

ORDINATION AT SMITH'S FALLS.

The Presbytery of Bathurst met at Smith's Falls on the 16th ultimo, pursuant to appointment, for the purpose of ordaining the Rev. Solomon Mylne, Licentiate to the General Assembly of the Presbyterian Church of Ireland, to the pastoral charge of the Congregation there.

The Rev. Mr. Spence, of Bytown, Moderator of Presbytery, commenced the public services of the day by preaching a most excellent and practical discourse from Ps. 77, 13. "Thy way, O God, is in the Sanctuary." At the close of which he put to Mr. Mylne the questions contained in the Formula, to which he gave satisfactory answers; and also read to him the Act anent the Spiritual independence of the Church, to which he expressed his assent.

The Moderator descending from the Pulpit, Mr. Mylne was then, by prayer and the imposition of the hands of the Presbytery, solemnly ordained to the office of the Holy Ministry, and admitted to the pastoral charge of the Congregation of Smith's Falls.

The Rev. Mr. Anderson of South Gowen, thereafter addressed the newly ordained Minister in a very appropriate and impressive manner upon the responsibilities and privileges of his office. The people were similarly addressed by the Rev. Mr. Evans of Richmond.

The whole proceedings were characterized by great solemnity, and the large audience that filled the church throughout all the services seemed much interested and impressed.

This is a settlement which, we trust, will be productive of happiness and benefit both to Ministers and people. Mr. Mylne officiated to the Congregation of Smith's Falls as a Missionary under the directions of the Presbytery for a period of twelve months previous to his ordination. The unanimity, therefore, with which he was called by the Congregation to be their Pastor, after having had so long a trial of his gifts and qualifications, and the friendly feeling to him, which the people generally discover, lead us to hope that his settlement among them will conduce greatly to the glory of God, and to the best interests, temporal and eternal, both of Pastor and people.

CHURCH IN SCOTLAND.

THE MISSIONS OF THE CHURCH OF SCOTLAND.

We have from time to time submitted extracts containing information relative to the progress of the Missionary efforts of the Church of Scotland; and we now have much pleasure in giving place to a connected survey of the Missionary operations of that Church, with which we are connected by so many friendly ties. It is written in an earnest spirit, and renders the details it communicates doubly

interesting from the fervency and elevated tone of the reflections with which they are accompanied. We are indebted for it to the *Edinburgh Christian Magazine*.

We return, with pleasure, to review the progress of the Missionary undertakings of the Church of Scotland during the year which ended in May, 1850.

The Missions, or, as they are termed, Schemes of the Church, while directed immediately to six different spheres or modes of action, have all the same foundation, viz., Christ Jesus the Lord; and all the same object, viz., the communication to the whole earth of the Gospel of the grace of God. If we approach this subject with the spirit and faith of God's children, we are immediately stripped of all the conventional adjuncts and distinctions by which men are made to differ from their fellows. Rank, wealth, power, intellectual distinction, variety of race, country and colour, and all the other modifications, physical and moral, which interpose lines of demarcation so infinitely varied, and yet so deeply traced in our outward relations,—all these disappear when we ascend to that higher ground where men are to be viewed in the light not of time, but of eternity,—backward to their primeval origin, forward to their everlasting hereafter of joy or anguish. It is no genuine Missionary spirit which animates us, if it do not divest us of external attributes, and present to us these simple but awful elements—man formed in the image of God, and reflecting his Maker's purity and happiness—that blessed condition forfeited by sin, and man wretched, and miserable, and poor, and blind, and naked—God manifest in the flesh to repair that moral ruin by atoning for sin, and restoring the Divine image—a futurity of bliss to those who receive the regenerating influence—a futurity of woe to those who reject it.

It is a high exercise of faith to dwell apart from that portion of our being and character which is chained to the world, and absorbed in secularity,—to regard our own souls, and the souls of our fellow-men, not as the moving principles of a terrestrial mechanism, but in relation to their native capacity of perfect blessedness, having the Divine image defaced, marred, apparently obliterated, but called to seek for a renewal of that likeness through the redeeming and sanctifying influence of God's marvellous grace. This spiritual point of view must be attained by all who desire the privilege of participating in Missionary effort. What pretension can he make to be a labourer in that field, who knows not that the soul of man has a Heavenly likeness and home to regain? How can those have any adequate conception of the necessity of such a work, who are unable or unwilling to discern the depth of the abyss of moral degradation, from which the soul must be raised, in order to share in that blessed renovation?

It is the genuine belief and lively apprehension of the lost condition and lofty capability of the soul, which give to the Missionary effort its momentous importance and profound interest; and we have a high encouragement to the work in the knowledge, that, wheresoever humanity is found, there also will be found a soul capable of receiving and of responding to the Message of Salvation. If we carry a shell thousands of miles from its home in the sea, still, in the words of the poet, it will

"remember its august abodes,
And murmur, as the ocean murmurs there."

So, however far the spirit of man may be removed by guilt from its Divine original, it still contains the capacity of a reunion with its Maker; and, as the sight of an early home, not revisited since infancy, stirs the heart with emotions, of which there was previously no conscious trace, so the immortal spirit in its recesses, however hidden and unexplored, contains the chords which harmonize with its creative source; and those chords, silent hitherto, and all unknown, will awaken and respond, when breathed upon by accents

which tell of primitive innocence, once possessed, now lost, but to be regained through grace. Here is the surpassing excellence of the Gospel, that there is not a human spirit so deeply sunk in ignorance, debased by superstition, or enfeebled by moral disease, but that it will yield an echo to the Message of Peace and Reconciliation.

It is one of the Divine characteristics of this Heavenly Message, that its first and most tender regards are for those by whom it has been disregarded and despised. As our blessed Lord, in the message to His disciples after His resurrection, named with compassionate love that disciple only who had thrice denied Him, so, when He commanded that the Gospel should be preached to every creature, He bade the apostles begin at Jerusalem, where He had been insulted and rejected and crucified. That recollection gives peculiar claims upon the affections of the followers of Christ to the Mission for

I.—THE CONVERSION OF THE JEWS.

There are Christians who regard this effort as premature, considering that the prospect of a general ingathering of the Gentiles is yet too remote to permit us to hope at present for the removal of the blindness of Israel. But the Message is to all, with this distinction only, as we have already seen, that it is directed first to the Jew. True it is, that blindness in part is happened unto Israel; but, although there has been a national fall, God's grace is not straitened so that every descendant of Abraham according to the flesh must be regarded as incapable of obtaining a portion in the Covenant of Grace. The missionary's work is with the individual Jew, in persuading him to behold in Jesus the great Deliverer promised to the fathers, and, laying aside the garb of distinction, to enter that universal Church in which there is neither Greek nor Jew, circumcision nor uncircumcision, but Christ is all and in all. Although we cannot tell, either of Israel or of the Barbarians, when the period of universal acceptance shall arrive, yet every Jew, as well as every Gentile, is to be regarded by us as an immortal spirit in whom God's grace may be magnified. If, for the reception of the Gentiles, the seed of Abraham became enemies to the Gospel, still, as touching the election, they are beloved for the fathers' sakes; and who can say of any one of them, that he is excepted from the promise. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob?*

It is the persuasion, that among the dispersed of Israel there are vessels of mercy as well as of wrath, that has encouraged and stimulated God's people in recent times to inquire concerning Judah and Jerusalem. Nor has He disowned these efforts; and the Christian may take courage and give thanks, when assured, as stated by Dr. Barth at a meeting in Basle in July 1850, that during the last twenty years there have been 8000 Jews baptized, a number indicating a greater relative success in Jewish missions than in those to the Heathen.

The Church of Scotland prosecutes this blessed work for the present at four stations:—

1. *London*.—Mr Douglas, the missionary here, besides his stated duty of preaching in the Mission Chapel, Halkin Street, holds intercourse with Jews of many nations, and of various rank and condition. While the Jews of England are nearly inaccessible to Religious impressions, it is less difficult to interest those from abroad. Some have gone through a course of instruction, and earnestly desire baptism; but the missionary wisely requires a period of probation. Three of these, formerly soldiers in Spain, have gone to New York, recommended to a pious clergyman there. Mr Douglas receives visits from about 25 inquiring Jews weekly, and he calls upon 40 families, or thereby, in the month.

The *Ladies' Female Jewish Association* have this year appointed Miss Knapp, a German, to visit the Jewesses in their own houses. She is proving a zealous and indefatigable coadjutrix to Mr. Douglas.