

however, for what they wish to consume, except in seasons of scarcity, 87 cents for wheat, 50 for oats and barley, and 25 for potatoes. There is no export trade. They receive their supplies of dry goods, woollen cloths and liquors from York Factory, a store of the Hudson's Bay Company on Hudson's Bay, 700 miles from Red River. It requires two months to make the journey, and there are thirty-six portages to be made in going that distance. The title of the settlement is "The Red River Colony," and it is ruled by a Governor appointed by the Queen. The magistrates, counsellors, and officers, receive their commissions from the Committee of the Hudson's Bay Company. The jurisdiction of the Governor extends a hundred miles in all directions from Fort Gary, except over the American line.—Seventy pensioners at Fort Gary is all the military force, and they are under the command of Major Caldwell, the Governor, who is also a pensioner.

The flour is ground by wind-mills, of which there are eighteen, and two water-mills. There are no saw-mills—all the deals used being cut by whip-saws. No fulling-mills, or manufactures of any kind.

Above and below the settlement, on Red River, there are extensive tracts of timber of pine, oak, white-wood, poplar and cedar. The ice gets out of Red River about the 20th of April, and it is closed about the 1st or 10th of November. The thermometer in winter sometimes goes down as low as 42 deg. below zero, but the usual temperature is from five to fifteen above. A thaw never occurs.

So much we have hastily thrown together concerning the Red River country, and propose to refer to the subject again.

BYTOWN.

We have lately had the pleasure of seeing amongst us our worthy and highly-gifted Professor of Theology, the Rev. Dr. Willis, gratifying, you may be sure, to all, but especially so to such as had only known the Dr. by report. He assisted at our communion, which was rendered peculiarly interesting, and we trust profitable, by his very practical and earnest addresses on the occasion.

We knew, of course, that the Dr. was ranked with the first theologians of the day, but we certainly did not expect to find in him at the same time so popular a preacher,—this was, perhaps, to some extent caused by what we think must be pretty generally acknowledged regarding some of our young preachers, their total want of animation in delivery, a defect,—for we must consider it such,—which we in our innocence had erroneously imputed to their reverend teacher. It is evident that to this branch of study, perhaps unimportant comparatively with other branches, nevertheless of so much importance as not to be overlooked by public speakers, they have given little or no attention. Without considering any man as a perfect model, they would do well to imitate the Dr. more, and instead of indulging in this cold, stiff, monotonous delivery, aim at and cultivate more, his energy and action in the pulpit. A speaker may be perfectly sincere in the sentiments which he utters, they may be truths of the most momentous import,—life or death spiritual and eternal may depend on their reception or rejection,—but if he fail to press them home by earnestness of appeal—if he fail in delivery, humanly speaking,—he is sure to fail in persuasion. With a proper pitch of voice and articulation, there must be some apparent connexion between the sentiments and the manner in which they are uttered; without this, the incongruity becomes painful, and the hearer begins to doubt the speaker's or preacher's sincerity—

"Pleads he in earnest! Look upon his face—
His eyes do drop no tears, his prayers are jest:
His words come from his mouth; ours from
our breast;

He prays but faintly, and would be denied;
We pray with heart and soul."

If the great and eloquent Apostle of the Gentiles ever visits in spirit the worshipping assemblies of God's people here, how amazed will he often be at the dullness of the preacher, and that the glorious theme should fail to excite in him, who stands as God's ambassador, no stronger emotions, but a greater than St Paul is present—Himself the theme.

The late Rev. R. McCheyne, in addressing a brother minister, said, "It behoves ministers to unite the cherub and the seraph in their ministry—the angel of knowledge and the angel of burning zeal. If we would win souls, we must point clearly the way to heaven, while we cry 'Flee from the wrath to come.' I believe we cannot lay down the guilt of man, his total depravity, and the glorious Gospel of Christ, too clearly—that we cannot urge men to embrace and flee too warmly. O, for a pastor who unites the deep knowledge of Edwards, the vast attainments of Owen, and the vehement appeals of Richard Baxter. If a neighbour's house were on fire, would we not cry aloud, and use every exertion? If a friend were drowning, would we be ashamed to strain every nerve to save him? But alas! the souls of our neighbours are even now on their way to everlasting burnings. They are ready to be drowned in the depths of perdition. Oh! shall we be less earnest to save their never-dying souls, than we would be to save their bodies? How anxious was the Lord Jesus in this: when he came near and beheld the city, he wept over it. How earnest was Paul: Remember that by the space of three years, I ceased not to war every one, night and day, with tears. Such was George Whitfield, that great man scarcely ever preached without being melted into tears. There is need of the same urgency now. Hell is as deep and as burning as ever. Unconverted souls are as surely rushing to it. Christ is as free, pardon as sweet as ever! Ah, how we shall be amazed at our coldness when we do get to heaven."

Demosthenes, on being asked what was the first point in oratory, answered—Delivery; and being asked what was the second, answered—Delivery; and again, on being asked what the third, answered—Delivery!

Although the Archetype of Moderatism, and a residuary fossil,—of an earlier formation, by-the-by, than the minister of Smeoc,—Dr. Blair, on Rhetoric, might be studied by our young preachers, with profit to themselves, and eventually to others.

Before leaving, Dr. Willis waked us up on the Sabbath question. A meeting was held in Knox's Church, and an address delivered by him on the subject,—appropriate resolutions adopted,—with a petition which has since been numerously signed, and laid before the several branches of the Legislature.

You will be glad to hear that we have lately presented Mr. Wardrope, our esteemed Pastor, with a very fine horse, saddle, bridle, &c. &c. —another token of the regard in which he is held by his flock. This will enable him to overtake, with greater ease, his pastoral visitations.—*Com.*

MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE CHURCH MUST FURNISH THE MEN.

The Church may solemnly acknowledge the necessity of learning in the ministry, and prove the sincerity of this acknowledgment by furnishing the necessary teachers and appliances of education. But of what avail are these without appropriate subjects of instruction? A mill, to use the favourite figure of the enemies of an educated ministry—a mill with everything complete and in abundance except corn to grind. A storehouse of provisions without mouths to eat them

—an armoury of weapons, both defensive and offensive, without living men to wield or wear them. Like the hollow suits of armour still preserved in the arsenals of Europe as memorials of a past age, habergeons, cuirasses, greaves, and helmets, standing erect in warlike posture but without a living man within them, and therefore motionless and worthless, except as curious pieces of antiquity. Such, too, must be the costliest apparatus of instruction, if the men are not forthcoming to receive it. This may seem to be a visionary want, a mere chimerical obstruction, and it is so in those countries and those churches where the ministry is placed upon precisely the same footing with the other liberal professions, as a reputable means of subsistence and an object of legitimate ambition. But among ourselves, where the ministry is recognized, in theory at least, as a calling wholly different in kind from every other; where the act of seeking it involves a kind of personal confession and the virtual assumption of religious vows, there is no such excess of the supply above the actual demand for ministerial labour. That there is no excess of ministers in our own church, is apparent, from the simple fact that while our field of operations is continually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no more than it was five years ago. The time, then, is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught. How is this want to be supplied?

First of all, by prayer to God, according to our Saviour's argumentative command to his disciples,—*"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."* But he will not send them, as he sent the quails upon the camp of Israel. Nor will he raise them up, like the fabled crop of Caamus, from the earth. The very answer to our prayers for men to work for God will be connected with exertions for our own. He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to seek for the appropriate materials of which ministers are to be formed. These materials do not always lie upon our pavements, or along our highways, any more than the materials of our costly fabrics, or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of Society, as gold is now picked up by handfolds on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent exceptions only seem to confirm the general law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mauia for sudden and easy gained wealth, which now prevails amongst us and around us, can hardly fail to flood the market with spurious or supposititious gold, however genuine the larger part of the new acquisitions may be, so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction, towards the opposite extreme of apathetic negligence and passive waiting upon Providence, for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these evils let the Church be on her guard, by seeking earnestly for men to serve