

also govern her three kingdoms with the thought of God. I am not disposed to yield this position; no moral constraint will lead me to it. I am too good a Voluntary to sacrifice my conviction. But I think also very firmly (and here I differ, perhaps, from you, dear doctor, and I approach our other friends,) and have often said in England and Scotland, that if a government wishes the good of the Church, it cannot show this in a more efficacious manner than in leaving it alone—leaving it independent—calling it to subsist by its own strength. I am convinced that liberty is of much more value to the Church than all titles or endowment or salaries. Perhaps the chains which the state gives the Church may be chains of gold, but they are always chains which embarrass it, and destroy its spontaneous activity. Here, too, I maintain my conviction. Nevertheless, I must make one more remark: I think that nothing can be more satisfactory for a child, when God has given it strength, than to let it walk alone; it will gain by this exercise a vigour which it would never have acquired in leading strings; but to let a child of two months run alone would not be wise. I do not deny that a Church in which the Christian life is not all developed may be the better of the leading-strings and crutches of the State, for this is what I have said very positively in the pamphlets, of which some fragments have been translated into English."

We entirely concur with the *Scottish Guardian*, who, in commenting on this letter, expresses his belief that "the distinguished historian does not differ materially on the subject of religious establishments either from ourselves on the one hand, or from our voluntary friends on the other; and that a little explanation and candid consideration alone is requisite, in order so bring us all to be substantially of one mind on the subject." This view, the Editor further and justly remarks, is confirmed by a statement of the voluntary principle, contained in a letter to the *Witness*, from a Minister of the Secession Church, with reference to D'Aubigne's letter—which, with its extract from the testimony of the Secession Church, we subjoin—observing with the *Guardian*, that when in the 2d article it is said that "the civil powers ought to favour the introduction of the christian religion among their subjects," we understand it to be necessarily implied, that the "favour" ought to extend also to its propagation, continuance, and efficiency.

October 27, 1845.

"Dear Sir,—In the *Witness* of Saturday last, I observe the following statement made by Professor D'Aubigne, on the authority of a Scottish correspondent:—'The Voluntary principle, as held in Scotland, is briefly this—that civil governments have nothing to do with God, and that God has nothing to do with civil governments.' My astonishment on reading this statement was at least equal to that expressed by Dr. D'Aubigne. Who it is that has taken upon himself to give such a definition of Scottish Voluntarism I know not. It looks very much as if an enemy had done it. But this much I know, that there is not one Voluntary, lay or clerical, within the circle of my acquaintance, who would not repudiate it with indignation. In opposition to this alleged definition of the Voluntary principle—which it would be much more correct to call a definition of national infidelity—allow me to quote a passage from the Testimony of the United Secession Church, concerning the relations of Church and State:—

"1. Religion, abstractedly viewed, is essential to the well-being of society, and to the efficient exercise of civil Government, and is therefore the concern of legislators and civil rulers, as well as of all others in their several situations.

"2. The Christian religion, as might be expected from its Divine origin and intended universality, is the best calculated for promoting the interests of civil society, and therefore deserves the countenance of the civil powers. As it is their own interest and duty to embrace it, so they ought to favour its introduction among their subjects, &c.

"3. But the countenance to it must not be inconsistent with its spirit and enactments. It must

not be introduced or propagated by force. It disclaims all prohibitions all persecutions."

This is the statement of the voluntary principle to which I subscribe, and judging from Professor D'Aubigne's letter, I think it would meet with his entire approbation.—I am, dear sir, yours very sincerely,

A MINISTER OF THE UNITED SECESSION CHURCH.

We would commend the communications under the head of Home Missions, to the attention of our readers.

The Presbytery of Hamilton met, *pro re nata*, on the 18th ult.; and, after consideration of the call from the congregation at London to the Rev. Mr. SOMERVILLE, with relative documents, agreed upon a series of resolutions in favour of the translation of Mr. SOMERVILLE; and resolved that the whole documents connected with the case, be transmitted forthwith and laid before the Presbytery of Glasgow. They were accordingly forwarded to go by the 1st December packet from Boston, addressed to the Rev. Mr. BAYAN, of Larbert, who, along with the Rev. Mr. McNEILL, of Paisley, and J. D. BURN, Esq., of Glasgow, was authorized to act in behalf of the Presbytery of Hamilton, in prosecuting the case.

Home Missions.

THE REV. MR. MACLEOD, OF LOGIE-EASTER, IN GLENGARY.

After a brief tour in Canada West, the Rev. Mr. Macleod arrived in Montreal, on Friday morning, 17th October. It had been his original intention to proceed for the following Sabbath (20th) to Melbourne, in the Eastern Townships, but, as the distance to Melbourne would not admit of his doing this on a regulated arrangement, it was resolved that Glasgow should be the field of Mr. Macleod's labour on that Sabbath, and during the ensuing week; and his assistance was by this means secured to the Rev. Mr. Somerville in dispensing the Lord's Supper, on Sabbath (23rd) October, in the Free Church, Cote Street, Montreal.

Mr. Macleod, during his visit to this and the Lower Provinces, has given many proofs of his vigour and zeal, which he has prosecuted his mission; and it will not be uninteresting to the friends of the gospel in Canada to learn that the District of Glengary, long steeped in the thralldom of a formal moderateism, has recently felt the influence of gospel truth, when proclaimed with the same ardent energy of a minister of Christ, so devoted and so much in earnest as Mr. Macleod. This short tour is remarkable as affording a singular specimen of the amount of mental and bodily fatigue to Mr. Macleod, and in thus doing the work of an Evangelist in Canada. May it be remarkable also as the means of awakening many to a just appreciation of the value of the treasure which this minister of Christ carried along with him.

The following are a few brief notes of the tour: On Sunday, 17th October, Mr. Macleod left Montreal for Vanhook Hill, a distance of eighty miles. Immediately on his arrival (eight, P. M.), having been given that he would preach in the settlement on the following day, at eleven, A. M., at the appointed hour the church was full, and Mr. Macleod preached twice to attentive and deeply-impressed audiences. In the evening Mr. Macleod travelled to Lochiel (a distance of ten miles from Vanhook Hill, and over very bad roads), and preached to a congregation, who, although they had, as at Vanhook Hill, but a few hours' previous intimation of his coming, assembled in the Church, to the number of 500 or 600. Many were melted under the word preached, and all seemed deeply impressed. Mr. Macleod intimated that he would preach there again on the following Thursday, and left Lochiel on Monday morning, about five, P. M., for Indian Lands (a distance of eighteen miles, and over very bad roads). At this place Mr. Macleod preached twice, with great acceptance, to the large con-

gregation of the Rev. Daniel Clark, the only Gaelic minister in Glengary who has adhered to the Protestant Synod of the Presbyterian Church of Canada; and thereafter again travelled, on the morning, on horseback, a distance of twelve miles to Martintown, the same evening, where he again preached twice on Wednesday, 22nd Oct.

It so happened that the Rev. Mr. Mackenzie, of Wainnton, the senior minister of the Residuary Presbytery of Glengary, had intimated, some time previously, his intention of preaching in the church at Lochiel, on Thursday, 22nd October, to the congregation lately under the pastoral charge of the Rev. Mr. Melrose. This last-named gentleman, following in the wake of his Nova Scotian confessor, has lately deserted the watch-tower at Lochiel for the more congenial pasture of a manse and glebe, in connexion with the establishment in Scotland. As Mr. Macleod had intimated, on the preceding Sabbath, although ignorant of the appointment made by Mr. Mackenzie, that he would preach in Lochiel on Thursday, that day was looked forward to with intense interest by the people of the District. The weather was most propitious, and, before the hour of service (eleven, A. M.) crowds of people were seen blocking up the roads and avenues in the neighbourhood of the Church. The Rev. Mr. Mackenzie entered the Church at the appointed hour, no doubt expecting to find a numerous auditory. We will not venture, however, to depict his feelings when he found himself surrounded by an audience not exceeding thirty persons in number. If it be asked what became of the rest of the people of Lochiel, on that memorable day, we answer that they were waiting patiently without for the arrival of the Deputy from the Free Church of their fathers. Nor did Mr. Macleod disappoint them. He arrived in good time, and accompanied by the Rev. Mr. Clark, having travelled that morning from Martintown, a distance of twenty-five miles. No sooner did Mr. Macleod come in sight, than a tent (somewhat crazy, it is true) was instantly repaired and put in readiness for the preacher; a buffalo robe was thrown over it to protect his head from the sun; and lest, by any possibility, anything should befall the somewhat venerable erection, stout Highlanders were not wanting all around it to act as living props. The tent was pitched not far from the Church, with its handful of a congregation; and before it sat down, in goodly array, one piece of timber and on the grass, a congregation which could not number less than 1,500! Such in Lochiel, long a boasted stronghold of moderateism, is the relative numerical strength of the two Churches. But, whilst it is cheering to know that such a thirst exists for the ordinances of religion at the hands of the Free Church Ministers, it is still more so that the preaching of the word seems accompanied with a manifest blessing. Mr. Macleod preached twice to that large and attentive congregation; indeed the spirit of God seemed to be teaching the people; many were deeply affected; and hardened sinners, old and young, were to be seen moved even to tears, under the faithful preaching of the word. Eye-witnesses declare the scene to have been a most solemn one, and altogether unprecedented in the annals of Lochiel. Mr. Macleod travelled ten miles farther, to Vanhook Hill, in the afternoon, and preached twice again, to large audiences, that same evening. He again preached on the following day twice, and then proceeded to Montreal, where he arrived on Saturday morning, 25th October, having within seven days preached no less than fifteen times, and travelled nearly three hundred miles, and a very considerable portion of the distance on horseback, and over very bad roads.

On Saturday evening, (25th,) Mr. Macleod preached in the Free Church, Cote Street; on Sabbath morning, in the same Church, at nine, A. M., to the soldiers of the 93rd Highlanders; at eleven, A. M., in St. Gabriel Street Church; and, after assisting the Rev. Mr. Somerville in the dispensation of the ordinance of the Lord's Supper, during the day, preached again to the congregation of the Free Church in the evening. Next day (Monday) he again preached in the same Church, in Gaelic, at four, P. M., and in English at seven, P. M.; and on Tuesday finally left Montreal for Boston, to return to Scotland by the mail steamer of the 1st November.