

stated at a meeting of a public society in Sheffield, England:—Gibbon, who in his celebrated History of the Decline and fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman who, out of its rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the 1st, provisional meeting for the formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

N. Y. Amer.

MONTREAL, MARCH 15.

ORDINATION:

On the 4th inst. the Revd. Edward Black, a licentiate of the Presbytery of Wigton, was set a part to the Ministry, as pastor of the Scotch Presbyterian Church in this City: the Revd. Dr. Harkness, of Quebec, presided, and sustained the whole Service. The Sermon (from Heb. XIII, chap. and 17th verse,) commenced by stating that, on the Lord's day preceding, the duties of Ministers towards their hearers, and of hearers towards their pastors, had been explained to the congregation, in a discourse on the above mentioned portion of scripture; it then proceeded to shew that the injunctions of obedience to those who

watch for our souls, are binding on Christians of the present time, as strictly as on those of the Apostolic age, and exhorted us to obedience, from the awful considerations of Judgment to come, and of a future state of rewards and punishments. What is implied in watching for our souls, was then delineated;—1, from the consideration of the value of the soul;—2, from the dangers to which it is exposed by the attacks of sin;—3, from the possibility of its salvation;—and lastly; from the consideration that the salvation of souls ought to be the chief concern of Christian Ministers. In the second place, the reasons why we should submit ourselves to our spiritual guides, in matters of religion, were deduced;—1, from the authority derived from Christ to his Ministers;—2, from the gratitude due to our pastors for their watchfulness over our souls;—3, from the responsibility of Ministers to their divine Master, "as they that must give an account;"—and, lastly, from the interest which Christians must feel in this responsibility of their Ministers.

We were highly satisfied with this discourse; and the profound attention with which it was received by a crowded audience, affords a strong presumption that our feelings were in unison with those of every person present: the style was perspicuous and elegant, the reasoning clear and concise, and it was delivered with elegance and precision.—The ordination prayer was as solemn an address to the Throne of Grace, as we have ever heard offered in public; in this part of the service all seemed to participate with silent devotion, not a breath, not a movement, to disturb the solemnity of the moment; the statue-still audience seemed to have forgotten all things terrestrial, and to have lifted their hearts with one accord to Him that reigneth in the Heavens, that poureth out his spirit without measure, and sendeth labourers into his vineyard to gather his fruit unto life eternal. The same degree of graceful diction and powerful eloquence which distinguished