

OPENING OF A NEW FREE CHURCH.

On Sabbath, the 14th Sept., the New Church at River La Guerre, in the township of Godmanchester, C. E., was opened by the Rev. Mr. Cameron, of Glengarry, who preached two discourses on the occasion—the one in English and the other in Gaelic—which were listened to with great earnestness. The day was remarkably fine, which enabled people to come from far and near, so that the church was crowded.

At the conclusion of the English service, a seemingly devout couple got baptism for their infant child, being the first member admitted into the visible Church, in that place of worship. The parents in commemoration of the occasion, and from savoury recollections of Mr. Cameron's previous ministrations, named the child *Alexander Cameron*.

The solemnity and scriptural nature of the Ordinance made such a deep impression upon one of the hearers, who had never been baptized, that he applied to the minister, when the congregation dismissed, requesting that he and his children might be received into Christian fellowship by the same ordinance. Mr. Cameron having been satisfied of the knowledge, character, and experience of this applicant, complied with his request on the following evening, when he and his five healthy looking children were baptized in the presence of a large gathering of friends and neighbours; after a full exposition of the Sacrament in which the identity of the covenant under both dispensations was pointed out, it was a deeply interesting sight, strikingly reminding one of the primitive times, when this and that "household," were baptized by Apostolic hands.

We congratulate our good friends in La Guerre and their associates in Dundee, on the auspicious opening of their Church. From its situation and design, it will, when fully finished, be one of the handsomest in the Province. May the great Head of the Church speedily guide them to a faithful pastor.

BEGIN ON THE FARM.—While on a friendly visit to a respectable farmer, a few miles distant from this city, my stay was unexpectedly extended over the Sabbath; and although I was fully prepared to sympathize with those dwellers, remote from city gospel privileges, I must confess I felt very uncomfortable at the manner in which the evening of the hallowed day was spent. Young neighbors dropped in until we became a goodly company, all seated round a large and comfortable room. I have seen a smaller meeting preached to. The conversation was not in the least degree sanctified or godly, not indeed polluted by ribes, jeers, nor coarseness, but such as might have been looked for on any ordinary evening meeting among staid regular people; but no word of God, or salvation, or sin, or repentance, or the solemn duties of the day, escaped from the lips of any. I was a stranger, and felt unwilling to bring myself into notice, and indeed not very well qualified to break in upon what I evidently saw was their usual routine—more especially I felt so, as the aged parents were present—people fully of my own age and standing. I readily admit the poverty of this excuse, and now feel ashamed of my silence. What an opportunity did that meeting offer for praising God. I made some enquiries if any of them could sing—no—no one could lead off a sacred air, although they seemed to form the

very materials for a choir. I felt convinced some of them could have, at any rate, "sung a song." The deficiency in psalmody instruction among Presbyterian youth is much to be regretted, and cannot be too early remedied; and it well deserves the immediate attention of our young clergymen who are in the course of being settled among them. Had any of this family circle been *au fait* in psalmody, I doubt not but they would have shewn it by leading off, and thereby at once would have turned the current of thought and conversation to something more becoming and profitable. Farmers, look to it, you have many opportunities of good in your power, when the young of your neighborhoods do congregate about you, and you have much to account for if you neglect it. A good moral life and conversation is very commendable—good soil to sow in—but unless you sow therein religion, the fruit will not be to eternal life, nor your labors here nor hereafter to the glory of God.

MONTREAL, October, 1851.

[A correspondent, who should not have left us to guess his identity, has sent us this article, and we deem it of sufficient importance to grant insertion, and we would recommend it to serious attention. We would desiderate much, occasional papers, illustrative of life and habits in the province, with such judicious practical reflexions.—EDIT]

THANKSGIVING.—The Commission of Synod of the Presbyterian Church of Canada, which met in Toronto, on the 15th October; agreed to recommend that the second Wednesday of November be observed by all the congregations and mission stations of this Church, as a day of special thanksgiving to Almighty God for his goodness manifested in the late bountiful harvest, and also as a day of humiliation for our sinful ingratitude to God for the many blessings which we enjoy.

To the Editor of the Record.

DEAR SIR,—

I wish to acknowledge through your paper the receipt of 5s. 7½d., from the Sabbath School at Huntingdon, for the Mission School at Metis, and would feel obliged by the insertion of the letter which accompanied it. The principle, that much can be accomplished by many small efforts, is recognised, and the spirit is worthy of imitation.

Yours truly,

JOHN LAING.

HUNTINGDON, Sept. 22, 1851.

MY DEAR SIR,—

In answer to an appeal from Mr. Kedey, missionary at Metis, inserted by you in the August number of the *Record*, I herewith send you five shillings and sevenpence halfpenny, being the proceeds of a collection in our Sabbath School, for the benefit of a School at Metis. The amount is small, but let others do likewise, and the object will be gained. With prayers for the success of that and kindred objects,

I remain, dear Sir, yours truly,

WM. CAMPBELL,
Superintendent.

To Mr. JOHN LAING,
Treas. Students' Miss. Society,
Knox's College, Toronto.

GOOD ADVICE.—Mrs. McCrie, the wife of the late Dr. McCrie of Edinburgh, gave this advice to her servants, "Begin the day with God, and take a little time to yourself before beginning my work."

REVIEW.

THE RAINBOW IN THE NORTH: *a short account of the first establishment of Christianity in Rupert's Land, by the Church Missionary Society.* By S. TUCKER. New York: CARTER & BROTHERS. Hamilton: D. McLELLAN.

From the fact of our own missionary, the Rev. John Black, having so recently gone to the long neglected Presbyterian population of the Red River Settlement, a peculiar interest attaches to every thing connected with the early history, or present state of this immense territory.

In 1829, the Rev. John West was appointed missionary to the Red River Settlement. After undergoing much suffering during a voyage of 800 miles, from the Company's post on Hudson's Bay to Red River—being exposed daily for over six weeks to a benumbing wintry air, and having his limbs cramped for want of space in an open canoe of birch bark—Mr. West arrived at his post on the 15th October, and gave notice of Divine service on the following Sabbath.

The population at Red River consisted at this time, besides the Roman Catholic Canadians, of between 500 and 600 Scotch and English settlers, and a large number of half breeds, and some native Indians, none of whom had access to any other means of grace, than occasionally hearing the scriptures read by some one who had been thoughtful enough to bring his bible from his fatherland.

Mr. West labored faithfully, not without tokens of his Master's favor, for three years, when he returned to England for his family, but never returned.

Before leaving, Mr. West had the satisfaction of welcoming another missionary, the Rev. David Jones, who arrived at Red River in October, 1833.

In October, 1825, the Rev. Mr. Cochran and wife arrived. In 1844, the Bishop of Montreal visited the colony, travelling a distance of twice 1800 miles in an open canoe. On the 19th August, 1849, Dr. Anderson, who had been consecrated Bishop of Rupert's Land, in the Cathedral Church of Canterbury, in June, arrived in the colony and entered upon his duties.

The present state of the Episcopal mission at Red River is, briefly, as follows:—

The Bishop, who resides at the upper settlement; and Mr. Cochran, chaplain to the Hudson's Bay Company; Mr. James, at the Middle Church; Mr. Smithurst at the Indian Village; and Mr. Cowley, at the Manitoba Lake.

The work is evidently written by one who has shut his eyes to the treatment which the settlers have received from the Honorable Company. To understand the real state of matters, McLean's or Fitzgerald's work should be read. The book, while it records much that ought to cheer the heart of the Christian and philanthropist, is to our taste, much "too High Church." It is a very interesting, well written narrative: affording much useful information. Less might have been said about diocesan bishops, and the benefits to be derived from them. To anti-popish, anti-prelatic Presbyterians, these dignitaries are, at best, very equivocal blessings.