

to be written on intemperance, for circulation among the members of the Church. It has now been issued by Dr. Harper, the Convener of the Committee. It speaks very strongly on the dangers arising from the use of intoxicating liquors.

DEATH OF LORD MACAULAY.—Another eminent author has been removed by death. Lord Macaulay died of disease of the heart, after a fortnight's illness. It is believed that two additional volumes of his History of England will soon appear.

AUSTRALIA.—In last number of *Home and Foreign Record* there is an interesting and encouraging letter from Rev. Mr. Campbell, formerly of Melrose. After referring to his own prospects, he mentions that the religious feeling in the community is deepening. Sabbath evening lectures had been delivered in the Mechanics' Hall, at Geelong, by ministers of various evangelical denominations. He says that so far as the union has gone it is most satisfactory.

LORD ABERDEEN'S ACT.—In the established Presbytery of Edinburgh a motion was made by Dr. R. Lee, to petition Parliament to alter the present law and pass some new law whereby existing evils may be remedied, and the rights of the people, in regard to the settlement of ministers, ascertained, and (if need be) extended. After discussion, the motion was lost by a vote of 11 to 14.

THE LATE DR. BAYNE.

The following is a copy of the minute entered in their Record by the Presbytery of Hamilton. Had our space allowed, we should have willingly inserted extracts from various notices which appeared soon after the lamented death of Dr. Bayne, and from sermons preached by Ministers in various localities.

"The Presbytery, stricken under the sudden and weighty calamity sustained in the death of their late highly esteemed and now lamented Father and Brother, Dr. Bayne of Galt, feel that they can only bow with humble resignation to the will of their heavenly Father in this mournful event, saying that, while He is infinitely wise and righteous, and gracious in all His acts, His dispensations are to them often dark and unsearchable. They deeply sympathize both with the attached congregation of Knox's Church, Galt, in the sore chastisement with which the Lord has seen meet to visit them, and with the afflicted relatives of the deceased, in a distant country, under their heavy bereavement. They are also afresh and most affectingly reminded by this event of the necessity of being always personally prepared for their coming changes, and diligent in the great work assigned them by their Master. And while they rejoice in the consoling and sustaining confidence that their departed brother has been removed from a world of sin, sorrow, and toil, to one of perfect purity, rest, and glory, where he

is numbered with those who shall shine "as the brightness of the firmament and as the stars for ever and ever," they are utterly incapable of adequately expressing the loss,—humanly speaking, the irreparable loss, which they have individually and collectively sustained, in the removal from among them of a faithful friend, and wise counsellor,—of one whose varied and surpassing gifts were manifest in every department to which he turned his attention, and whose eminent graces rendered him the object of veneration and affection to his brethren. Yet, as scripture sanctions grateful acknowledgment of the goodness of the Great Head of the Church in all the gifts and graces bestowed upon his servants, and teaches us, while guarding against all idolatry of the creature, duly to honour the memory of the just, the Presbytery regard it as a sacred duty in this case, to pay a tribute of deserved respect, and therefore embrace the opportunity of unanimously recording their sincere though feeble testimony to the greatness and worth of him, who long, and even at last regular meeting, took a prominent part in the business of this court, but whom it is now no more their privilege to behold among them,—and that, in the following terms:

Dr. John Bayne of Galt, who for well nigh a quarter of a century ministered in the gospel with unusual acceptance and success among his people in that place, and who was a member of this Presbytery from its earliest organization, was a man richly endowed with all those qualities of mind and heart which, when sanctified by grace, as they were in him, render one's life peculiarly valuable to the world and to the Church. His Christianity was simple and unostentatious, yet deep, unquestionable, and experimental. As a friend he was warm, generous, and faithful; and his intercourse with his brethren was always characterized by integrity, dignity, and courteousness. As a preacher, he was mighty in the Scriptures, and clear, comprehensive, spiritual, practical, and powerful. And as a member of the various judicatories of the Church, he was invaluable for the extent of his knowledge and experience, the correctness of his views, the sagacity and profundity of his judgment, and the zeal which he ever manifested for truth and principle,—in consequence of which he legitimately, though apparently almost unconsciously, wielded a powerful influence wherever he appeared. The Presbytery at the same time feel that they have been laid under the greatest obligations to their late brother, and through him to the author of all their mercies, for the upright and noble stand which he ever made, while among them, in behalf of truth and justice, the honour of Christ and the salvation of sinners,—for the zeal which he uniformly displayed in endeavouring to make the portion of the Church under their jurisdiction fulfil the high design of the Church's living Head,—and for the care which he took, and the talent which he put forth in directing its deliberations and decisions—frequently by his clear-sightedness delivering the brethren from difficulties and entanglements from which others saw no escape. And they think there is no presumptuous stepping beyond their province, nor invidious distinction made, in expressing their conviction that the Supreme Court of the Church has been in a similar way more

indebted to him than to any other, for the able manner in which he often guided her counsels, and the efficient part he took in maintaining her purity and independence,—and that the Presbyterian Church of Canada at large, which must acknowledge him to have been in a certain sense her founder, has been deprived of her chief ornament and pillar. In view of all these things, it is with a feeling of unfeigned grief and yet of genuine gratitude that the Presbytery reflect on their fellowship with the subject of this minute during the time that is past; and not without sadness and anxiety they address themselves to present duty, or look forward to the exigencies of the future. But they remember that the Lord reigns, and bearing in mind that, if any lesson he taught them by the present dispensation, it is, "cease from man," they would, with renewed solemnity, diligence, and faithfulness, set themselves to the fulfilment of their several important duties, during the remainder of their brief and uncertain term of service in the Church below,—seeking the grace of God to direct and support them while here, and anticipating the glorious reward which is laid up above for all such as shall be "followers of those who through faith and patience inherit the promises."

Communications, &c.

A CHAPTER OF THE HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA.

In the course of investigations arising out of the suit now pending for the possession of the Manse and Church property of St. Gabriel's Street Congregation, Montreal, the following interesting facts and documents have been brought to light.

About the year 1791 several inhabitants of Montreal connected with Presbyterian denominations then existing, associated themselves together for the purpose of religious worship, and the administration of ordinances according to the universal Presbyterian form. They had then no prospect of a Minister, but obtained such preaching as came within their reach.

While in this situation, it happened that the Rev. John Young came to Montreal from Schenectady, U. S. and preached to them with much acceptance. This Mr. Young appears from authentic documents to have at first been connected with the Presbytery of New York, and by them ordained over the united Congregations of Schenectady and Currie's Bush, on the 14th August, 1788, on which occasion he "publicly adopted the Confession of Faith of this Church, and declared his assent to the form of Government, Worship, and Discipline." It further appears that in Oct., 1790, the Presbytery of Albany was by an Act of the Synod of New York and New Jersey, formed out of a section of the Presbytery of New York, and among others Mr. Young and his congregations were placed under its jurisdiction. His name appears also on the first sederunt of the Presbytery of Albany. At Albany Nov. 9th, 1790, a fama of a disagreeable kind having arisen about Mr. Young, he, to avoid the odium, seems to have fled suddenly to Montreal. On investigation by the Presbytery, Mr. Young was fully acquitted, and having returned, he acknowledged the offence and scandal of having left his