

RUPTURE OF THE SCOTCH CHURCH.—The deed is at length done—the true Scotch spirit, worthy of the best days of the Church, and of John Knox himself, has not faltered in the trial. The sacrifice which these noble-minded and God-fearing men have made is greater than we can imagine. It is like being cast out from a father's own house—so long have they been attached to the Old Kirk, and so tenderly have their affections and associations been connected with it. But they have loved Christ and his honour, and the freedom of their consciences, better than houses and lands; and for it they deserve to be embalmed in the Christian esteem and affection of the world. They have carried with them such an amount of talent and piety, and such force of zeal, as to leave the poor establishment so shrunken, weak, and dispirited, that it will probably die of syncope, if not transmuted in Episcopacy. The New Church, based upon the voluntary system, and untrammelled by connection with the State, will advance with a power and vigour which Scotland has not for ages witnessed. The influence of the movement upon the cause of religious freedom and the conversion of the world can hardly be over-estimated.—*N. Y. Evangelist.*

SCOTLAND.—Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications which has taken place since the time of the reformation. Nearly 500 ministers—the heart's blood of the Church, embracing all that are most distinguished for learning, talent, and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matters of discipline with the civil power.

PUSEYISM IN ITS HONEST AVOWAL.—By the last steamer from England, we learn that Dr. Pusey, the great leader in the Tract controversy, having preached a sermon before the University at Oxford, in which, as was alleged, he vindicated the celebration of mass, a board of professors was appointed to examine its orthodoxy—the application for such appointment being made by the Margaret Professor of Divinity. After several meetings, the board adjourned without sending in any collective judgment, but each member made a separate report, the result of which was, that the Vice-Chancellor of the University ordered Dr. Pusey to be suspended from preaching for two years.

Dr. Pusey is said to have protested against this decision, and demanded a hearing of his judges.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JUNE 29, 1843.

THE CONVERSION OF THE JEWS.—On Sunday evening last, the Rev. W. M. Harvard delivered a second discourse on the conversion of the Jews, in the Wesleyan Chapel, Great St. James Street, to a large and deeply attentive congregation—in which he endeavoured to show, from a number of considerations, that, *literally*, “all Israel shall be saved,” previously to the final consummation, in contradistinction to an opinion which many entertain, that the Jews, as such, have no claim to the promises made to Abraham and his seed. The Rev. Gentleman took for his text the 15th verse of the 11th chapter of the Romans, and entered into a lengthened and learned argumentation in support of his position. As the question of the conversion of the Jews is creating considerable interest at the present time, we shall be happy, in preference to giving any opinion of our own, to devote a portion of our journal to a calm and dispassionate discussion on the subject, should any of our readers feel disposed to favour us with a few original articles in reference thereto.

Since writing the above, we have been favoured with a communication on this subject, which will be found in another column—of the merits of which we leave the intelligent reader to judge.

On our first page will be found some extracts from a journal kept by the Rev. Mr. Abeel, Missionary in China, which contains many highly interesting details. As but little comparatively is known respecting the moral and religious character of this singular people, and as the attention of the religious world has been directed to the condition of the Chinese, by the Providential opening lately effected into that vast empire for the introduction of Christianity,—Mr. Abeel's Journal cannot but prove interesting at the present time. It will be recollected by our readers that this eminent servant of God has been labouring for some time in that benighted land; and has, amidst numerous discouragements and much opposition, held on his way, preaching the everlasting Gospel, and rejoicing in the approbation of the God of Missions, and in the success attending his ministry.

On another page will be found a letter by the Rev Dr. Tyng, author of “Recollections in England.” The Dr. is justly a favourite with the Christian public, and the announcement of his name is sufficient to secure for his articles an attentive perusal.

Our old and esteemed friend, the Rev. T. Osgood, has, at the solicitation of some friends, given to the public a sketch of his history, which we have much pleasure in copying from a contemporary, being fully persuaded that the numerous friends of this indefatigable servant of Christ will peruse it with pleasure.

REVIEW.

THE TEMPERANCE HYMN-BOOK, intended for use at Public Meetings, Societies, &c. Compiled by R. D. WADSWORTH, Agent Montreal Temperance Society. Montreal: J. C. Beck-ct, 1843.

The above is the title of a very neat and judiciously-selected collection of hymns, intended for use at Temperance Meetings, a copy of which has been obligingly sent to us. The hymns are compiled from our best Christian poets, and breathe throughout that spirit of true piety which should ever accompany the Temperance cause; and to the absence of which, in a great measure, may be attributed the neutral conduct of many serious Christians in relation thereto. The compiler, Mr. Wadsworth, well known for his zeal in the cause of Temperance, is entitled to the thanks of the religious public for this excellent collection of hymns. We unhesitatingly recommend the little work to our readers, and especially to our “Temperance” friends. The low price at which it is published (9d. each, full bound,) will place it within the reach of all.

THE REV. T. OSGOOD.

An Extract from the Journal of T. Osgood, Agent of the Friendly Union of Montreal.

HAVING been often requested to give some account of myself, I now take up my pen to gratify the desire of many friends. But, with reluctance: for I have more pleasure in speaking and writing concerning persons and subjects more worthy of public notice. I can say with Paul, “by the grace of God I am what I am.” And I have great reason to be truly thankful, that I may hope, I have not lived in vain; yet, I blush and am ashamed, that I have done no more for Him who has done so much for me.

I was born on the 24th of October, in the town of Methuen, in the county of Essex, in the state of Massachusetts; which was then a Province of the British Empire.

My parents being pious and industrious, they taught their numerous family; that religion was the one thing needful, and that honest industry, with temperance and economy, are also important for the good of the community.

I am the youngest of twelve children, to whom my mother gave birth; only three of whom are now living.

My father died when I was only 12 years of age; the following year I went to live with a Mr. Dixby, to learn the business of tanning and currying.

I continued with my master until I was in my 19th year, when I purchased my time and the premises which he had occupied; and my mother was pleased to take charge of my house. I conducted business for two years, when I was taken sick, and it was thought by my physician I should never recover. But by the goodness of God I was restored to health, after a few months, and fearing to return to that business, in which I had lost my health, and feeling a great desire to be useful, as a teacher of the young, I went to Atkinson Academy, where I devoted two years to study; then entered the Freshman Class, at Dartmouth College, in the autumn of 1799.

During my residence at College I employed my winter vacation in teaching school, the avails of which, with the patrimony which was left me, I was enabled to pay my expenses at college, and furnished with the necessary means of support while pursuing my Theological studies, with Dr. Lathrop, of West Springfield. After spending a year with that excellent man, I spent a few months in the family of Dr. S. Worcester of Salem. I then went to Dr. Emmons in Franklin, in whose family I resided a while, and enjoyed the benefit of his instructions. After comparing the different systems taught by these good men, I was convinced, that the plain truths of the Bible, as believed and taught by all good men are what should be preached and practised, rather than the curious speculations which have divided the church of Christ. Every Christian preacher ought to urge the necessity of repentance towards God and faith in the Lord Jesus Christ, with a life of prayer and watchfulness. And who can refuse to give the right hand of fellowship to all who give evidence of that faith which worketh by love and purifieth the heart?

In the month of October 1804, I returned to West Springfield, and received licence to preach the gospel, in the association of Congregational Ministers of which the Rev. Dr. Lathrop was moderator. I preached for the first time in the pulpit of that good man in West Springfield. That man and that place will long be remembered by me.

Soon after this I was invited to preach in Hamden, Ct. where I received a call to settle in the ministry. I also preached in Brandford, where I was also invited to settle. But having preached upon a thanksgiving day from these words “Rejoice with trembling,” I gave offence to some infidels and democrats, who caused me to be imprisoned for a short time. Being set at liberty by the kind assistance of Judge Dagget, and other friends, I then set out upon a journey to Upper Canada, now called Canada West, crossing at Buffalo, in October 1807.

I employed several months in Canada preaching and visiting schools. I then returned to Springfield and reported what I had seen and done. Dr. Lathrop, Dr. Morse and other friends, thought proper to appoint me one of the missionaries of the Society for Propagating the Gospel among the Indians and to others in North America. I was ordained by the Association of ministers who gave me licence to preach; Dr. Lathrop preached on the occasion, a sermon on “Dammable heresies,” which has since been reprinted and widely circulated. This took place in October 1808. I then set out for Canada, preaching and visiting all the schools I could in passing through it. When I arrived at Montreal, I procured many small tracts to be printed for distribution on my way. In paying up my bill, I found my money was exhausted, and being among strangers I felt some anxiety. But, I put my trust in God, expecting that He would provide. I travelled through Kingston, and north of the Lake Ontario, up to the District of Niagara, where I had been acquainted the preceding year, and found, as did the apostles when sent out by the Saviour, that I lacked nothing. I went upon the plan of freely receiving and freely giving; which I think the best plan of supporting ministers. I travelled on this plan four years, passing north of the Lakes Ontario and Erie, through the state of Ohio, then south to Virginia, then north to Canada, preaching and visiting schools.

When the unhappy war broke out between the United States and Great Britain, in 1812, I was interrupted in my business. I applied to Sir George Prevost, then Governor General of Canada, who subscribed liberally to the object which I made known to him, and ordered me a free passage in a government ship to England, to solicit aid for erecting an asylum for the poor and for promoting useful knowledge.

I obtained letters of recommendation from Dr. Stewart, the late Bishop of Quebec, and other kind friends, with which I embarked at Quebec, on the 12th