological system. We are to dig for hidden treasures and dive for costly pearls in the Bible. The Bible was given by God to man as a subject for thought. Bring an anatomist to this very field where Ezekiel stood, covered with skulls and bones: he joins bone to bone. He who has patience to gather, and skill to unite, brings the figure to its polished dome, and the dumb skeleton seems to say, *I am fearfully and wonderfully made*; so doctrine fits to doctrine, and duty to duty, till we see that noble structure raised which Evangelical Churches follow, whether they be Presbyterian or Episcopalian! Nevertheless, there are some passages where doctrines are brought into more immediate juxtaposition, and this 36th chapter of Ezekiel is one of these; and I propose a series of discourses on it, to which this day's will be merely introductory.—Christianity is not only as old as the time of Jesus's life on earth; it is as old as Adam's fall. In this passage the capes of the land, or, as it were, the prominences of the doctrines, are brought out. We have sometimes thought that, in the ceremonial ritual of the Jews, an outline of almost every saving doctrine is to be found. In the 18th verse of this chapter, man is punished; in the 21st, man is the object of mercy; in the 22d, you have mercy without merit; in the 24th, man saved; in the 25th, man justified; 26th, man renewed; 27th, man sanctified; 29th, man blessed; 31st, man penitent; 35th, man restored from the desolation of the fall. You have seen the commission,—look now at the party commissioned to deliver it. "Son of man, prophecy to the people." And this "Son of man" is so rung through the whole book of Ezekiel, as to show that God deals with man through man. The rain of heaven is spread over the earth, and sinks into the fissures of the rock; you draw it out of the earth, but it is not of the earth earthy,—it is from the skies; so the word of God is from heaven, though spoken through a human channel. God once spoke through an ass, when the beast he rode on rebuked his master. God did not send an angel to fill this pulpit; he sent one full of infirmities like yourselves. So God employing man as the ambassador to man, is a token of God's kindness. An angel might have been sent every Sabbath morning to preach to man, and fold his wings of light; God shall employ his angels to reap the harvest, but he employs men to sow the seed.

Is there a joy in this world, brethren, equal to the joy of being instrumental in saving a soul. Happy the parent that saves a child's body; but happier far the parent who saves a child's soul. What a joy is that! Would to God every parent in this house would seek to taste that joy! Do you know any one who, if he dies now, will be lost forever, so far as you can judge!—Go to him; seek to turn him, and not an angel but might envy your joy, if you are instrumental in turning him to God. Give me the bleeding Saviour to hold up, and let Moses keep his brazen serpent. What an honour conferred on a sinner to be made a fellow-worker with God! May I fight in the field where God's banner is flying? This honour is given to you all. Not one here but may increase the army of the faith,—may enlist soldiers to fight along with him. Preachers are to practise, and hearers are to preach. To run by the side of a chariot in which Jesus sits,—not a king in Christendom but might put off his royal robes, and fling down his crown, to be so employed! Look at yon planet; how does it shine? 'Tis by the light of the sun around which it moves; so you may share a Saviour's suffering, so you may share his glory, by shining through his light, and fighting in his cause. So he who having reached the rock of safety himself, brings up another,—so he who

dives and brings up a pearl, and plants it in the crown of Jesus,—he it is to whom it shall one day be said, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." It is a serious objection to a preacher of the gospel that he does not know its power. A pulpit filled with such a man contains a *flashless skeleton with a lamp in his hand*. A man may not feel what he preaches, but an angel could not feel what he preached if filling a pulpit on earth. He does not know the sting of sin. An angel does not see the dark valley of death standing before him, with Satan at its mouth to dispute the passage. I read somewhere lately of a traveller looking at some beautiful birds in a cage fluttering on the wires. He bought them and set them free. He was thought mad, till he said, with deep emotion, I was once myself a captive, and I know what it is to be free! So, it is the man that knows the life that is in Jesus,—the man in a tabernacle of clay,—not an angel, who is fittest to preach a Saviour. The instrument is humble; but if a father has a letter from his emigrant boy, and his tear falling on the leaf, will he quarrel with the meanness of the paper on which it is written? Man, because himself a sinner, is the fittest to preach to sinners. I know you cannot be happy in sin,—you never will be till you seek God, and repose on the breast of the Saviour. "Come let us return to the Lord, for he will have mercy upon us, and he will abundantly pardon."

#### NEED OF MISSIONARY EXERTION.

A converted Hindoo, Lal Behari De, who is supported by the young men of the Free Tron Church, Glasgow, as a catechist among his heathen countrymen, writes under date, June 2, 1849, a most affecting and interesting letter—breathing the true spirit of the Gospel, and which evidently shows the writer to be a young man of very high attainments. The following extract is a sample of the style and strain of his letter:—

"We, the natives of India, cannot be sufficiently thankful to Scotland for all that she has done, and for all she is doing. But India doubtless requires an indefinitely greater assistance from the Churches of Britain. Consider, my dear brethren, for a moment, the condition of India. She is believed to contain one hundred and fifty millions of immortal souls; of these it may be truly said that they are perishing for lack of knowledge. They are living without God, without Christ, without hope. Exposed, from time immemorial, to the baleful influences of a most deadly superstition, unvisited, till of late, by the streaming effluence of the glorious Sun of Righteousness, they are a people that sit in darkness—that sit in the region and shadow of death. Subjected, as the great majority of my countrymen have been, to a system of the most degrading idolatry and polytheism, their intellectual energies are crippled, their moral feeling blunted, and their spiritual perceptions all but annihilated. The prince of this world has lorded it over them in a most frightful manner. India seems to have been in bygone ages, and to be at the present moment, the grand theatre of Satan's most successful achievements. She is full of trophies to his infernal greatness. Such being the appalling magnitude of India's spiritual destitution, what proportion does the evangelising agency bear to it! Why, I believe it is a fact, that there is one spiritual instructor—one missionary—for almost a million of immortal souls! Does not this fact, my brethren, demonstrate the necessity of increased exertions on the part of highly-favoured Scotland? While I would congratulate you on, and thank you for manifesting a lively interest in the salvation of my fellow countrymen, I would also, at the same time, take the liberty of urging you to greater and more self-denying exertions on behalf of this vast land."