

doubt not it is, it ought by all means to be preferred. But why we may not have as good a version as the Italians, we do not understand. Will any one tell us why a new version is such an awful thing in the English language, and yet so important in the French, Italian, modern Greek, and every other tongue?—*New York Chronicle*.

### Grande Ligne Mission:

A LOOK AT THE PAST YEAR.

In casting a glance upon what has been accomplished in our missionary field during the past year, we feel compelled to pour forth our gratitude before the throne of our Great Head, thanking him for the success granted to his feeble instruments.

Indeed, a chapel under construction at St. Mary; the house at St. Pie enlarged sufficiently to accommodate twenty pupils; a Society formed at Grande Ligne for the purpose of sustaining the Mission; nineteen persons baptized and united with the churches in the different stations; a number of Romish families brought under the influence of the Truth; a new field open at Granby, and promising to be fertile; the establishment of a religious paper (the *Canadian Sower*) which disseminates the Truth among the higher classes of Canadian society: these are visible effects of the blessing that God has poured out upon the Grande Ligne Mission.

Yes, God blesses our field, and he will continue to bless it. Many doors are opened; the influence of the priests diminishes rapidly; they are daily losing ground, and beating a retreat. Numerous appeals come to us from divers places; but our feeble band is already overworked. Even now we need six more ministers, and a greater number of colporteurs. The harvest is great and ripe, but there are few laborers; let us then pray the Lord of the harvest to send us more, and to sustain with his Spirit from on high those who are already engaged in the blessed work.

Among the signal benefits of our God, the past year, we would not fail to acknowledge the warm sympathy that he has excited for us in the hearts of many of his children; a sympathy which has not alone consisted in words but in deeds. After having thanked God, who has inspired such sentiments, it is to us an agreeable duty to thank them cordially for their generous aid;—we beg the American Baptist Home Mission Society, we beg the Ladies' Societies formed in aid of the Grande Ligne Mission, we beg all those Christians who have contributed to the support of the Mission to accept the most sincere assurance of our gratitude. —*Grande Ligne Mission Register*.

**THE DOCTOR AND THE COLPORTEUR.**—Colporteur R—, was one day passing in a small village, when the physician of the place called out to him and said:

"I wish to speak to you about your religion: you are of Roussy's religion, are you not?"

"What is that?"

"Why, the Grande Ligne religion."

"I do not understand you—what do you mean?"

"Well, are you not connected with the Grande Ligne? do you not sell religious books? you have a religion, what is it? tell us your belief."

"Here it is: 'I believe in God the Father, Almighty.' &c., (repeating the Apostles' creed.)"

"But that is our religion."

"You imagine it is your religion; but it is not."

"How is that?"

"You call yourselves Catholics; and you are not Apostolic. Your catholicity is false."

"We are Apostolic, for we believe in the Apostles' creed."

"You call yourselves Apostolic; and you trample the Apostolic teachings under your feet."

To prove this the Colporteur opened the New Testament, and showed the disagreement between Romanism and Apostolic Christianity.

The Doctor was quite astounded at the learning of one he considered as an ignorant man; and as the Colporteur withdrew, he called out to him: "When you pass this way again, do not forget to bring me a New Testament." But, on perceiving some one near him, he quickly repeated: "Do not forget my potatoes, will you?"

Notwithstanding the fear of man, evinced by this last clause, he has found means to meet with R— often; and always manifested much surprise to find himself so ignorant on religious subjects. He is reading the New Testament with zeal. May he there find what shall reach his conscience and his heart!—*Id.*

### CHRISTOPHER ANDERSON,

AUTHOR OF THE ANNALS OF THE ENGLISH BIBLE.

#### No. II.

Mr. Anderson and his little church persevered amid very strong prejudices and some considerable discouragements from without. Nevertheless, he was full of hope. His discourses were impressive, faithful and eloquent. His congregation gradually increased. One and another, from time to time, were converted and added to the little band. A Sabbath morning prayer meeting by a very few brethren was commenced, and it was delightful to join in those supplications for a blessing on the pastor, and on the labours and services of the day. That meeting, we believe, is still continued. Mr. Anderson was about the first in Edinburgh to establish a monthly prayer meeting for the spread of the gospel. Those meetings were in general thrillingly interesting. The intelligence which was read on these occasions from Fuller, Carey, Marshman, Ward, &c., about the progress of the gospel, and translations of the Scriptures in India, waked up a missionary spirit amongst many who attended those meetings from other communities. Oh, that the same fervour in prayer—the same deep interest—the same liberality in giving which was felt for years in those "missionary prayer meetings," were now felt to distinguish the monthly concerts in all our churches.

An intimate correspondence was kept up between Mr. A. and the fathers and leaders of the missionary enterprise, both in England and India. None took a deeper interest in that blessed enterprise than Mr. A. But he did not confine his influence to that field. He was the main instrument in founding the Edinburgh Bible Society, in 1810, of which he was the active, efficient and leading Secretary of the three who bestowed their labours gratuitously for that institution. He also formed a Society to maintain Itinerant Preaching in the Highlands and Islands of Scotland, by which Mr. D. Sinclair and others were helped for years in their faithful and successful labours. He wrote and published a pamphlet called "a memorial in behalf of the native Irish," which wakened up an interest in behalf of that wretched people, and led to the formation of the Baptist Irish Missionary Society in 1814. He went with the late Joseph Ivemy, of London, to Ireland at that time, and laid plans for the commencement of operations. Shortly after, his prolific and benevolent mind devised and brought before the public the plan of the *Gaelic School Society*, and labored much as its corresponding Secretary, to put the machinery of that admirable Society into play.

Meantime, his little church gradually increased in numbers. His congregation became too numerous for the capacity of the meeting-house. Often we have seen it crowded half an hour before the time of public worship, and hundreds go away who could get no admittance. A chapel, or church as it was called, in which the Episcopal Bishop had officiated for years was in the market for sale. That place was purchased, and most commodiously

fitted up by the little church. The altar was removed, and a beautiful Baptistry was formed in its place. (Baptists have but one altar; and One Priest—one mediator between God and man.) This was in 1818. This new house became crowded also. No man in Scotland, at this time, had a more commanding influence for good than Mr. A. He was esteemed for his devotedness, his philanthropy, and for his searching, instructive and eloquent preaching. He was for years considered, by good judges of several denominations, as one of the best, if not the best natural pulpit orator in Scotland. Every Lord's-day might be seen the meeting-house crowded with people of all classes of Society, from the working mechanic and laborer to the man of letters and the titled lord, listening with deep and solemn attention to the eloquent and soul-stirring strains of the preacher.

The church never became large. Mr. A. was very (perhaps too) particular in testing candidates for membership. Hence, many who had been benefitted by his ministry, preferred joining other churches. The church kept up a strict discipline, contributed much for the spread of the gospel, and were generally, very active in visiting the poor, and the neglected in the city, and in preaching and teaching the word of the Lord. They contributed of their substance, every first day of the week, for the poor and other purposes, and commemorated the dying love of Christ, in the observance of the Lord's Supper every week, and they do so still.

Mr. Anderson has written several very able works. His later years have been more devoted to study and writing, than as in earlier years, to our benevolent institutions. His work on Family Government, or the Domestic Constitution is invaluable; it has been republished in America. His 'Annals of the English Bible,' is a work of great research, and is most instructive. It is mainly valuable, however, to the scholar or antiquary. It is too heavy and minute for the ordinary reader.

Mr. A. is now an aged man. Like other men he has had his weaknesses, although, on the whole, few men have carried religion into all his actions, more than he. May the Lord crown his last days with holy serenity and joy, in believing in the finished work of Christ, who, of God, is made unto his people, wisdom, and righteousness, and sanctification, and redemption, that no flesh should glory in his presence. He has not been left to labour these many years in vain. Not a few, alas! who seemed to be genuine converts to Christ, under his ministry, have made shipwreck of faith, and of a good conscience. But many, blessed be God, have long since passed into heaven, others are on the way to it, and a number of his converts are now ministers of the Word, in India, England, Scotland, and America.

### PRIESTISM RAMPANT.

From the Nonconformist.

"As it was in the beginning, is now, and ever shall be." Priestism never changes the essential features of its character. Human ambition striving to reach its objects by subjecting to itself the religious sentiment in men, is apparently destined, by the essential laws of its own being, to pursue the path which inevitably leads to its own ultimate destruction. What it was in the days of Hildebrand it is now. That pertaining to it which evoked the Lutheran Reformation will, probably, before long strike out from the heart of humanity a still more decisive protest against all attempts to govern, by man's authority, that part of man's nature which God alone has right to control. Christianity has sowed in society the seed of spiritual individualism. And it is the main object and purport of all priestism to destroy them if possible, and if not to check their development. Hence, ecclesiastical history presents us with a series of illustrations in which the same prominent idea is successively repeated. Man, the individual, thinking, speaking, acting, suffering, in vindication