

DEDICATION AND RECOGNITION SERVICE.

TO THE EDITOR OF THE HARBINGER.

On Wednesday, July 19th, a new Congregational Church was dedicated to the worship of Almighty God, in the Back Street, Southwold, Canada West.

The Rev. W. P. Wastell, of Guelph, preached the introductory Sermon, from Acts vii. 38. "The Church in the wilderness," in which he delineated the general features of a New Testament Church, and which he appropriately applied to the rural scene of its existence, as situated in the lovely vicinity of Southwold.

The Church then publicly intimated, by rising from their seats, their invitation to the Rev. J. Silcox, to take pastoral oversight of them. The Pastor, in accepting the invitation, briefly stated the leadings of Providence affecting his ministerial history. The recognition prayer was offered by the Rev. J. Nall, of Burford. The Pastor was then addressed by the Rev. W. Clarke of Simcoe from Psalms cxxvi. 6, from which he directed his attention to the ministerial labourer in his duties and encouragements.

After a short intermission, the Rev. J. Nall addressed the Church, on their titles to the Pastor, from the 1 Thess. v. 13: "Esteem them very highly in love for their work's sake"

The devotional Services were conducted by the Rev. E. Ebbs, of London, the Pastor, and W. F. Clarke, Congregational Student.

The neat and commodious building, erected at a comparatively small cost, gave universal satisfaction. The Congregations, and Collections, were good. A holy seriousness appeared to pervade the assembly, and it is earnestly hoped that the Pastor and his flock will enjoy much and continued peace and prosperity.

Southwold, July 21st. 1843.

The Harbinger.

MONTREAL, AUGUST 15, 1843.

CHURCH OF SCOTLAND.—Our limits will scarcely admit of more than a brief allusion to the present position of the *Free Church* of Scotland. It is now, to use Dr. Chalmers' phrase, "hopelessly" separated from the state,—the Union is dissolved, and we are greatly mistaken as to the signs of the times, if this be not precursory to similar disruptions in other parts of so called *Christendom*. In this case, contrary to the trite Baconian adage, "Union" has been and ever

must be "*weakness*,"—weakness to the *State*, as placing many, it may be the majority of its subjects, in invidious, irksome, unjust inferiority to the rest; and weakness to the *Church*, as repeating, in each instance of such state establishments, the abortive attempt to combine elements essentially dissimilar, and to augment the moral power of truth by investing her with worldly honour, endowing her with worldly wealth—and wrapping her two edged sword in the silken folds of worldly patronage and favour. Spiritually minded men of all communions have long lamented the uninterrupted succession of the race of Uzzah, and none but those who recognize some other test of truth than the sacred volume, can doubt that the *purity* of the Church of Christ is not only essential to, but is, in truth, the measure of its *power*. Scotland is now reading a lesson to other nations—or rather teaching them to read a lesson—which worldly minds have been ever slow to learn, and slower still to understand—that Christianity can never lose the freshness and vigour of her youth, otherwise than by being bedaubed with the false colours—bedazzled with the tawdry ornaments—and loaded with the glittering but ignominious chains of an ignoble servitude to the world—the *very world she was sent to conquer and subdue*.

We anticipate frequent opportunities of recurring to this and kindred topics. Events of the most momentous character, are now following each other with a rapidity which outstrips even the forethought of the most sagacious of mankind—and moral revolutions, which at an earlier period, it would have taken centuries to mature, are now becoming matters of common occurrence and conventional familiarity. We know by the "sure word of prophecy" the glorious issue of the whole, and whilst the elements of the moral world are in a state of unsuspended and obviously irreconcilable conflict, we seem to hear the voice of him "who rides on the whirlwind and directs the storm," addressing all who practically recognize his existence and his agency, in those emphatic words, "Be still and know that I am God!"

The Speech of the Rev. Dr. Chalmers delivered on the 13th July, at the Meeting in Edinburgh to commemorate the Bicentenary of the Westminster Assembly of Divines, will