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# The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

		CONTENTS.			
	PAGE		PAGE		PAGE
<b>THE CHURCH IN CANADA.</b>		<b>CORRESPONDENCE.</b>		<b>REVIEWS.</b>	
Annual Meeting of Lay Association,...	161	History of Presbyterianism, <i>continued</i> , .....	166	Gilfillan's Bards of the Bible; <i>concluded</i> , 174	
Presbytery of Hamilton, .....	161	The Monastic System, .....	167	<b>THE CORNER FOR YOUTH.</b>	
Ordination at Beckwith, .....	161	Our Lord Jesus Christ asserts His equality with God the Father.—John v, 17-30, .....	169	The Boy that told a Lie, .....	175
Dedication of a new Church at South Georgetown, .....	162	<b>EXTRACTS.</b>		The Dying Prodigal, .....	175
<b>THE CHURCH IN THE LOWER PROVINCES.</b>		Mission to the Red River Settlement, ...	170	<b>MISCELLANEOUS, .....</b>	175
Michmac Missionary Society, .....	165	Notice of the late Dr. Olin, .....	171	<b>POETRY</b>	
<b>THE CHURCH OF SCOTLAND.</b>		General Assembly of the Presbyterian Church, U. S., .....	172	Original Poetry on the death of Donald Watson, A. B., .....	176
Mossgreen Church, .....	166	<b>RELIGIOUS INTELLIGENCE.</b>		When the Autumn Leaves are falling, ..	176
Presbytery of Stirling, .....	166	The Evangelical Alliance, .....	173	Congregation of McNab and Horton, .....	176
Scottish Parish Schools, .....	166			<b>FRENCH MISSION FUND, .....</b>	176
				<b>SUBSCRIPTIONS, .....</b>	160

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VOLUME IV.

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## CHURCH IN CANADA.

### LAY ASSOCIATION.

The Annual Meeting of the Lay Association, in support of the Presbyterian Church of Canada in connection with the Church of Scotland, will be held in the Lecture-room of St. Paul's Church on Tuesday Evening, the 25th inst., at 8 o'clock.

By order,

ALEXANDER MORRIS,  
Recording Secretary.

Montreal, 1st Nov., 1851.

### PRESBYTERY OF HAMILTON.

There were twelve members present at our last meeting, which was held on the 8th of October.

The Clerk stated that he had procured and transmitted memorials from Woodstock, London, and Williams, to the Colonial Committee for Ministers. Two of the Congregations guaranteed fifty pounds, and one sixty pounds, as an annual stipend. They all, however, confidently expect that in a short time after the settlement of a Minister among them they will have it in their power to increase considerably the stipend which they at present offer. They were cautioned not to promise a larger sum than they were quite sure of being able to pay punctually.

It was found that the collection for the College had been duly made, in compliance with the injunction of the Synod, by the Congregations of Fergus, Niagara, Hamilton and Clinton. The Presbytery directed that the other Congregations

should make the collections without delay.

Mr. T. P. Sim gave in a highly satisfactory report of his labours since his employment by the Presbytery.

The following are extracts from two Reports of Missionary services performed by command of Presbytery:—

"In pursuance of Presbyterian appointment I visited London, and preached on Sabbath, the 14th of September—twice in the Town during the day, to very considerable and attentive audiences, and in the evening gave an exhortation in my lodging-place to quite a goodly number of persons collected from the neighbourhood, who seemed likewise deeply impressed with the great truths of the Gospel, and the awful realities of eternity, which were brought before their view. During the week, at a school-house in the vicinity of Captain McKenzie's, some five miles on my way towards Williams, addressed about fifty souls on their great spiritual concerns, and the matters affecting their everlasting destinies. They appeared to be arrested, impressed, and benefited. May God's Spirit deepen all such apparent impressions, and make them tell unutterably on their present and eternal happiness. While in London, I was desired to baptize several children; but, ascertaining that the parents were not communicants, I of course could not, and did not administer the Ordinance.

In Williams I preached on the following Sabbath in a school-house, which, though comparatively small, was yet crowded, while some surrounded the doors, and all seemed attentive and interested in the subjects of discourse. The destitution in

this locality is mournful. May God arise and have mercy on those who are sunk in apathy about the concerns of their souls, and, ere it shall be for ever too late, may He arouse and alarm them, and thus excite them to flee from the wrath to come, and to mind the things that belong to their everlasting peace, ere they shall be hid from their eyes."

"Preached at Woolwich on August 24th, and September 7th, in the afternoon of both these Sabbaths. In this settlement there is a large and commodious place of worship, in which service is held about once every three weeks by the Rev. Mr. Gibson, of Galt, the average attendance being from two hundred to two hundred and fifty. Most of the Congregation are strongly attached to our Church, and anxiously desirous to have a Minister among them; and there is no doubt, if one should be permanently placed over them, that he would in a short time gather a very large and respectable Congregation."

### ORDINATION AT BECKWITH.

The Presbytery of Bathurst met at Beckwith on the 22nd of October, pursuant to appointment, for the purpose of ordaining Mr. Duncan Morrison to the pastoral charge of the Congregation there, the Rev. S. Mylne, Smith's Falls, Moderator.

The Rev. Mr. Spence, Bytown, commenced the solemn services of the day by delivering a very appropriate and practical sermon from Acts xiv. 3. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace."

After sermon the Moderator, having stated the steps previously taken with a view to Mr. Morrison's settlement, called upon him in the presence of the Congregation and put to him the usual questions, to which he gave satisfactory answers; the Act anent the spiritual independence of the Church was also read, to which Mr. Morrison gave his assent. The Moderator having descended from the pulpit, Mr. Morrison was then, by prayer and the "laying-on of the hands of the Presbytery," solemnly ordained to the office of the Holy Ministry, and inducted Pastor of the Church of Beckwith.

The Rev. Mr. Mann, of Pakenham, addressed the Minister in a very solemn and impressive manner. The people were addressed by the Rev. Mr. M'Morine, of Ramsay, in exceedingly appropriate and happy terms, with regard to their privileges and great responsibilities.

The whole proceedings of the day were witnessed by a good and attentive Congregation, and great interest was manifested by all present in the solemnities of the occasion.

Mr. Morrison enters upon his ministry under auspicious circumstances. He has been labouring as a Missionary for a considerable time under the direction of a Committee of Dr. Machar's Church, Kingston, having succeeded the Rev. J. B. Mowat in that interesting mission-field; and he has given satisfactory evidence of his possessing a heart for his Master's work, as the Report of his Missionary labours amply testifies. And he comes to a people who can appreciate one of that spirit. They have been privileged to enjoy the labours of a man of God in their late Pastor, Mr. Smith, and it must be a matter of thankfulness to them that his successor is possessed of much of his spirit.

The Congregation of Beckwith are much attached to our Church and are quite harmonious and united. They have adhered to our Church when many attempts were made to draw them away. Taking these matters into consideration, we earnestly hope that the Lord will make him "a burning and a shining light," and that Christ will "give testimony to the Word of His grace," and that they shall enjoy the blessing of those who live "together in unity."

#### DEDICATION OF A NEW CHURCH AT SOUTH GEORGETOWN, COUNTY OF BEAUHARNOIS.

About a year ago the inhabitants of North and South Georgetown and vicinity, in connexion with the Church of Scotland, decided upon erecting for themselves a New Church, to be built of stone, their present one, built of wood, having fallen into decay, and become otherwise unsuitable for their accommodation. When the foundation of the New Church was laid during the summer, Mr. Brown, of Beau-

harnois, was absent in Britain; and, as it was the unanimous wish of the Congregation that he should be present on the occasion, it was resolved to put off the solemn dedication of the building till his return. This mark of respect Mr. Brown had well earned by his uniform alacrity to meet the wishes of the people in this neighbourhood to have him present and presiding in all their meetings to promote any object affecting the general welfare of the community, from the building of a bridge to the opening of a school or a church. His urbanity and tact in managing such meetings, no less than his liberality in contributing to their objects out of his own private income, and his public-spirited, generous use of the discretion committed to him as administrator of the funds of the Seignior, have made him deservedly popular, though long holding a situation which in less skillful hands might easily have produced a very opposite result.

On Friday, the Seventeenth of October, the Congregation met in their usual place of worship in order to prepare for the dedication of their new one. Proceedings were opened with a prayer, appropriate to the occasion, by the Rev. Mr. Anderson, of Ormstown, followed by an eloquent sermon from Mr. Haig, of Beauharnois, who was pressed into this service in consequence of Dr. Mathieson, of Montreal, having unavoidably failed to be present. His absence was felt to be a blank throughout the whole proceedings of the day, as might be learned from the general enquiries made for him, his being one of those familiar, well-beloved faces, which are looked for in all meetings of the Clergy on the Chateauguay. After Divine service the Congregation walked in procession, of which a numerous band of children formed an interesting part, to the New Church, the walls of which were completed and partially roofed-in. They walked in front of the building, across which a platform was erected, where were assembled the clergymen present with Mr. Brown, and those who were to take part with him in lifting into a place, left vacant for the purpose over the front door, a handsome stone, having inscribed on it the year in which the church was erected.

Mr. Muir, the minister of the Congregation, in a short prayer dedicated the building to the worship of God, and entreated the Great Master of assemblies and Head of the Church to accept of it in His service, and bless it, and make it a blessing to many for generations to come.

Mr. Brown then came forward, and, after expressing to the people assembled his happiness at meeting with them on such an occasion on his return from Britain, and his sense of the honour they had done him by the part assigned to him in the business of the day, proceeded to address to them a few observations suggested by the circumstances in which they

found themselves placed. He called their attention to the connexion existing between Religion and the general stability of States as what had been strongly impressed on his own mind by that shaking of the nations and the quiver running through the social system like the precursor of some mortal throe, so vividly felt by every one visiting Europe at the present moment. While at Home, he had been to Paris, and had spent a Sabbath-day there, and did not wonder that foreigners, who visited Britain during the Great Exhibition, and remarked there such a general resting from all ordinary employments as made the Sabbath wear the air of a national institution, should have been greatly struck by the circumstance, and should almost universally and, as it were, instinctively have connected this steadily recurring sacred pause of all ranks in the business of their worldly callings and secular pursuits with that social security and political moderation so strikingly in contrast with the wild commotions and treacherous calms alternately pervading the nations of the Continent. We hope those of our politicians who think to rule the world without the superintending providence of God, and who, having lately, as they said, been entrapped into taking a step towards the better national observance of the Sabbath, made such haste to retrace it, and wipe off the so much dreaded imputation of fanaticism in their public councils, have received their rebuke from this great cloud of witnesses, providentially brought together to testify to the keeping of the Lord's Day as one great element of stability in the social and political condition of nations.

To resume our account of Mr. Brown's speech, he most earnestly entreated his hearers to hold fast by their respect for the Sabbath. To this topic he returned again and again, illustrating his observations by what he had recently seen on the Continent and in his native Land, and the contrast between the two, in such a way as to show that he was anxious his words should not be taken for mere words of course, that he had been deeply impressed himself by what he had seen, and wished to make a deep impression on his audience; and we think he succeeded.

From the Sabbath and its observance he naturally passed to those religious ordinances which alone make the Sabbath more than a name, and to the propriety and necessity of providing comfortable and commodious churches, to which the people might go up, taking their children with them, to worship God and hear the words of eternal life. He then adverted to the good effects of the observance of the public ordinances of Religion as seen in their own social condition, and the blessing of God upon the industrious and orderly habits, which attendance upon the ministry of the Word never fails to pro-

duce. He pointed out, what was visible for miles around, the great, the wonderful changes which had been produced on the face of the country by their united exertions since he and they became first acquainted with each other and the locality in the midst of which they stood. He commended the prudence and good sense they had manifested in contenting themselves for a time with such places of worship as they had been at first able to erect without getting into debt, pointing at the same time by way of illustration to the Old Church just at hand. Not wishing to speak disparagingly of such a structure, he began with that *modest*, then changed the epithet to that *humble*, and at last was forced to come out with the, alas! too appropriate phrase—that *barn-looking* building, at the opening of which, said he, I was present twenty-seven years ago. He therefore praised them that in their now greatly improved temporal circumstances they had set about providing for themselves a place of worship more respectable in outward appearance, fitted to be more comfortable and commodious in its inward arrangements, and built of more enduring materials. In thus praising them he said he had an eye to taking a little credit to himself, for he too had followed the same plan. He first built for them such a mill as served their purpose at the time, and for many years afterwards; but he had lately built for them a much larger and more handsome one, pointing to it, visible about a mile off. He had also, he said, caused to be erected a very handsome and comfortable house for the miller, and trusted that, when they had got the building of their church off their hands, they would set about erecting a handsome and comfortable manse for their minister, to whom he took this opportunity of paying a compliment.

Readers at a distance will perhaps think we were all very well pleased with ourselves and with each other, and made good use of our opportunity for a little self-glorifying and mutual flattery. Without altogether denying this, we cannot help thinking, that any one, being present with us, would have admitted that we had some excuse for a little foolishness in boasting. We wish we could bring up the whole scene before the minds of our readers as it presented itself to our own eye as we stood on the platform in front of the Church, listening to Mr. Brown's speech, and noting the different objects to which its felicitous allusions called our attention, now at the assembled crowd below, now at some feature in the landscape around scarcely noticeable to a stranger, but telling a long tale of wonderful and happy changes to the delighted listeners. Especially do we wish we could call up this scene for the sake of our well-wishers in Scotland, that they might be partakers in our joy, when they understand that in this land such scenes do often occur among their

friends and relatives who have made it their home.

It is not easy for those, who have not themselves witnessed something of the kind, to comprehend the feelings with which a community who have settled in the *Bush*, as the wilderness state of the country is here called, when they come to look upon it as transformed into a cleared and cultivated settlement. A new creation has in a manner risen up around them, almost, it may be said, the work of their own hands. It is not merely the houses and ploughed and enclosed lands, which show their workmanship; every feature of the landscape to the very horizon itself, which surrounds them, has been brought out by their labours. The whole picture in its present state has been painted and framed within their recollection and under their very eyes. All the rivers and streams in the neighbourhood have been led out by them into the light of open sunshine, though they dry not the channels in which they before obscurely flowed. Their hands did not rear the everlasting hills, which bound the prospect; but they did, as it were, bring them forward and introduce them into the present scene. It might be known that they lay somewhere in the neighbourhood, as being heard of, and from certain points occasionally seen; but as yet no tie of relationship had been established between them and the people who had come to seek a home at their feet. Now however they are the first and most familiar object, saluted every morning by the inmates of a thousand homesteads as they come forth to scan the face of the sky before deciding on the work of the day, who a few years before knew as little of their vicinity to each other as of this common boundary-line encircling the place of their habitations. A few roods of cleared land, widening by degrees into acres, around their rude log-huts, with the mighty arch of heaven sinking down among the trees, formed the horizon on which they gazed daily for years. When they left their own isolated dwellings to visit a neighbour, they entered the shade of the forest by a narrow footpath, and passed on darkling till they emerged into daylight amid a scene similar to that which they had just quitted, a house in a small clearing with the blue sky above. The statue, growing out of the rude block under the hands of the sculptor, can hardly seem to him more a creation of his own than must to its first settlers the picture of a cultivated country extending for miles around them, and brought out upon the canvass by their labours, where a few years before nothing met the gaze but the dull uniformity of a wilderness of bush.

Such was the relation to the scene around them of the group assembled on and around the New Church. All the natural beauties, impressed on the surrounding country by the hand of God,

had been brought into view heightened and harmonized under His blessing by the labours of their own hands. No generation after them to arise can ever look upon that scene with feelings at all resembling theirs. In the building they had come together to dedicate to its appointed use, a new and that the crowning beauty of their corner of the general landscape was rising before their eyes, the House of God, to whom belongs all the glory and all the blessing of all that had been done for them, as well as of all they had been enabled to do for themselves. The day, on which they met for this sacred object, was a fine one for the time of the year, with the air a little sharp but calm, and the sun shining clear. Though there was nothing in sight to be called *forest*, yet all around were trees, single and in small clumps, some stripped of their leaves, others still retaining them, and exhibiting the rich, variegated tints of the foliage of the season, the yellow, brown, and red of the elm, the oak and the maple, interspersed with the now lively-looking, though at other times rather sombre, green of the various tribes of the pine. Before us and almost at our feet, as we stood in front of the Church, lay a wide bend of the river Chateauguay, and a long reach, commencing with a rapid, stretching away in nearly a straight line for half a mile, with a general breadth of seventy or eighty feet. As Mr. Brown's eye, while speaking, glanced down this long line of water, sparkling in the open sunshine between its cleared and cultivated banks, crowned with rows of buildings on either hand, the sight awakened, and his words brought back, the remembrance of the times when he first came into those parts. Then the river crept obscurely through the tangled bush, to be seen only by those who sailed up in canoes. At that time, or a very little before, we believe that, thus navigated in summer, it formed the principal channel of communication between the settlers on its banks, as its frozen surface afforded the readiest opening along which to make their tracks through the depths of the snows of winter.

On the speaker's left hand was the Old Church, at the opening of which he had been present twenty-seven years before. Sitting in the midst of the bush, on its little green knoll by the river, it must have seemed a very imposing structure to the few settlers who then came out to gather round it from their own humble shanties and log-houses in nooks among the woods, which have all disappeared in the general clearing of the country. No doubt they were very proud of what they would call their splendid new church; for, thanks to the liberality of friends in Montreal, it was much superior to most erections made under similar circumstances. It was a good frame building, well clap-boarded, and of considerable dimensions,

being capable of containing about three hundred persons without galleries. That it makes such a mean appearance now tells what great improvements have been made in the neighbourhood since it was built. The little knoll, sloping down to the water's edge, from the foot of which springs a noble elm, like a giant feather, with a straight, bare, round stem of thirty feet, and a gradually widening, branchy top, seems to indicate other feelings in selecting the spot than those which choose the site for a barn. The tree is much too big to be a feather in the cap of the little church above which it towers, though perched on the very crown of the eminence, still it dignifies the place where it stands; but it must be confessed that the architectural honours of the building are greatly eclipsed by many a barn in the neighbourhood both in size and appearance.

To the speaker's right hand, about a mile off, on the English River is the new mill alluded to, a large and really handsome-looking building, with its two gable-shaped window-peaks of stone rising from the roof in front. Mr. Brown's mills and miller's houses will, we fear, outshine our churches and manses for some time to come. But they are an omen of good things yet to be done, for both men and churches must grow from the mills; if they fail, and the sound of their grinding waxes low, all will soon be hushed and go down together. Nearly in a line with this mill, about fifteen miles to the south, is the eastern commencement of a ridge, at the foot of which the English River enters Canada from the States. From this point the ridge runs westward along the Province line for about fifteen miles, when it terminates. Throughout its whole extent it is sufficiently lofty to be everywhere visible from the district of country on this side, of which it is the natural as well as the political boundary on the south. The St. Lawrence is our boundary on the north. The intervening distance is somewhere between twenty and thirty miles. Behind the point, where the ridge terminates to the west, rise some high lands in the States, which at our distance from them wear the look of one huge mountain. Out of a lake in the midst of these issues the Chateauguay, which entering Canada in a north-easterly direction, and passing the villages of Huntingdon and Durham, in a course of about thirty miles reaches the spot where we are met to dedicate our New Church; sixteen or eighteen miles below us it falls into the St. Lawrence. We have noticed the course of the English River and the Chateauguay thus particularly, because the tract of country through which they flow forms the locality occupied by the British Settlements in the County of Beauharnois. Our church stands, as it were, on the frontier of these settlements, as from the point where the two rivers meet, about a mile and a half below it, the settlements down to the St. Lawrence are all of French Canadian

origin. When Mr. Brown was present at the opening of the Old Church, twenty-seven years before, it was the only Protestant place of worship in the county; now there are upwards of twenty. It is the oldest church in connexion with the Church of Scotland, in any country part of Lower Canada. Now there are nine such in this county alone, seven of which are at present supplied with ministers.

In front of the church, where we were assembled, runs a public road from a bridge here crossing the Chateauguay to another crossing the English River at the site of the mill, the terminating points of the fork formed by the two rivers, distant from each other about a mile and a half. This forms the thoroughfare between the Settlements on the Chateauguay and English River, and is so much frequented that we observed as many as three carts at one time drawn up in rear of the audience, as in passing the drivers usually made a halt of a minute or two to learn what was going on.

Trivial as this circumstance may appear, like the old church and the new church, the old mill and the new mill, and the road leading between them, it told a striking tale to many there assembled. They could well remember when only an occasional visiter picked his way wearily on foot, from log to log, through the bush between the settlements, crossing a creek by scrambling along the trunk of a fallen tree.

Immediately below us, on the narrow interval between the church and the road, was the most interesting sight of all, a congregation of not less than four hundred well-dressed, comfortable-looking people, the farmers and their families, for whose use the building was intended. Among these one half at least must have been born in the settlement; and the band of 150 children, drawn up in front to witness the dedication of the New Church, most of themselves have considerably outnumbered any congregation that could have been gathered together at the opening of the Old one, to which the speaker, addressing them, had alluded as having taken place in his presence twenty-seven years before. It was these, and such things as these, passing through the minds of speaker and hearers, that drew both together in a way not to be described, and imparted such a charm to his speech. Neither speaker nor hearers, we are persuaded, took any thought at all about the speech; we were all thinking and feeling in unison, each making a speech to himself, of which Mr. Brown's words formed the key-note. No wonder therefore that the speech was listened to with such marked and profound attention, and that the silence, which prevailed during its delivery, was not followed by the usual noisy cheer at its close; there was only a slight movement like that of men awaking from a reverie of thought. In the ready flow of his unpremeditated talk, glancing from the present to the past.

from the scene now before their eyes to the very different one, fresh almost as the present in their memories, which he and they had viewed together from nearly the same spot not many years before, he had led them back through the most active and anxious period of their lives, perhaps also of his own, and through all that period, as on this day, he had been their principal leading public man amid changes and events of little importance to the world at large, but of much greater to them than all the revolutions of nations, great as these have been, since he and they became acquainted some thirty years ago.

If the speech was heard in much silence, it very soon gave rise to a great deal of talk, and the words of the speaker, and the reflections awakened by them in the mind of the hearer, have become so jumbled together that no one can separate the one from the other, or tell what he heard from what he thought. Were Mr. Brown to hear the various reports of his speech now circulating, he would suppose he must have talked a whole day instead of a short half-hour. For ourselves, while our ears were drinking-in his words, and our eyes turning towards the objects pointed out by his hand, our thoughts were wandering far and near, and the most interesting features of our uneventful life passing before us. When we looked down upon the Chateauguay, now as lovely in our eyes, and dear to our hearts, as the Nith of our native land, by which we strayed in early days, for we have seen our own children playing on its banks, we remembered, when, about fifteen years before, we looked at it from about the same spot, how little we cared, though we should never behold it again. When half disposed to be offended at the disparaging phrase applied to the Old Church, now wearing in our eyes the aspect of an old friend, we recollected how, when we first came to preach in it, we ourselves thought it something worse than plain. Once we knew no one in the congregation, and not one object in the prospect around had the slightest hold on our affections, or could awaken one pleasurable association in our mind, and we felt solitary amid the commencing labours of our new charge, and almost refused to acknowledge the place as our home. Now in the assembly below none but familiar faces met our eye; most, if not all, of the children had been baptized by us; four of them were our own, looking up at their father in front of the New Church. May the hearts of all be directed to their Father in Heaven, that in due time we may all come to Mount Zion, the city of the Living God, the Heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn which are written in Heaven, to God the Judge of all, to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant.

Other friends besides these were present to my own thoughts, and to the thoughts

of others in the meeting as well as mine, for close at hand, between the Old Church and the New one, its paling forming one boundary of the listening crowd, lay the churchyard. In it rest many of my people, for I claim kindred with them in the dust, and, when laid beside them, hope that those who survive us to worship God in our places, in the land of the living, will continue to count us as part of their congregation, not dead, but sleeping.

At the conclusion of the speech the following document was read:—

This church was erected by the inhabitants of North and South Georgetown, Seignior of Beauharnois, in connexion with the Church of Scotland, in the year of our Lord, one thousand eight hundred and fifty-one, in the fourteenth year of the reign of her most gracious majesty, Queen Victoria, and during the ministry of the Rev. James Crichton Muir, on the ground granted for a glebe and church by the Hon. Edward Ellice, seignior of Beauharnois, who also liberally contributed to this building.

The inscription stone of this church was laid by Lawrence George Brown, Esq., representing the seignior, in presence of the Minister, Elders, and a large congregation.

It was built by William Stewart and David Smith, masons, and John McCartney, carpenter, under the following committee of management—James Wright, Robert Brodie, Jun., John Anderson, Sen., John Anderson, Jun., Archibald Ogilvie, Peter Coultts, William Gilchrist, Henry Benny, James Craig, William Brown, John Gilbraith, Andrew Hunter, David Tait, John Howe, John M'Coig, James Elliot, William M'Kell, William Elliot, Daniel M'Farlane, David Wilson, Andrew Greig, James Carruthers, Daniel M'Arthur, William Douglass, William Carson, and Robert Robertson, secretary.

The above document, having been read, was deposited in a cavity left vacant for the purpose behind the inscription stone, which was then lifted into its place, and, after the due number of taps from mallet and ornamented hammers, Mr. Brown acting as master of the ceremonies, this part of the business of the day was concluded. The minister pronounced a blessing, and the whole party returned to the Old Church.

The congregation being seated, their thanks were returned to Mr. Brown, through their minister, for the part he had taken in their proceedings, and he was requested to preside during the remainder of their meeting, with which invitation he kindly complied. Coffee, with suitable accompaniments, was then handed round to the company by the young men of the congregation. This part of the proceedings, neither the least agreeable nor the least significant, nor the least anxiously watched over by those whose department it was, deserves to be noticed to their honour, and as indicating the condition of material comfort to which the people have attained. The abundant supply of excellent cakes was of home manufacture, provided on very short notice, and housewives will understand what that means, chiefly out of their own stores, by the matrons of the congregation, who with their daughters were presiding over its distribution by their sons. There are not many parishes in Scotland where such an entertainment

could have been so readily improvised, or so well conducted by so many hands, for this country, not famous for servants, may justly be renowned for teaching people to serve themselves and their neighbours, when they feel so disposed. Here it may be observed, as it is usual to say, by way of improvement, that, while many things prove the vanity of human wishes, in our case was proved the vanity of some human fears, for our guidwives feared the coffee would be cold, and the cakes not good enough, nor in sufficient quantity, and we men feared the thing would prove a failure, and render us ridiculous; on the contrary the coffee was quite as hot as it could be taken with comfort, and the cakes were excellent, and in great abundance, and the whole affair went off creditably, beyond all expectation.

Some may be scandalised at this having been done in the Church. But it could not be helped. The season of the year did not admit of its being done out of doors, and no other building near was large enough to contain the company. Nor do we think it would seem any offence in His eyes who had compassion on the multitude, when they had continued long time with Him fasting, and made them sit down in rows on the green grass under the same roof which had been over their heads while listening to His preaching, till He blessed the bread, and made a feast for them in the wilderness. Everything was done decently and in order, and the utmost happiness and harmony seemed to prevail. Notwithstanding that there were so many children in and around the Church, there was no noise; no boisterous demonstrations of satisfaction took place during any part of the proceedings: all was so quiet that we were not aware that every one had been so very well pleased till they began afterwards to tell how much they had enjoyed themselves. It will be seen by our account how many thoughts must have been awakened by the scene and the occasion of it to fill their hearts with a grateful sense of God's goodness to them in their new home in this foreign land, to which they had come as strangers, hardly hoping that it would ever become the home of their affections. The day being short at this season, and now far spent, the clergymen present forbore to detain the meeting by any addresses on their part. Mr. Brown made a few remarks to the children on their duties to their parents, their pastors, and their teachers, concluding with a few words to the parents themselves, to the effect that, as all educated men are unanimous in thinking that, to have good education, we must have good teachers, and, to secure good teachers, there must be good pay, he hoped the public would adopt the opinion, and act upon it. The Rev. Mr. Paul, of St. Louis, then offered up a short prayer, the 133 psalm was sung, and the congregation dismissed with a blessing pronounced by their minister.

We find that what was intended to be

a brief notice of an event, chiefly interesting to one small community, has grown under our hands to what may seem a bulk bearing no proportion to the general importance of the subject. But, if it be considered what a long story has been told, if our words have been well chosen, they will not appear unnecessarily multiplied. The tale is of one community; but it tells the story of many in this land, and, like the speech which gave rise to it, will repeat itself in the minds of many a reader with a thousand variations, while in all the groundwork will be the same. It records the opening of the first Protestant place of worship in a corner of the country where, thirty years before, few feet but those of the Indian had ever trod, and the hymn in praise of Christ had been ever sung; now there are upwards of twenty such places of worship, and a thriving agricultural population of British descent, somewhere between twelve and fourteen thousand in number, and all this brought about in a section of one man's life, for Mr. Brown has witnessed most of these changes taking place; and he is not yet an aged man. This is a story which may chance to interest more than the small community of whom it is told; for, though, while writing it, we thought only of ourselves, in looking it over, it reads like a very distinctly marked page of the great history of progress in the Church and in the world. It records not the sudden rise of any place of traffic in a favourable spot, nor the commencement of any city destined to become famous in art or in war, but what in this land is a common event, and the more interesting because common, of a tract of country reclaimed from savage to civilised life, which, a little while ago, afforded only a scanty and precarious support to one or two families of Indian hunters, now comfortably supporting a numerous Christian population, and destined, we may hope, to bear on its bosom and support in comfort, while the world shall last, a still more numerous one. The earth we inhabit is destined to be burnt up for the sins of its inhabitants; and many things we have all seen, and done, and suffered, during our short sojourn upon it, which, we may well hope, shall be cast behind us into the sea of oblivion; but much we have also seen which we hope to have in everlasting remembrance, when these heavens and this earth shall have passed away, and time shall be no more. Now we conclude with thanksgiving to God, the Giver of all good, who in marking out the bounds of our present temporary habitations has made the lines to fall for us in such very pleasant places.

#### CHURCH IN LOWER PROVINCES.

##### MICMAC MISSIONARY SOCIETY.

The past year has been an eventful one in the history of the Micmac Mission. The Missionary is rapidly becoming mas-

ter of the language. The press is immediately to be called into requisition; and interesting and instructive reading matter in their own language will without much delay be placed in the hands of those Indians who are desirous to learn, and we know that there are some such. We trust that the time is not far distant, when they will have, and be able to read in their own tongue, the words of eternal Life.

A portion of the Scriptures has been translated. Much time has been given during the past year to the compilation of a dictionary—Micmac and English, and English and Micmac. This at least cannot be called a sectarian work. It is one, the accomplishment of which must be gratifying to every friend of the Indian. It furnishes all, whose taste may lead them in that direction, with the means of studying Micmac, and furnishes the Indian with the means of acquiring the knowledge of the English language.

Perhaps, however, the most interesting intelligence to be anticipated at the Annual Meeting is that from the other side of the Atlantic, where unexpected support has been tendered. A Committee of co-operation has been formed in London, and a Christian gentleman in Tramere, Waterford, Ireland, a Nova-Scotian by birth, has volunteered his services in favour of the Mission with an enthusiasm which will not be surpassed, if reached, by any speaker on the platform. The public will surely patronise this meeting, as it will probably prove one of the most interesting Anniversaries of the Season.—*Communicated to the Halifax Guardian.*

Mr. Edron.—At a meeting of the Committee, under whose auspices the Micmac Mission is conducted, held on the 1st Oct., it was agreed that the Recording Secretary should be requested to furnish for publication in the religious newspapers of the city such extracts from the proceedings of the Committee as may prove interesting to the public, and particularly their decision of the 26th in reference to the contemplated version of the Micmac Scriptures.

The difficulties connected with the translation of *Baptizo* and *Baptisma* so as to satisfy all the supporters of the Mission having been the subject of earnest and friendly conference between the members of Committee on several occasions and an understanding being arrived at, it was thought that the time was come for placing the views and intentions of the Committee on record for the decision of the question and for the information of the public.

It was moved by the Rev. A. Forrester, seconded by S. L. Shannon, Esq.

"That in the event of a translation of the Holy Scriptures, or of portions thereof, being laid before the Committee for approval with a view to publication, the Greek words rendered in the Authorized English version by *Baptizo* and *Baptisma* shall be in like manner simply transferred in the Micmac version."

This resolution having passed by a majority, a paper, of which the following is a copy, was handed us, and read by the Secretary and ordered to be inserted on the Minutes.

"In complying with the above Resolution, we wish to say that we do so in the way of concession to the majority, not as judging the transfer

of the words mentioned to be the most correct translation,—a concession, however, we make most cheerfully, because we judge it infinitely better that the Micmacs should have a translation of the Scriptures, though not in all respects what we might wish it to be, rather than remain, as they now are, without any. And more especially, as it is the understanding that Mr. Rand is at full liberty to translate according to his own conviction; and, when the translation shall be presented for their approbation, the Committee will make any alteration of the words in question, upon their own responsibility, should such alteration be necessary."

E. A. CRAWLY.  
S. T. RAND.  
JOHN MILLER.  
A. F. SAWERS.

By inserting the preceding extracts and the accompanying explanations you will oblige the Committee.

P. G. MCGREGOR,  
Rec. Sec'y.

## CHURCH OF SCOTLAND.

### MOSSGREEN CHURCH.

The foundation-stone of this church in the parish of Dalgety, near Crossgates, with a district comprising portions of five parishes, was laid on Thursday, the 11th September, by G. Mercer Henderson, Esq. of Fordel. The day was very fine, and the concourse of persons assembled very large, including the children of the Fordel and Donibristle schools. The Rev. Dr. Ralph opened the proceedings by giving out the two first verses of the 127th Psalm, in singing which the well-trained voices of the children had an impressive effect. The Rev. J. D. Campbell followed with prayer. Dr. Ralph, on presenting Mr. Henderson with the implements for laying the foundation-stone in due form, addressed the people, expressing his gratitude to God for the arrival of the day, the fruit of much toil, anxiety, and prayer, referring to the increasing need of this long-projected church in the district, enlarging on the interest associated with an event of the kind in all ages, from the rude altar of earlier times onwards to the migratory tabernacle, the gorgeous temple with its various fates, the restitution of which excited tears of joy, and the structures of these latter days, the issues of such an event not being temporary, but reaching forth in successive generations into eternity while he pointed out the responsibilities and duties of the people, and concluding with the hope that the stone about to be laid would be as the emblem of the only ground of a sinner's hope to be preached, as the prophetic stone cut out of the mountain which was to fill the whole earth, or as the stone, in one view, to be for the rising of many. In the course of his address, too, he alluded to the liberality of Mr. Henderson, the proprietor of the soil, in granting land for the church and burial-ground, and otherwise aiding by the contributions of himself and family, of the Earl of Moray, of Mr. Burn, their excellent treasurer, Lady Moubray, Mr. Fergus, M.P., and others in the district or at a distance, Liverpool especially, to the kind co-operation of the Presbytery, and united feeling of the people. The foundation stone was then laid by Mr. Henderson according to usage, all looking on with solemn interest, on which the Rev. P. Macmorland offered a prayer; when this ceremony, long to be remembered, was closed with praise in the concluding verses of the 90th Psalm, and the benediction, by the Rev. Dr. Fergusson, the respected father of the Presbytery. It was pleasing to notice the sustained attention of the people throughout the whole of the proceedings.

### PRESBYTERY OF STIRLING.

This Presbytery met in Stirling on Tuesday last, September 2nd, Mr. Brotherton, Allon, Moderator.

Colonel Dundas laid before the Presbytery an overture to the General Assembly, praying that

power may be conferred on Ministers of the Church to dispense the Sacrament of the Lord's Supper in private houses, in cases of distress, subject to certain restrictions.

Mr. Balfour, Clackmannan, thought that it would not be for the edification of the Church to adopt such an overture. He was very apprehensive that, if such a law were adopted, ignorant persons might be led to repose a sort of superstitious confidence in the efficiency of the Sacrament administered in such circumstances.

Mr. Watson, Stirling, thought this a very imprudent movement, and it was a question about which he should be exceedingly sorry to see any agitation in the Church. He was sure that in most cases of bodily distress it would be a great trouble for the sick persons to have, as the overture says, a Congregation of not less than six persons besides the sick person and the Minister officiating. He read an extract from the Acts of the Assembly, of 1631, settling this question, in the words of the Act, "for all time coming," and actually forbidding any discussion on the matter in the Church. He therefore thought that, in bringing forward this question, parties were violating the laws of the Church.

Colonel Dundas' motion was not seconded, and consequently fell to the ground. The Presbytery then adjourned.—*Edinburgh Evening Post.*

THE SCOTISH PARISH SCHOOLS.—At a General Meeting of the Parochial Schoolmasters of Scotland, held in the High School, Edinburgh, on the 19th September current, thanks were unanimously voted to the Rev. Dr. Muir, of St. Stephen's, the Rev. Dr. Macfarlane, of Duddingstone, and the Rev. Mr. Veitch, of St. Cuthbert's, for the manner in which they had defended the constitution of the Parochial School Establishment of Scotland, and for the support they had uniformly given to the Schoolmasters' claims. A deputation, consisting of the Chairman, Mr. Knox, of St. Ninians, Mr. Dickson, of Liff, and Mr. Young, of Lasswade, accordingly waited upon the Rev. Gentlemen for the purpose of conveying to them the thanks of the Parochial Schoolmasters in terms of this resolution.—*The Scotch Press.*

## CORRESPONDENCE.

### HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH.

*Presbyterians do not administer the Lord's Supper in private.*

Few ordinances have been more misapprehended and perverted than the Lord's Supper. Before the close of the third century superstitious views of its efficacy and its necessity to salvation began to be adopted, and led to a corresponding practice. Entirely mistaking the meaning of John VI. 53, many Christians of that day supposed that no one could die safely without having participated of this ordinance. Accordingly it was not only administered to all adult persons, who professed to be the disciples of Christ, but also to infants soon after their baptism. Nay, to such an extravagant height was this phrenzy of superstition carried that, when any one had died suddenly, without having partaken of this Sacrament, the consecrated elements were in many instances thrust into the mouth of the lifeless corpse in hope that it might not yet be too late to impart a saving benefit to the deceased. This delusion soon produced, or rather strongly implied the Popish doctrine, that this Sacrament, as well as Baptism, carried with it an inherent efficacy (an *opus operatum*, as they expressed it), which insured a saving operation in all cases in which it was regularly administered. From this the transition was easy to the notion, that the consecrated elements, when exhibited, cured diseases, and accomplished many other wonderful miracles. Hence these elements, before the commencement of the third century, after being dis-

pensed in the public assembly, were sent generally by deacons, to those who on any account were absent. Not long afterwards the sick, the dying, and those who were confined on any account to their dwellings, had a portion of the elements sent to them, either by ecclesiastics, or, if more convenient, by the hands of laymen, and even children. Some, on receiving the elements in church, contrived to carry away with them a portion, and were in the habit of taking a small part of it every day for thirty or forty days together. Nay some carried a portion of the Sacrament (as they expressed it) with them on long journeys and voyages, had recourse to it as a defence in cases of danger, and inserted some portion of it in plasters for healing wounds and ulcers. All this was done under the impression that these sacramental elements had an inherent energy of the most potent and beneficial kind. No wonder that, wherever these sentiments prevailed, private communion, if such an expression may be allowed, was universal. The Sacrament in a great measure lost its character as a social ordinance; and the symbols of the Redeemer's broken body and shed blood were considered as invested with a sort of magical influence wherever they appeared; to be carried about the person, as an amulet, for defence, and resorted to as a medicine of sovereign power.

It is true, some of these views and habits were checked by the rise of the doctrine of transubstantiation. When the elements were believed, by the consecrating prayer, to have been transmuted into the real body and blood of Christ, it was thought indecent to carry them home, to deposit them in a chest or cupboard, and to swallow a small portion every day. Still the most humiliating superstition as to the consecrated elements continued to prevail.

When the Reformation took place in the land of our fathers, many of these views and habits, and especially the more gross of them, were happily corrected. Still it is to be lamented, that the Reformation in the Church of England in respect to this ordinance, as well as some others, was not more thorough; and that, after all the remonstrances and importunity of the most venerable and pious divines of that Church, a number of things were left in use, which, if they were wished, had been laid aside. Of these the habit of private communion is one.

The Eucharist is administered by the clergy of that Church every day to the sick and the dying with scarcely any scruple, whenever it is requested. To the worldly, the careless, and even the most profligate, it is freely carried, when they come to die, if they desire it; indeed some have supposed that any Minister, who should publicly refuse to administer this ordinance to a sick person, when requested, would be liable in that country to a civil persecution. (See *Miller on the Worship of the Presbyterian Church*.) Suffice it to say that such a refusal is very seldom given. Even criminals of the most profligate character, just before their execution, always have this sacrament administered to them, if they are willing to receive it, and that when no appearance whatever of genuine repentance is manifested. (See the cases of the hardened *Despard* and *Bellingham*, mentioned in the *Christian Observer*, vol. XIII, p. 6.) To these many others might be added. For instance, Courvoisier, the murderer of a venerable old nobleman, whose case excited such intense interest throughout the country (Great Britain). This man, so far as one could learn from the public prints, did not give one symptom of genuine repentance. He seems most unnecessarily to have lied to the last moment; and yet every pious mind was shocked with reading that he was called to partake, and actually did partake, of the memorials of the redeeming love of Immanuel. What profanation could be more horrible! And yet the Episcopal Church, and particularly its new school, affect prodigious reverence for ordinances. (*Lorimer*.)

Presbyterian Ministers in all ordinary cases decline administering the Lord's Supper to the sick, and the dying, and generally in private

houses, for reasons which appear to them conclusive. They are such as these:

1. They consider this ordinance as social and ecclesiastical in its very nature. It is a communion, in which the idea of a "solitary mass," as admitted among Papists, would seem to be an absurdity.

2. We find no warrant for private communion in the New Testament. It is true we read of Christians in the Apostolic age "breaking bread from house to house;" but that is evidently a mode of expressing their ordinary, worshipping assemblies. They had no ecclesiastical buildings. They worshipped altogether in private houses, in "upper chambers," &c. There of course they administered the Communion to as many as could come together. And, as they could not occupy the same apartment stately, or at any rate long together, on account of the vigilance of their persecutors, they went "from house to house" to worship, as circumstances invited; or in a number of houses at the same time, where Christians were too numerous for a single dwelling. We read of no instance of the sacramental symbols being carried to an individual on a sick-bed. On the contrary, when the inspired apostle gives directions that the sick be visited and prayed with by the "elders of the Church," (James V. 14.) he says not a word of administering to them the Communion.

(To be Continued.)

#### THE MONASTIC SYSTEM.

Protestant writers enlarge upon the evils which the Monastic System entails upon general society, such as the withdrawing of so many persons from the ordinary avocations of life to consume their days in useless idleness and hurtful sloth, while they hang a heavy burden upon the industry of others; for, whether the hands labour or not, the mouth must eat, and want who will, mouths, supposed to be officially employed in calling down blessings from Heaven, cannot be allowed to starve. None are wholly forgetful of themselves, and those who are beggars by profession, and have nothing to do but to make known to God the spiritual wants of others, and their own temporal wants to their brethren, are not likely to forget the latter part of their duty. But, though men do give alms and know they need not unless they like, yet, somehow, they are not generally grateful to those who afford them opportunities of putting out their money to usury in this way. It does not seem to be a very popular investment. Those, who by their often coming on such errands worried even churls into liberality, were not in this selfish world likely to escape the charge of over-importunate solicitation. This accusation therefore was in no danger of falling to the ground for want of testimony in proof.

In addition to the charge of sturdy begging the Monastic System is further accused of leading to crimes of a very atrocious character, in order to relieve the tedium of the irksome restraints imposed by the unnatural way of life it enjoins. Nor was this charge likely to fail for want of evidence on the principle of the nursery line that

Satan finds some mischief still for idle hands to do.

Writers in favour of the Romish Church, on the other hand, while admitting some of these evils as things inseparable from humanity, which brings forth fruits of sorrow from its roots of sin under every system of management, insist upon the advantages that must accrue to society, both from the example of so many men devoted to a holy life, and the influence of their prayers in propitiating the favour of Heaven. Chiefly, however, they recommend these institutions for the opportunities they afford those who enter them of making their escape from an evil world with its ensnaring cares and polluting contaminations, and rising like pure spirits towards God on the wings of devout meditation. Nor are there wanting shining examples of monastic devotion to which they can appeal in support of what they say.

But the value of Monasteries is not to be tested either by the splendid virtues or the monstrous crimes they occasionally foster and produce. The character of institutions, like that of human life in general, is to be determined from the good and evil borne along their stream in its ordinary monotonous course. Slavery, like every other social evil, overflows the banks within which it is sought to confine it, and taints all within the sphere of its operation. The slave-owner, and the free-men who dwell in its neighbourhood, do not escape the baleful influence it sheds around them, but its true character as an institution is seen in its usual and ordinary effects on the human beings directly subjected to its sway. It is its torpedo touch, striking a dead palsy into the moral and intellectual faculties from their very birth, and degrading and debasing manhood in the slave himself, which forms the true index to the character of slavery, and brands it with the just reprobation of every one who honours man, as made in the image of God.

It is, too, by its usual and ordinary influence on the character and happiness of those immediately exposed to it, that the Monastic System ought to be tried and judged. But its usual and ordinary effects are precisely those which have been least attended to both by its advocates and impugners. Such examples of exalted piety and self-denying benevolence as shed a lustre on the Monastic System, never wanted recording pens to preserve their memory and emblazon their glory to do honour to the order in which they arose. And, though the public took little note of the sufferings inflicted on those who entered the institutions they encouraged and supported, they were ready enough to complain, when their false social arrangements were avenged upon themselves. The drunken brawling monk, the idle begging monk, the monk a murderer, the monk an adulterer, were an offence to society, and brought odium on the institutions in which they sought



shelter, though there was no lack of drunkards and of all sorts of offenders in every department of life; but little or no compassion was felt for the monk sinking into the grave, or dragging out a wretched existence in the vain struggle to bring his mind into permanent conformity with a hasty resolution, rendered irrevocable not more by a rash vow on his own part than by the determination of society in a thousand ways to enforce its observance in outward appearance at least. What were the death or the sufferings of these mistaken victims of a false system to general society? The enforced abstraction of bad men from ordinary occupations could hardly fail to render them tenfold more the children of hell than they would otherwise have become; and this with the shutting out of good men from their usual spheres of useful exertion could not be otherwise than pernicious. It is not, however, in extreme cases of any kind that the real character of the institution is to be read. The darkest shade in the picture of monkery is the evil it inflicted on men of honest nature, inveigled under the name of Religion into a situation where they could do little good to others, and find less for themselves. The miseries endured by honest monks reveals the true nature of the unnatural system, and discovers in misled religious feelings the dark fountain from which all its waters of bitterness flowed out upon the world.

We have been led into these reflections by perusing a short biographical notice of the "Abbé Vertot," prefixed to an old French edition of his works. There is no reason to regard his case as a singular one. It did not find its way into written records as being singular. No attention is called to it as being at all out of the common order of events. It is briefly and simply stated as part of the history of one whose subsequent celebrity as a writer made his early experience in life a matter of public curiosity. He was of noble birth, and his family connexions, though not wealthy, seem to have possessed considerable influence in high quarters, especially in the Church. While little more than a boy, he fell under very serious impressions of a religious character, under the influence of which he entered a monastic order, and through feelings easily understood he selected one of the strictest, whose ascetic discipline appeared most in opposition to the pleasures of life, and so most in accordance with the entire devotion of the soul to God. Having entered the order in all the fervour of deep and sincere but misguided emotions, he set himself in good faith to comply with its regulations. The consequences were most deplorable. He had vowed in sincerity, and wished to fulfil what his rash vow required, but nature sank under the attempt. The excitement of his religious feelings subsided by degrees, and permitted him

calmly to contemplate the choice he had so inconsiderately been permitted to make. His disposition was lively, and his mind active and vigorous; and on passing from youth to manhood he began to pant for opportunities of exertion and display, and looked forward to the life of solitary austerity and blank inactivity which lay before him in gloomy heart-sickening despondency. But the fatal step had been made, he had taken the irrevocable vow, to which he well knew his Church would hold him fast, and nothing was left for him but to suffer in silence devoured by vain regrets. He dragged on a melancholy life for two or three years. His relations saw with pain an amiable and beloved member of the family pining away before their eyes. They pitied him, but found it exceedingly difficult to obtain for him the smallest relief, for the credit of his order was opposed to all their attempts. Yet the young man sought not to return to the world in the ordinary sense of the word; all that he required was to be placed in a situation where his mental faculties could find some scope for exertion. From this he was precluded by the severe rules of the order he had been so unfortunate as to enter. At length, when it became evident to his friends that, if not removed, he would soon drop into the grave, they exerted their utmost influence at Rome, and with difficulty obtained leave for him to pass into another order, whose rules did not forbid all public exercise of his gifts. Here he recovered his health, became a teacher of philosophy, and occasionally preached. But the envy of some of his new brethren, who did not cease to trouble him on the ground that he was still virtually bound by his first vows, and ought never to have been formally relieved from them, led him to seek ecclesiastical employments in the Church at large. While thus engaged, he was permitted to lay aside the dress of a monk, and, as in his experience he had acquired no love for the character, he contrived, as his biographer intimates, to drop the name also, and assume that of a French abbé, a class to whom, if they were not forbidden to marry, it is not clear that any thing is forbidden, or any thing enjoined. They seem to have assumed the clerical character and name, as a respectable passport through life, much as some are said to have quitted this world in the habiliments of a friar as a safe passport through the kingdom of death.

Such things may appear to many in the light of mere follies, and in this way they are generally represented. But what may be regarded as ridiculous absurdities of opinion, and trifling inconsistencies of conduct in ordinary affairs, assume, when connected with Religion, the character of grave offences and delusions, frightful to contemplate. Nothing can appear a trifle in Religion, unless Religion itself be regarded as a trifle, and then it is regarded as nothing. It was no trifle in a church

which made a life of austere ascetic self-denial, and abstracted mystic devotion, the very type of perfection in Christian godliness, that there should be a class having any, even the faintest recognized claim to an ecclesiastical character, whose general attributes, as in the case of the French abbés, were those of clerical dandies. Men of mild benevolence, gentlemen and scholars, men also of piety were to be found amongst them; but, as a class, they fluttered about in fashionable society, the companions of the idle and frivolous, and regarded by all as frivolous in themselves, and without any serious objects of pursuit to occupy their time. To bind one class by irrevocable vows to impossible austerities of life, and unattainable constancy in acts of devotion, and let loose another class of church retainers to mix in all the societies and dissipations of the fashionable world, was an inconsistency which could not fail to confuse the public mind on the whole subject of the Christian character, when this was to be learned, not from the Scriptures, but the Church. What consistent idea could be formed of a church so heterogeneously represented!

Nor can we regard the putting-on of the garb of a monk as a covering of defence in the dread encounter with the king of terrors, instead of taking the shield of faith and for a helmet the hope of Salvation, as a mere absurdity of superstition. It was a fearful aberration of the intellect, which could only proceed from some monstrous error, whereby the whole conscience was defiled. It was not men of weak understanding alone who fell into it; there are instances on record which show that the practice was congenial to the faith of the Church of Rome, and that men of the strongest minds in that communion were not free from the influence of this and analogous delusions.

We will not say that the Abbé Vertot's abortive attempt to lead a life of superhuman devotion, so imprudently entered upon, turned him away from cultivating his religious affections on a more rational plan, or that the difficulty he experienced in freeing himself from the trammels of the Church, led him to cast off the obligations of Religion. He led, we believe, a life of temperance, devoted to literary pursuits; but his writings exhibit no marks of any ardent zeal in the cause of Religion in general, and to the ecclesiastical power he became rather hostile than otherwise, leaving room to suspect that Church tyranny in the cloister and the confessional are continually undermining the walls of the Papacy from within, and that they will one day be pulled down by those entrusted with their defence. One thing it is very hard to believe, that that can be a system of simplicity and godly sincerity like the Religion of Christ, which encourages young men to act as did the Abbé Vertot, and, under the influence of what may prove passing religious emotions,

bind themselves by irrevocable vows to lead a life which, experience must have proved, few can appropriately do, and hold them fast bound to its forms, while it must be well known that the hearts of the repentant votaries have become utterly alienated from its principles.

Our Lord Jesus Christ asserts His equality with God The Father. John V. 17--30.

The Jews, finding a man carrying his bed through the streets of Jerusalem on the Sabbath-day, very properly challenged him for doing what on that day it was not lawful to do. The person thus challenged answered, "He that made me whole, the same said unto me, Take up thy bed and walk." Overwhelmed with joyful surprise at the new-found health and strength so unexpectedly and wonderfully conveyed to him by the words of power uttered by Jesus, he had, most likely without thinking of the Sabbath, instantly obeyed His command to take up his bed and walk, and would naturally expect that the same authority would justify his action in the eyes of others. Even to a pious, well-disposed Jew, however, it must have appeared a doubtful plea. The enjoining of men without necessity to break the Sabbath must have seemed under any circumstances an act not easily to be reconciled with piety towards God or respect for the Law of Moses. The commanding of such a manifest breach of so sacred a commandment without any apparent reason must have seemed an audacious insult to the authority of God Himself. The person who had done so, unless able to explain and justify his conduct according to the general principles of the Mosaic economy, must have appeared a worse offender than the immediate transgressor. To break the Law through the temptation of our own convenience does not argue such a settled contempt for its authority as teaching others to break it, and using our influence with them to induce them to do so. Upon hearing the man's justification therefore, the attention of those, who challenged him for his offence, is turned from him to the party who had induced him to commit it; and they ask, "What man is he that said unto thee, Take up thy bed and walk." But the man did not at this time know who he was that had healed him, and could not give his name. Afterwards, however, having discovered that it was Jesus, he informs the Jews to that effect, who, proceeding on his information, "persecute Jesus and seek to slay Him, because He had done these things on the Sabbath-day." Of the manner in which they conducted their investigation into the conduct of Jesus on this occasion we have no particular account. Whether, as from the nature of the offence, and their desire to put him to death, if possible, under a fair pretext, seems probable, they brought him to trial in some of their courts, or only questioned him in the presence of the

people where they happened to find him, does not appear. It is plain, however, that the charge of Sabbath-breaking was distinctly made on the one side, and that our Lord in His reply gives a solemn and public testimony concerning Himself and His relation not merely to the Mosaic economy, but to God by whom it had been appointed. We cannot suppose that every word spoken by Him on this occasion is here set down, but only the substance of it. Thus for instance all, that He said to justify His commanding the man to carry his bed on the Sabbath-day, is summed-up in these words, "My Father worketh hitherto and I work." What follows is all directed towards the settling of a new question which had arisen out of this justification, namely, His claim to be equal with God. To elucidate the nature of this claim, and not merely to justify His authority to set aside the Law of the Sabbath, when the work he came into the world to do required it, is evidently the design of the apostle in recording the whole transaction. Had this not been the case, most attention would naturally have been bestowed on the first part of our Lord's discourse, in which he explained to the Jews on what authority He had commanded the man without regard to the Sabbath to take up his bed and walk. The words, "My Father worketh hitherto and I work," we cannot regard as stating any more than the bare principle on which His claim rested; and it is reasonable to believe that He spoke at much greater length, and made the nature of His claim to dispense with the Law clearly appear to be an authority coequal with that by which it had been established. Be this as it may, it is clear that the Jews so understood him. Or, if this be disputed, it is at least clear that they pretended so to understand His words, and made out from them a distinct charge of making Himself equal with God.

The charge, here brought forward therefore, is not about the assumption of a title, which could be answered as the malicious eagerness of His enemies to extract matter of accusation from His words was answered on another occasion when He said, "Is it not written in your Law, I said, ye are gods? If he called them gods unto whom the word of God came and the Scripture cannot be broken, say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God." The charge then was not about the assumption of an improper title, nor the arrogating to Himself of a higher authority than Moses, nor even the claiming of a higher derivative authority than it might seem proper for any man to receive from God, but a distinct charge of making Himself equal with God. The apostle says, this was the charge made, and to which our Lord, in the discourse which follows, set Himself to reply. Whether His words contain a rebuke of His accusers for wresting His words to such a blasphemous meaning as

that he, being a man, made himself equal with God, or a vindication of His claim to be equal with God, and a reproof of His hearers for refusing to receive Him as Immanuel, God with them, according to the Scriptures, is the point we have now to consider.

Before entering upon this, however, it may be well to go back and consider the question about despising the Sabbath Law, which gave rise to the discussion about His claim of equality with God. The account of the discussion about the Sabbath question is, as we have observed, very brief, and evidently in the manner of an introduction to the far weightier question, which arose out of it. A few things, however, are clearly to be inferred from the whole circumstances of the cure; as first, that our Lord did not vindicate His command on the ground of its being an act of mercy, as He did on another occasion when he said, It is lawful to do good and to heal on the Sabbath." Nor could this with propriety have been said for the question was not about healing the impotent man, but commanding him to carry home his bed on the Sabbath-day. Nor yet does our Lord justify it, as a work of necessity, as when He excused His disciples for plucking and rubbing ears of corn on the Sabbath-day, to eat when they were hungry, saying, "Have ye not read what David did, when he was an hungered and they that were with him, how he entered into the house of God, and did eat the showbread, which it was not lawful for him to eat neither for them which were with him, but only for the Priests." In both these other instances our Lord contends that the Sabbath Law, had not, as to the spirit and intention of it, been broken. But, as in the present instance, the act complained of could not be called either one of necessity or of mercy, no justification of this kind could be attempted. Nor does it appear that our Lord justified His command in any way save by asserting His authority to issue it without giving account to any man for His conduct. We notice the circumstance that no consideration either of mercy or of necessity seems to have called for a breach of the Sabbath-Law on this occasion, because this naturally leads us to ask, why then did Jesus both seem to disregard it Himself and teach others to do so. He, who came to John for baptism, saying thus, "It becometh us to fulfil all righteousness" and taught men to take heed how they break or teach others to break one of the least of the commandments of God, did not either wantonly or lightly seem to set at nought the Law of the Sabbath. We cannot doubt that what he did was done with a view to that very question about His authority which arose out of it, which indeed was sure to arise. The man could not carry his bed through the streets of Jerusalem on the Sabbath-day without being seen, nor be seen, without being challenged for his unlawful conduct. Such an open

breach of the Sabbath was sure to lead to investigation and it was no doubt the intention of our Saviour from the first that this should in the end bring those engaging in it to ask him a reason for the command He had given. The whole was so prepared by Him too, that the investigation could throw no light whatever on the Law of the Sabbath. It was not to vindicate that law from any false or superstitious glosses put upon it by either Scribes or Pharisees. It was clear that in this instance the law had been disregarded, and admitted of no justification but the authority of the teacher to do so. If any thing further was intended by our Lord than the bringing on of this discussion, it may be supposed that He designed to teach His followers that He is so Lord of the Sabbath, that it is not broken by doing any thing necessary for the advancement of His cause in the world, and that in His Missionary Church, so differently situated from the Conservative Church under the economy of Moses, it might be lawful to travel on the Sabbath-day to preach the Gospel, and do many other things necessary for the discharge of Christian duties, which would hardly have agreed with the oldness of the letter among the Jews. However, this may be, He rests the vindication of what He had done upon this, that He thought it necessary for the advancement of the work, which He came into the World to do, and that the advancement of this work, or the doing of any thing needful to advance it, was no breach of the Sabbath. He puts in short His work of Redemption on the same level with God's works of Creation and Providence, saying, "My Father worketh hitherto and I work." Thus the Jews understood His words, and sought the more to kill Him, because he had not only broken the Sabbath, but said also that God was His Father, making Himself equal with God.

We have observed already that this question about the Sabbath can only be considered as introductory to the more important one about the character and claims of Christ which arose out of it, and to reply to which our Lord addresses Himself in the verses which follow, this charge made by the Jews, and that we have to consider whether He reproves them for wresting His words to a false meaning, or vindicates His right to use them in the sense implied, and to be received and honoured in the World as equal with God the Father.

Our limits do not permit us now to proceed with the consideration of this and we shall conclude at present with calling attention to the way in which our Lord here uses the titles The Father and The Son. We are accustomed to a somewhat loose use of this title The Father as applied to God, by hearing Him spoken of as The Father of all, The Great Father, &c. Now we are taught in Scripture to call God Father, especially in the New Testament, for in the Old Testament Scriptures, this appellation is not in such frequent use, but neither in

the old Testament nor the New, is this title *The Father* applied to God, except as here in connexion with that of *The Son*. In Scripture usage God is not called *The Father* as being the Father and Creator of all things. We may find for instance such language as this the Creator and the Creatures; but there will not be found in Scripture any language approaching to this in which the title Father is made use of to mark a distinction between God and other Beings. Were any one to make use of such language and say The Father and The Children as implying, that God and his intelligent Creatures form one family, in such sense that he is a member of that family, even though its head, it would be felt at once that such language was not Scriptural. It is only when *The Son* is Spoken of that the title of *The Father* is given to God.

### EXTRACTS.

#### MISSION TO THE RED RIVER SETTLEMENT.

FROM THE ECCLESIASTICAL AND MISSIONARY RECORD.

The charter of Hudson's Bay Company bears date 1670; and by that charter they are made absolute proprietors of all Rupert's land, a territory supposed to equal all the rest of B. N. America. Among the subjects of this wealthy Company are the Scottish settlers at the Red River, or Selkirk Settlement, formed by the nobleman, whose name it bears, in 1805.

In May, 1843, the Scottish settlers brought before the notice of Duncan Finlayson, Esq., the Governor of the Red River Settlement, by petition, all the facts of their religious history; and this they submitted afterwards to the Colonial Committee of the Free Church of Scotland. The colonists in 1843 were six thousand in number, divided into three religious sects, Presbyterians, Roman Catholics, and Episcopalians. Of the first there were 2,600, and of Roman Catholics, 3,200; the remaining 200 belonged to the Episcopal Church. These Scottish settlers were chiefly emigrants from the North of Scotland, brought to the country in 1815 by the then Earl of Selkirk. They had a clergyman of their own persuasion promised by his lordship at the time of leaving their native country (the Rev. Mr. Sage); but circumstances prevented his embarkation along with them. He was expected to follow them next year. Next year, however, came and passed away, and no clergyman came; and no Presbyterian minister has ever yet visited Rupert's Land! In the winter of 1815-16 the settlers had to abandon the colony for want of food, and they betook themselves to the plains for buffalo and to lakes for fish, and they wintered among the natives in all directions. In 1816, after their return to the settlement, they were driven from the Colony at the point of the gun by the firm partisans of the then two rival Companies, and had to pass the winter of 1816-17 300 miles to the north of the Colony. In 1817 Lord Selkirk visited the Colony in person, brought back the Scottish settlers, and renewed to them his promises of forwarding to them their minister without delay. In 1818 they had again to abandon the Colony through starvation. In this year, nevertheless, two Roman Catholic priests arrived from Canada, but no Presbyterian minister. In 1819 they returned to the Colony with the view of putting down a crop, and they then applied to the Governor (Alexander McDonnell, Esq.) to get out their minister; but he, being a Roman Catholic, paid little attention to their memorials. In 1820 the Scottish settlers were mortified to see, in place of a clergyman

of their own persuasion, as had been promised, a missionary of the Church of England sent out and placed over them as their spiritual pastor; although at the same time there were not *twenty individuals in the whole Colony belonging to the Church of England!* In 1822 the settlers appealed to Mr. Halkett, one of the executors of Lord Selkirk, then at Red River, and received for answer as follows; "With respect to the application of the Scottish settlers for a clergyman of their own persuasion, Mr. Halkett will state the circumstances to the executors when he returns to England, and an answer will be sent to them as soon as possible." No answer was ever returned. In 1823 the settlers were assured by the then Governor (Mackenzie,) that they would get a minister of their own persuasion, and a memorial was sent to Scotland; but that memorial was never answered; and, in place of getting out their own minister, out came another Church of England missionary; and from time to time five others in succession followed, each differing from his predecessors in new-fangled ceremonies, and in opposition to the religious and conscientious feelings of the settlers. In addition the settlers had their high-toned Protestant sentiments shocked by seeing, year after year, Roman Catholic priests brought into the Colony. In 1843 there were six of these and not fewer than four Church of England missionaries; and the Scottish settlers loudly but respectfully complained, that, although they were the first Christian community in that part of the wilderness, they had been totally neglected, and left to grope their way in the dark without even one! Opposed, as they conscientiously are, to the liturgy and ceremonies of the Church of England, these hardy sons of the Gael felt the bitterest regret at the want of a minister of their own Church. From their first arrival to the year 1830 they had been tossed about so much, and suffered so many privations, that their circumstances had improved very little. From 1830 up to the present day a Kind Providence has crowned their labours with means equal to their daily wants, and something to spare.

One great cause may be assigned to account for the failure of their many applications, namely, the influence of the Church of England Society in London over the Committee of the Hudson's Bay Company.

There is a question, whether the Colony of the Red River now belongs to the Executors of the Earl of Selkirk, or to the Honourable Company itself. Certain it is, that the Company exact from the settlers the fulfilment of all promises made to his lordship, and have taken the whole into their own hands. It thence results according to the laws of God and of man, that they ought to perform to the settlers all the promises made to them by his lordship; and among others, that which is dearest to their hearts, the promise of their minister.

In 1835 a party of one hundred and ten persons, all Scotch settlers, left the Colony for the United States, solely because at the Selkirk Settlement they had neither minister nor church of their own. In 1837 several other families for the same reason followed them. Some others residing in that Colony have not entered into a church these thirty years. They can hardly be blamed when it is known that the English missionary stands up in the house of God, and pronounces out of the pulpit on the Lord's Day, and that before a congregation of professed Presbyterians, "that all the Presbyterian sect are in the broad way that leadeth to destruction." "I myself," continued the missionary, "was once a Presbyterian, but, thank God, I am no longer one." These words were uttered in the presence of the Governor to whom this representation was addressed, and he was a Scotchman, and the great mass of the people were Scotchmen and Presbyterians.

Amid their many grievances (a tithe is not known) these noble settlers have had cause to rejoice that they have been enabled to stand fast by the banner of Christ's Cross and Crown. They have held together as by one golden cord;

manifesting their attachment to their "Free Church" in the vast wilderness, while at Home we were lolling in sullen security on the lap of public favour. Although each leading minister, Episcopalian, Roman Catholic, and Methodist, received an annual grant from the Company, the Scottish settlers declared their readiness to dispense with this and to support their minister cheerfully out of their own resources. £80 or £100 is perhaps all they could promise at first, but this is not a despicable sum in the circumstances, and an increase annually might be rationally counted on.

There are three churches in the Colony, to all of which the Scotch settlers have liberally contributed. One of these, they hoped, would be instantly granted to them for their minister's use; but should it not, they declared their readiness to erect another for their own labourer and at their own expense. These worthy men have ever been foremost in obedience to the laws, and in vindicating the rights and liberties of Britain, and "why" they emphatically ask, "is the olive-branch denied them more than others." The M.S. petition from which I have obtained these facts bears the signatures of Alexander Ross, Robert Logan and James Sinclair, a most ample guarantee.

By advice of Governor Finlayson the settlers sent in 1844 a similar representation to the Company at London, subscribed by the same persons and thirty others. Among the truly noble sentiments expressed, this one may serve as a specimen: "The attention of your petitioners has often been turned with painful solicitude to their spiritual wants in this settlement. Widely as they are scattered among other sections of the Christian family, and among many cannot be considered as belonging to it at all, they are in danger of forgetting that they have brought with them into this land, where they have sought a home, nothing so valuable as the faith of Christ, or the primitive simplicity of their form of worship; and that their children are in danger of losing sight of those Christian bonds of union and of worship, which everywhere characterises the sincere followers of Christ."

It is pleasing to learn that these settlers do all justice to the Christian character of persons of denominations different from their own, and particularly the zeal of Christian charity of one missionary, who discharged the duties of his sacred office with great fidelity, and ever showed a desire to conform to their mode of worship as closely as the liturgy and other ceremonies of his Church would allow. *In this he stood alone.*—The current doctrine was, and is, that salvation flows through a certain priesthood, through particular rites administered by consecrated functionaries, and that their Church possesses the exclusive right of expounding the Scriptures and of pointing out the road to Heaven.

In 1817 a church lot and glebe were marked out by Lord Selkirk for the special use of the Scotch settlers. Both have been sold by the servants of the Hudson's Bay Company at a nominal price to the Church of England Missionary Society although for two miles up the river and four miles down there is scarcely a single settler, or single family, but Scotch Presbyterians.

During the thirty years of unavailing appeal for their minister on the part of these worthy settlers, and "their minister" is the only favour they ever asked, no less than twelve Roman Catholic priests, eight English missionaries, and four Wesleyan ministers, have been brought into the field, aided and assisted in every way patronised by the Board and servants of the Company.

The representation to the Company in 1844 was laid before them by Sir George Simpson, and an answer was returned, of date "Hudson's Bay House, London, March 31, 1845." In that letter the Company deny altogether the alleged promise by Lord Selkirk to furnish a Presbyterian minister; and they further declare that the aid given to other religious bodies was in consideration of benefits received from them by the

aborigines of the land. "Nevertheless," add the Honourable Company, "if you, and those whom you represent are prevented by conscientious scruples from availing yourselves of the religious services of a clergyman of the Church of England, the Governor and Committee will order a passage to be provided in one of their ships for any minister, to be supported by yourselves, whom you may think proper to engage."

To remove all doubts regarding the promise of Lord Selkirk, a regular affidavit before a magistrate, signed by two responsible individuals who heard the promise given at Helmsdale in 1815, was sent home to the Company, along with a similar document sworn to by three responsible men, as to a very particular renewal of the promise, along with a grant of land for Church and School by his lordship personally in 1817. Other legal documents of a similar kind were sent home, embodying the only evidence of which the matter did in these circumstances admit. Along with these documents Messrs. Ross, Sinclair, and Logan, addressed a letter to the Company, reiterating their claim, while they thanked the Company for their promise of a free passage to their minister. The reply by the Company bears date 6th June, 1846. As it is short, the whole may be inserted:—

"Gentlemen—I am directed by the Governor, Deputy governor, and Committee of the H. B. Company, to acknowledge receipt of your letter of the 18th July last, with accompanying documents, and to acquaint you, that they can neither recognise the claim therein advanced, nor do any thing more towards the object you have in view than they have already stated their willingness to do. I have the honour to be, gentlemen, your most obedient servant,

A. BARCLAY, Sec'y."

Thus ended the correspondence, and with it the fond hopes entertained by those praiseworthy settlers for the last thirty years.

In the extremity of their distress application was made by them to the General Assembly of the Free Church of Scotland by letter, of date Nov. 1846, which found its way in 1847 to the Convener of the Colonial Scheme. After several unsuccessful efforts to obtain a minister the matter was referred to the Synod of the Presbyterian Church of Canada; and mainly through the zealous efforts of the students in Knox's College, and of the Presbytery of Toronto, to whom they made their appeal, a successful issue has been achieved. It is proper to state that on application through Sir George Simpson the promise of a free passage was renewed, and our only regret has been that we were not in a capacity to take advantage of it. In case of a second and a Gaelic minister being sent out next season, a thing most desirable, the offer thus guaranteed by the Company will be taken cheerfully advantage of. In the meantime how cheering to think that in all probability those noble men have already "seen their teacher" with their own eyes, and grasped by the hand "their minister," the object of their final hopes and painfully disappointed expectations. Doomed they were to another disappointment just before the dawn of morning. Let us hope it may be the last act in this deeply affecting history.

Sept. 20.

R. B.

#### MISSION TO RED RIVER—LATEST INTELLIGENCE.

The latest intelligence from our worthy friend bears date "Sauk Rapids, August 20th." In pursuance of the arrangements referred to in our last, the party left St. Paul on Monday, August 18th, and reached the "Sauk Rapids" in two days, the greater part of the way by steamer. On the Mississippi, the carts and waggons for luggage proceeding by land, the distance in all being 80 miles. At Sauk the river widens, and, as it required to be crossed, much time was spent in ferrying over the horses and carriages. They expected to go only a few miles on the other side, and there encamp for the night. The weather was showery, and looked somewhat unsettled, and these consid-

erations rendered their prospects in regard to the long journey not so pleasant. The company, however, was found to be very agreeable. Besides the Governor, the Hon. Alexander Ramsay, there were several very intelligent men; and a physician with his medicine chest formed an essential part of the cavalcade. This arrangement was to our excellent missionary a most valuable blessing, as he had been far from well; and the prospect of a change of diet, wet feet and possibly damp beds, rendered suitable care on this head a positive duty. "Though a rank teetotaler," says he, "I have taken with me a small bottle of good brandy as a medicine." Mr. B. thinks that the Governor will go the whole way with him, that he may visit the Red River Colony, with which Pembina and the adjoining United States settlements must maintain considerable intercourse.

This letter is the last communication we can have with Mr. Black till his arrival at the place of his destination. He is now in the wide waste of a country little known and very imperfectly explored. Exposed to many dangers, with memory rehearsing the past, and faith anticipating the future, charged with the message of Salvation to a body of his countrymen hitherto seldom cheered with the voice of a missionary, and never yet gladdened with the Ordinances of Grace in their much loved simplicity, our beloved brother largely requires the sympathies and prayers of his brethren at Home. We have no fears for his personal safety, we have some as regards his health. But a special Providence seems to have opened the way before him. Our Great Head has unquestionably great things in reserve for the settlers in that secluded spot; and through them the tidings of Salvation may reach the interesting and hitherto much neglected aborigines of "Rupert's Land."

We commend our brother to the sympathies and prayers of the Church. This infant mission the Lord has thus far signally prospered, and "He will establish the work of our hand upon us."

The notice taken of this undertaking in the *Free Church Record* for Nova Scotia, and the *Presbyterian Witness* of Halifax, is to us very gratifying. The kind wishes and earnest prayers of dear friends in the sister Colonies are more than a compensation for all our previous anxieties and disappointments. The "Free Church" of our beloved Scotland is not indifferent to our humble efforts in the common cause; and the smallest contribution to the sum of the missionary enterprise will not be overlooked in the estimate of the Evangelical Church at large.

#### (From the Southern Christian Advocate) NOTICE OF THE LATE DR. OLIN.

Dr. Olin was born and died at the North; his moral and mental development took place at the South. In South Carolina, where he was converted and began to preach; in Georgia, where he married and took rank among the first men of his time, as an intellectualist and man of letters; and in Virginia, where he presided over the literary fortunes of Randolph Macon College with unrivaled distinction, there is but one opinion among all who ever knew him, and we believe but one feeling, of affectionate admiration. He graduated at Middlebury College in his native State, carrying off the honours of that Institution. Soon afterwards, his health being frail, and his resources limited, he came to this State, and was elected Principal of Tabernacle Academy, in Abbeville District. So far as he had any definitely formed views of Religion, he was sceptical. Providence threw him into a Methodist community. He was by the rules of the Academy required to open and close the exercises of the day with prayer. He hesitated at first; but consented to this requirement of the Trustees, after having made trial of his capabilities. His moral sense, however, was soon shocked at the manifest mockery of thus going through devotional exercises, which, in his case, were mere stipulated formalities without any religious convictions or feelings; and he was led to ex-

amine seriously the evidences of Christianity. The result was a satisfactory conviction of the truth of Revealed Religion; and this in a mind, as singularly noble as his, immediately produced an earnest seeking after the spiritual manifestation of its power in his soul. He went out one morning to a spot which has been shown us, in the vicinity of the Academy, and resolved to seek God through the atoning sacrifice of Jesus Christ with the importunity of a faith that would take no denial; and there he found peace in believing. His surrender had been complete; his pride of intellect had been laid at the foot of the Cross; his faith in Christ, following the intellectual conviction of the truth and divinity of His mission, was simple and thorough and childlike. He was converted with a clearness and power that left no shadow of doubt upon his mind; and he immediately joined the Methodist Church.

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He attended the session of the Annual Conference, held that year, 1824, in this city, and was admitted into the traveling connection, and stationed in Charleston. We remember distinctly the first sermon he delivered here. It was at night, during the sitting of the Conference, and at the old Trinity Church. He rose in the pulpit, tall and ungraceful; went through the introductory exercises, particularly the prayer, with a simplicity of manner and an earnestness of tone and style of supplication very different from the ordinary style of such a service; read out his text, closed the Bible and turned it round; laid his hands upon its corners, and began preaching. He had no divisions in his sermon, and yet it was the very soul of method, so clear that you saw through all its connections at a glance as he went along. His subject was the conversion of St Paul. He struck at once into an original track of thought, profound, searching, brilliant, chaining the attention. His sea-line took all the soundings of the human heart; his analysis was master of the deepest intricacies of human motive and passion; his imagination soared on majestic wing into the heaven of invention; his action at going off, awkward, and his long arms thrown about without the slightest reference to rhetorical canons, presently seemed the fittest in the world to accompany an intellectual handling of the subject, perfectly *sui generis*, the like of which had never before been known. Soon his mind was glowing at a white heat; the mass of thought ran like molten gold poured from inexhaustible sources; and his intellect seemed to have a range as wide as the compass of heaven and earth. He commenced preaching at seven o'clock, and the city bells were ringing for nine as he closed; and there we were, utterly unconscious that even twenty minutes had elapsed, all tremulous with excitement; the tall awkward man, with his singular gesticulation, unique manner, everything—literally everything—lost sight of, forgotten, in the grand, glorious, majestic truths of the Gospel, which flashed like chain-lightning around that old, high, ungainly pulpit, for once a throne of thunders.

The last sermon we heard from him was delivered in New York, twenty years after the one we have just referred to. It was a masterly discourse, for he could preach no other kind of sermon. Perhaps there was observable a higher finish of style in its periods, a more sententious logic, along with a severe abstinence from rhetorical ornament. But we missed the glow, the indescribable interpenetration of imagination with reasoning, the mighty undulation, so to speak, of a sea of thought swept by the strong and steady winds of emotion, which had characterized his early preaching. Long years of feeble health had done their work upon even his massive brain and powerful physique. The fresh and glorious enthusiasm of youth had been worn in the battle with a nervous disorder that frequently brought him to the edge of the grave, and which for months, and occasionally for years together kept him out of the pulpit. You should have heard him in 1824—for instance, at the camp-meeting near this city, where he preached

three memorable sermons, two hours long each, the grandest exhibitions of intellectual power and gracious unction, we will undertake to say, that were ever witnessed in this or any other country.

The whole of this prodigious movement was pervaded with so remarkable a simplicity of spirit, and so utter an absence of the least appearance of self-glorification; the preacher was evidently so thoroughly absorbed in his subject, so swept onward by a resistless desire to have the Gospel made the power of God to the salvation of his hearers, that no lingering suspicion ever darkened the mind that he was playing the orator. You would as soon have looked to see the waters of Niagara pause to dally with the wild flowers on the margin, as entertained the remotest suspicion that Dr. Olin was playing with the rhetorical fringes of his sentences, or putting himself or the elaborate composition of the sermon forward as an object of admiration. Indeed you have had time for nothing but to tremble while he unlocked the mysterious chambers of your heart and let in daylight upon your dim moral perceptions; or to lay hold upon Christ as he made the way of justification by faith plain, and led you on to Jesus the Mediator of the new Covenant, and to the blood of sprinkling in a path all luminous with "the light of life;" or to exult with a believer's bounding joy while he pointed out the massy structure of your Christianity, its base durable as eternity, its capital high as heaven and lost in the splendours of God's throne. Astonishing was the effect occasionally produced by his preaching. We have known instances of clear and happy conversion while he was delivering a sermon. A memorable instance of the power he wielded occurred in one of the interior towns in Georgia. His text was—"If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." An indescribable awe seized the congregation while he unfolded the glorious peculiarities of the Christian scheme of salvation, and scores literally rushed to the altar when he finished the discourse. "The powers of the world to come" had won the field—perhaps to the last man.

He remained in this city but six months. At the approach of hot weather the state of his health compelled him to seek another climate. In 1825 he was stationed again in Charleston. It was hoped that he might at least have health enough to edit a religious paper—the Wesleyan Journal—which was projected early that year, and the prospectus of which he drew up. But, before the time of publication came, he was again compelled to leave the city, and the editorial supervision was entrusted to other hands. He contributed, however, several papers of pre-eminent ability to the Journal, and would have made it the model of Methodist Journalism had his health allowed him to enter upon that arduous path of usefulness. The next year or two he sustained a supernumerary relation to the South Carolina Conference; and then despairing of being able to do effective work, took a location, and was shortly afterwards married to Miss Bostwick, of Milledgeville, Ga., a lady of surpassing loveliness of person and character. She died in 1839, at Naples, Italy.

In 1830 he was elected Professor of English Literature in the University of Georgia, his health barely allowing him to go through his daily recitations. In 1834 he entered upon the duties of the Presidency of Randolph Macon College, Va., having been elected to that post the preceding year. The prestige of a great name had preceded him, but he more than fulfilled public expectation. He remained there until the spring of 1837, when, his health failing entirely, he sought repose from all professional labour and responsibility in a tour through Europe and the East.

After an absence abroad, of three years, he returned to the United States, improved somewhat in health, but not sufficiently so to resume

his position in Virginia. In fact he found it impossible to live in the summer climate of the South, and some time in 1842 he accepted the Presidency of the Wesleyan University, and was married the following year to Miss Lynch, daughter of the Hon. Judge Lynch, of New York. In his domestic relations there never was a happier or more fortunate man. Firmly attached to the church, whose instrumentality had brought him to the knowledge of salvation and believing that her modes of operation were best adapted to spread the influence of vital Christianity, he was at the same time singularly catholic-spirited and abhorrent of the temper of bigotry.

#### THE PROCEEDINGS OF THE GENERAL ASSEMBLY, (OLD SCHOOL).

The General Assembly of the Presbyterian Church in the United States met at St. Louis on Thursday, May 15th, and was opened with a sermon by the Rev. A. W. Leland, D. D., Moderator of the last Assembly. The Rev. E. P. Humphrey, D. D., of Louisville, Kentucky, was chosen Moderator, and the Rev. W. D. Howard, Clerk.

#### FOREIGN MISSIONS.

Hon. Walter Lowrie, Secretary of the Board, made detailed and interesting statements explanatory of the condition of the various missions, their success, and their wants. The Board have among the North American Indians 10 ministers, 12 male and 23 female assistants, 408 pupils, 6 churches with 80 communicants; in Africa, 2 ministers and 1 on the way, 3 churches, with 97 communicants, 2 candidates for the Ministry, and 3 primary schools with 143 pupils; in India, 26 ministers, 23 native assistants, 22 schools—4 of them high schools—1 a Mission College with 150 students, 5 are boarding schools with 115 female pupils, 3 only of the churches reported 127 communicants, and 4 printing presses. In China, there are 11 ministers, 1 physician, 4 boarding schools with 120 pupils. Siam is the only discouraging Mission. The Board has 4 missionaries among the Jews, and there have been cheering cases of conversion.—\$2050 have been appropriated for operations in Papal Europe.

The receipts of the Board for the year have been \$140,000, \$2400 over those of last year. The operations at the various missions develop many interesting facts. A native member of one of our own mission churches has nearly completed the translation of Hodge's Way of Life, and Bunyan's Pilgrim's Progress. The native converts have heretofore been compelled to make a profession of Christianity at the expense of all their earthly goods, and still they are willing to get and give something to the cause of Christ. The little church at Jelunda has gone ahead in this respect of more than 150 of our churches at home. The entire valley of the Ganges is now almost entirely in the hands of the Presbyterians.—More than \$5000 have been contributed in aid of the Missions by Europeans in India. Most of these Europeans are Episcopalians, but still they lend their aid because they believe the work to be the Lord's. The Board has been advancing during the year, but was never more in need of funds. Mr. Lowrie narrated a number of facts of thrilling interest, and then the resolutions offered by the Committee were adopted.

#### BOARD OF MISSIONS.

We have heard from various sources, that the exposition made by the Rev. Dr. C. C. Jones of the operations and plans of this Board, was one of the most impressive and instructive addresses of the kind ever delivered before the Assembly. For two hours he commanded the attention of the house, while he surveyed the whole field of our Domestic Missions, exhibiting with singular clearness and effect the peculiarities and necessities of the several portions of our immense country. The strongest impression was produced both of the importance of the work, and of the high qualifications of the Secretary for the important post which he has been called upon to fill.

During the year the Board have employed 591 missionaries; supplied 1,043 churches and missionary stations; 2,047 persons have been received on the profession of their faith; 1,631 have been received on certificate; there are 24,354 communicants in connection with these missionary churches; 592 Sabbath Schools; 3,623 teachers; 22,470 Sabbath School scholars. As one hundred and seventy missionaries did not report, this summary falls short, very considerably, of the actual results. The total receipts of the year have been \$88,654 84; the expenditures, \$85,271 51. The balance, \$3,374 33, has been absorbed by drafts already drawn. The amount received for Church Extension during the year has been \$6,492 17, the whole of which has been expended in finishing thirty-nine churches. During the seven years of the existence of this scheme, 297 churches, making an average of 42 annually, have been aided to completion. The affairs of the Board are in a condition of rapidly increasing prosperity.

## BOARD OF EDUCATION.

Dr. Van Rensselaer, Secretary of the Board, presented the Report. He stated that God had blessed the Board of Education with the usual prosperity during the year. There was reason for encouragement. Forty-nine candidates had entered the Ministry. The increase of candidates during the past year has been small, although the increase of population has been one million, and the increase of our church members ten thousand.

Our beloved youth shrink from the sacred office; some because of its fearful greatness; some because of inducements of gain and worldly distinctions, &c. The fact exists—we have not enough of workmen. Fathers should be instructed that it is their duty to give up their sons to the Lord. Youth must be impressed with the claims God has upon them. Church members must be instructed in their duty to furnish the means, and ministers are called upon to press this subject upon all these, and to urge their immediate action.

The Board is convinced that it is the duty of the Church to train her youth for the work of the Ministry. There is not a sufficient number of candidates. It is the duty of the Presbytery to search out pious youth, to supervise and induct men into this office.

## BOARD OF PUBLICATION.

The Rev. Dr. Leyburn presented the Annual Report of the Board of Publication, whose increasing popularity and usefulness is giving it a strong hold on the interests and affections of the Church. From nearly the entire Calvinistic family, and from Christians of almost every name, the publications have received the strongest approbation. The mechanical execution of the books and tracts has been greatly improved. The receipts for the support of colportage and gratuitous distribution exceed by fifty per cent. those of last year; the sales have increased in almost equal ratio. For the fiscal year ending April 1st, 1849, they were \$29,000; the year ending April 1st, 1850, they were \$42,000; and the year just closed, they have been \$60,000. Nineteen new books and seventeen new tracts have been added to the catalogue. Total number of books and tracts published during the year 430,000. Total receipts for the year, \$80,787 52. There have been granted to needy ministers, 1136 volumes; feeble churches, 634 volumes; Sabbath Schools, 1301 volumes; hospitals and other humane institutions, 171 volumes; literary and theological institutions, 243 volumes; ships-of-war and military stations, 222 volumes; individuals for gratuitous distribution, 717 volumes, in addition to 250,000 pages of tracts. Donations have also been made through the Board of Foreign Missions, of books and tracts to the amount \$500, and by colporteurs of 5,525 volumes, and 228,154 pages of tracts.

One hundred and twenty-five colporteurs have been employed in twenty-four different States, the aggregate of whose labours are as follows:—

Time spent, thirty years, four months and sixteen days; families visited, 50,890; conversed or prayed with, 22,151; families found destitute of the Bible, 1,898; Presbyterian families visited without the Confession of Faith, 2,237; volumes sold by colporteurs, 58,492; volumes granted by colporteurs, 5,525; pages of tracts granted by colporteurs, 528,154.

The Sabbath School Visitor has had an almost unprecedented success, having secured 25,000 subscribers during the four months of its existence, and averaging one hundred new subscribers a day. The Assembly passed resolutions strongly approving the operations of the Board, and commending it to the increased favour and liberality of the churches.

## DISMISSION OF MEMBERS TO OTHER CHURCHES.

Dr. Leland, from the Committee on Bills and Overtures, reported upon Overture No. 10, from the Presbytery of Baltimore, and submitting the following question: "Shall members of our churches, who may wish to join churches not in correspondence with the General Assembly, receive certificates in the same form as if they wished to join another church in our communion, or in correspondence with the Assembly; or has the church-session done all that it ought to do, when in such cases the good and regular standing of the persons so applying is duly certified?"

On motion, the answer recommended by the Committee was laid on the Table, and the following, after amendment, was adopted, viz: "This whole subject is one that ought to be left to the sound discretion of the various church-sessions, according to the Constitution of the Presbyterian Church."

The subject involved in this Overture is one of the greatest practical importance. There is nothing on which our ministers and members are more sensitive than on the question of Christian communion. There is no point on which the great body of them regard the teachings of the Word of God more explicit, and therefore as to no point are they more tenacious of their Christian liberty. We may here remark, that it is a great infelicity that overtures on such subjects should be so numerous. It is a common infirmity with many men to wish their opinions turned into laws. They think certain things right and expedient, and, instead of being content to act on their own judgment, and allow others to act on theirs, they desire their view of the matter to be made obligatory on all their brethren. One good brother, because he thinks the use of organs in churches unauthorized and injurious, becomes very desirous that their use should be absolutely prohibited by authority. Another thinks that a regular dismission of a church member should be given only in certain cases, and he wishes his private judgment to be turned into a public law. In an extended Church like ours, there are few evils which ought to be more sedulously avoided than excessive legislation. Leave as much liberty to all concerned as possible, if you wish to preserve peace or union.

As to this question of communion, it is well known that there are two very different views arising out of different theories of the nature and design of the Church. The one view is that of the great body of the Christian world, and is the clear doctrine of our standards. It assumes that the terms of Christian communion are unalterably fixed in the Word of God, and can be neither increased nor diminished by any human authority. This is one great principle. Another is, that nothing can justly be required as a term of Christian communion, which Christ has not made necessary to admission to Heaven. In other words, that we are bound to receive and treat as Christian brethren all whom Christ receives as disciples. We are not to make ourselves stricter and holier than He. Our standards, therefore, lay down the evidences of piety as the only scriptural conditions of Church communion. Competent knowledge, faith, and holy living are all the Church has any right to demand, because nothing else is demanded by Christ as necessary to com-

munion with Himself. As this is the only scriptural principle, so it is the only one that can be carried out. Can the poor African be required to decide the questions between Prelatists and Presbyterians, or between Burghers and Anti-Burghers, before he is admitted to the Lord's Table? It is out of the question. Every Church must receive, in fact, all whom she regards as the true followers of Christ. Therefore, the lowest terms of Salvation are the highest admissible terms of communion. If these principles are correct, it follows that, however restrictive are the conditions a Church may see fit to establish as the terms of ministerial fellowship, it must recognize as a sister Church every body which holds and teaches the fundamental doctrines of the Gospel, however erroneous it may be in other respects; and therefore it cannot with any consistency refuse either to receive members from such Church, or to dismiss them to it. That is, so far as general principles are concerned. For there may be particular cases in which for special reasons it is proper to refuse to receive a member from another Presbyterian church, belonging to our own body. All we mean to say is, that any body which we recognize as a Christian Church we are bound to treat as such, in receiving *worthy* members from them, and in dismissing to them such as desire their fellowship.

The other radically different view of Christian communion is that which is characteristic of our Scotch brethren, and especially of the Secession portion of them. They regard the Church so much as a witness for the Truth that they overlook its wider aspect as a "congregation of faithful men," or "the communion of saints." They consider themselves, therefore as joining in the testimony of any Church with which they commune; and they require all who wish to commune with them to join in their peculiar testimony, whatever it may be. Of course they cannot consistently commune themselves, nor allow their members to commune with any other than their own churches. Even some of the leaders of the Free Church of Scotland seemed at first in danger of falling into this false theory. They were in their zeal for cutting off all communion with the Established Church, lest, as they said, they should vitiate their testimony. Happily for them and the cause of Christ this was a passing cloud. That Church has adhered to the Scriptural doctrine, which has ever been held sacred by the great body of Protestants. Christian communion is communion of men as Christians, not as Presbyterians, Methodists, or Episcopalians. We recognize those with whom we commune, or to whom we dismiss our members, as Christians, and as nothing more. We give no sanction to their peculiarities, whatever they may be. We have so often heard the strongest feelings expressed by our pastors on this subject, that we are persuaded that any attempt of the General Assembly to prevent their enjoying on this subject the liberty wherewith Christ hath made them free, would be followed by the most unhappy consequences. We rejoice, therefore, in the wise disposition of this matter recorded above.—*Abridged from the "Princeton Review."*

**PRESBYTERIANISM.**—The New School Presbyterian Church in the United States numbers 21 synods, 104 presbyteries, 1,489 ministers, 140 licentiates, 1,579 churches, and 140,060 communicants. The increase for the last year is reported at 9,902. The Old School Presbyterian Church, according to the last annual report, numbers 23 synods, 134 presbyteries, 2,027 ministers, 2,665 churches, and 210,306 communicants. The number of additions for the past year have been 18,744.

## RELIGIOUS INTELLIGENCE.

## EVANGELICAL ALLIANCE.

**FETE AT BELVEDERE PARK.**—As a graceful and appropriate termination to the long series of meetings, held during the last fortnight in Free-

mason's Hall, Sir Culling Eardley, at the last Session of the Conference, intimated his desire that all the foreign brethren and "Protestant" ministers who had attended the Conference, with their wives and families, should favour him with a visit at his country seat, situated in the beautiful county of Kent. So pleasing an invitation was not to be declined; and accordingly on the morning of Thursday a goodly number of ladies and gentlemen, amounting to some four hundred, found their way to Belvedere; those, who desired to behold the beauties and deformities which are to be witnessed on the banks of Father Thames, going by water,—while others of different tastes and turns of mind sped down by rail; but, having arrived at pier and station, all found their way to the same spot, Tower Church, a somewhat rude, yet tasteful structure, erected by the noble proprietor of the park and mansion for the faithful proclamation of the Gospel on his estate. At eleven o'clock the church was quite filled, chiefly by French and German brethren; and shortly afterwards the Rev. M. Leuthold ascended the pulpit, and in a solemn and impressive manner led the devotions of the audience; which being concluded,

The Rev. Adolphe Monod preached a powerful and thrilling sermon from several verses in the 20th chapter of Acts. The subject was the tears of Paul, which the preacher classified and dwelt upon under three heads—tears of pity, sympathy, and grief. With much feeling and point he spoke of the causes and consequences of those tears which the great Apostle was constrained to shed, comparing them with those which shortly before had trickled down the sunless cheeks of his Divine and compassionate Master. This service was concluded shortly after one o'clock, when those from other lands, who were ignorant of the meaning of those sounds in which Britons delight to pour forth their thoughts, retired from the seats which they had occupied, giving place to those who could better understand the English service, which was then to commence. In a few minutes the little church was crowded to excess.

The Rev. J. P. Dobson, Secretary of the Alliance, read an adapted and reformed Liturgy, and several hymns were sung in a sweet and melodious strain by a very efficient choir. Mr. Dobson then gave place to

The Rev. Thomas Binney, who had been announced to preach the English sermon. Mr. Binney began in an unusually low tone of voice to explain, that in anticipation of that service he had written a discourse suitable for the occasion, and which he had in his pocket; but that, owing to the fact of his audience having had one sermon already, and he himself having been shut up for some two hours in a heated atmosphere, he would let it remain where it was, and instead thereof give his audience some familiar remarks on a different topic.

The service over, the company repaired to dinner, those, who had been invited, to Sir Culling's mansion, and the rest to a spacious marquee, where a choice cold collation had been provided for 200 persons at the rate of 2s. 6d. each.

Those, who dined in the mansion, were treated with a view of the rarities and beauties treasured up in the various apartments, including the picture-gallery and library, which gave great and unmixed satisfaction to the guests. At five o'clock many of the company returned to Town, and among them the writer, who cannot, therefore, report concerning the sermon which was announced to be preached in the evening by the Rev. Dr. Krummacher, but which, to those who understood the German tongue, was doubtless a rich and ever-to-be-remembered feast.

## REVIEWS.

### THE BARDS OF THE BIBLE.

BY GEORGE GILFILLAN.  
(Concluded.)

The condition of the world in these early ages, when few great nations had been

formed, men living in small tribes, with large uninhabited tracts lying between, single families pitching their tents alone, and in solitary independence, forming the beginnings of future communities,—this state of things throws a certain air of loneliness over all the journeyings of the Patriarchs as they moved to and fro through the thinly peopled lands, even though accompanied by considerable establishments of their own. To us, accustomed to live in a crowd everywhere, Moses may appear lonely in his shepherd-life; but such was then the common condition of man, and we do not suppose that to him it appeared lonesome.

In that wonderful interview when God appeared to him in the burning bush on Horeb, perhaps the most remarkable scene in his life, nothing approaching to which comes within, we do not say the scope of men's ordinary experience, but within the range of what any imagine as things which might possibly happen to them, yet how readily do we enter into all the feelings of Moses on the occasion, and comprehend his whole conduct. We see in him a man of like passions with ourselves, and compassed about with the ordinary infirmities of our nature. We see a man mistrustful of himself, afraid of the wrath of the great king, to whom he was to be sent on such an unwelcome errand, doubtful of his reception from his brethren, and of their faith in his Divine mission, himself staggering at the promise of God to be with him. It is not here certainly, nor indeed anywhere else, that he appears as the "stern incarnation of the anger of Omnipotence." Nor in the satisfaction with which he receives the promise of his brother Aaron for a co-adjutor do we see anything of that naughty spirit of solitary self-reliance, which would find nothing congenial in human sympathy, and would desire to treat directly only with God.

After he fairly entered on his great mission, we do not find him rejecting the aid, scorning the councils, or standing aloof from the companionship of others. In his appearances before Pharaoh we find him constantly accompanied by Aaron. He is also in continual consultation with the elders of the people. In his whole conduct he displays the character of a public-spirited, popular leader, who is at home in the midst of business, and can accommodate himself to the various humours and inclinations of other men.

When his father-in-law comes to pay him a visit, and brings to him his wife, the whole account of this interesting domestic incident leaves on the mind an irresistible impression of the social disposition of the meekest of men. It is evident that Moses conversed freely with the Priest of Midian on all the wonderful things God had wrought by him since he quitted the quiet of his hospitable roof. Every thing which was left to his mere

human wisdom and discretion, to order and conduct in the affairs of the people committed to his charge, would appear to have been freely and familiarly canvassed in his conversations with his old protector. When Jethro, using the freedom to which his relationship entitled him, remonstrates with his son-in-law, it is to caution him against indulging in moody reflections, and estranging himself from the sympathies of others. Nor does he bewail his estate as one in which he was cut off from intercourse with congenial minds. No such whim, we dare say, entered the good old man's mind. But he saw his friend, in the spirit of his active and obliging disposition, endeavouring to content the people by judging in every little matter they brought before him, and wearing himself out with petty affairs, the burden of which should have been laid upon others. To his suggestion of dividing this labour Moses readily assents. If he had not already shared it with the elders, it was from no love of acting alone; but because, the people having confidence in his judgment, and coming to him with their causes, he did not think of refusing their requests, and burdening others for the sake of his own ease.

That Moses drew all about him by his affability, and inspired general confidence by his judgment and integrity, is obvious on every page of his history; but, if he was much impressed with a sense of his own elevation above those around him, and felt himself lifted-up, like a demi god, to some height of solitary grandeur, where he dwelt alone amid multitudes, those below do not appear to have been quite so sensible of their inferiority. If the people brought their causes to him for judgment, they were quite as ready to run to him with their murmurs and complaints. Sometimes even they were ready to stone him. Cabals were formed against him. His relations conspired to deprive him of his influence and authority.

The circumstance, through which Miriam and Aaron sought to shake the authority of Moses, does not well comport with Mr. Gilfillan's representation of him as a man standing aloof from the sympathies of ordinary minds, and rising above the influence of those little things which are great to little Man.

The following is the passage with a note upon it from an old Commentator. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married, for he had married an Ethiopian woman."

"They spake against Moses about his marriage; some think a late marriage with a Cushite or Arabian; others because of Zipporah, whom on this occasion they called in scorn an Ethiopian woman, and who, they insinuated, had too great an influence on Moses in the choice of the seventy elders. Perhaps there was some private falling-out

"between Zipporah and Miriam, which occasioned some hot words; and one peevish reflection introduced another till Moses and Aaron came to be interested."

Matthew Henry might have less of a poetical spirit than Mr. Gilfillan, though we are not sure of that; be that as it may, he had no less reverence for the character of Moses, knowledge of Scripture, insight into human nature, and acquaintance with its workings even in saints and inspired men. To him it did not seem at all unlikely, that the great Prophet and the first High-priest of the Jewish economy, brothers though they were, might be drawn into a serious quarrel through some petty piques and peevish words between their female relations. Behold, he would have said, how great a matter a little fire kindleth! Moses, he thinks, was as likely to listen to the tongue of his wife, and Aaron to that of his sister, as either of them to muse on the caves and rocks of Horeb.

This poetizing upon the Bible in the hands of young and inexperienced men is likely to produce a great deal of idle and unprofitable work in holding up to view poetic creations instead of the creation of God, and presenting under the names of the saints and prophets, whom God created and sanctified and inspired, a class of fictitious personages, who own no Father in Heaven or on earth but the poetizer himself.

There are a great many better things in Mr. Gilfillan's Book; but there is also a good deal of this, which, if it do little harm, will certainly do no good, and would have been much better away. We fear, however, it will lead the fashion for a time, and that many a sober audience will have to listen to a great deal of queer stuff as the supposed poetry of the Bible. Nevertheless the foundation of God standeth sure, having His seal, "The Lord knoweth them that are His;" and "Let every one, that nameth the name of Christ, depart from iniquity."

### THE CORNER FOR YOUTH.

#### THE BOY THAT TOLD A LIE.

The mother looked pale, and her face was sad,  
She seemed to have nothing to make her glad,  
She silently sat with a tear in her eye,  
For her dear little boy had told a lie.

He was a pleasant affectionate child,  
His ways were winning, his temper was mild,  
There was a joy and a love in his soft blue eye,  
But, O! this sweet boy had told a lie.

He sat by the window alone within,  
And he felt that his soul was stained with sin,  
And his mother could hear him sob and cry,  
Because he had told her that wicked lie.

Then he came and knelt by his mother's side,  
And asked for a kiss, which she denied,  
And he told her with many a penitent sigh,  
That he never would tell her another lie.

Then she took his small hands between her own,  
And bade him before her gently kneel down,  
And kissed his cheek, while he looked on High,  
And prayed to be pardoned for telling a lie.

### THE DYING PRODIGAL,

The Almighty has promised special blessings to obedient children, but He has said of the disobedient and wicked, "Be sure your sin will find you out," and that "the way of transgressors is hard." Let all unruly boys take warning from the following case:

Some years ago a kind and pious gentleman was distributing tracts on a Sunday morning in one of the most wicked and miserable courts in London, when a woman begged of him to go and see a young man who was dying. She directed him up a broken and dirty staircase to a wretched-looking room, almost destitute of furniture, but in which on an old bedstead lay the wreck of what had once been a fine young man. The visitor conversed kindly with him, and found to his surprise that he was the son of a rich gentleman, who resided near London; that he had been intended for an important situation in life, and had received a most costly education, but that, having got amongst bad companions, he had been led into habits of intemperance and gambling, falling from one vice to another, until at length he had run away from his father's house and given himself up to every kind of wickedness. His bad practices had now ruined his health, and he was dying in the very prime of life. He went on to state that during his sickness he had remembered the early instruction of his parents; in earnest prayer, and with a contrite heart, he had sought the forgiveness of his sins; and he could now humbly say that his supplications had not been in vain. He added, "I believe that I have received God's forgiveness; Oh, that I could receive my father's forgiveness before I die!"

The gentleman, deeply moved by the narrative, expressed his willingness to endeavour to effect a reconciliation. He at once rode off to the father's mansion. When the father was asked if he had a son by the name of —, he looked angry, and said, "He has broken my heart, do not mention his name to me again." A few more words changed the scene. When the father was told that his prodigal son was on his death-bed, and imploring his injured parent's forgiveness, he burst into tears, and, hastily pulling the bell, rushed into the passage, and, with an earnestness which showed the emotion of his heart, cried out, "The coach! the coach! bring the coach!" In a few minutes the father and visitor were being rapidly driven through the streets of London, and at length arrived at the abode of the penitent child.

The visitor went up the staircase first; the young man smiled, held out his trembling hand as a token of welcome; and then, hearing another footstep, his attention was fixed upon the grey hairs of his father. With all his remaining strength he raised himself up in his bed, and in the most affecting and heart-rending accents implored his father's forgiveness. The father, like the one named in the Redeemer's parable, "ran and fell upon his son's neck and kissed him." The young man put his arms round the neck of his father. The father was expressing, as well as his tears would allow, how readily he forgave his prodigal son, when in a moment he felt the grasp of his child to slacken, and found that he only held his corpse. The "golden bowl" was broken, the young man was DEAD.

### MISCELLANEOUS.

OPEN AIR PREACHING.—The Clergy of the Established Church in Liverpool have made arrangements for maintaining open air preaching in that city. The Rev. R. W. Wolsley was attacked by a mob of Irish Catholics, while conducting one of these services; but the police interfered to protect him. The Presbyterians in the North of Ireland have adopted this mode of propagating the Gospel. The Synod of Belfast has recommended to all its ministers to preach in the open air to all who will listen to them.

OPEN COMMUNION.—A correspondent of the *Christian Observer* relates the particulars of a visit to a chapel of the Rev. Baptist Noel in London. After preaching the communion of the Lord's Supper was administered. "We thought we should leave," says the writer; "but Broth. R. inquired whether we had not better remain, if only to look upon a scene so dear to any true Christian, especially Christian clergymen, as we were, in a foreign land. We did so, and were invited to a seat in the body of the church. It was soon plain that we had been put in the midst of the communicants. What to do we knew not. Presbyterian ministers without a "token" in the midst of a foreign Baptist Church! As persons generally do, when in close quarters, we began to look about as to the next step, and on inquiry of a gentleman next to us, a member of the church, we were told, that, as we were strangers unexpectedly there, we might send our cards on the plate to the Pastor, who would furnish us with "tokens." We then told him the whole truth, that we were clergymen of another denomination, strangers and foreigners from America. "Ah, Sir, we are happy to see you: we hold no close communion sentiments; and just put your cards on the token plate; that will be sufficient. The service was truly solemn and strengthening, and, I need not say, unusual to me. I never before had joined in this precious ordinance with my Baptist Brethren; and it appeared as if I could sympathise with them in an increased degree, and view them as brethren in a new light. But still I had some misgivings as to the real extent and value of this variation from the course pursued by our American Baptist brethren. After service we spent a short season with Mr. Noel. We expressed to him the satisfaction we had enjoyed so fully in being permitted to unite thus with brethren; but we thought it strange, being Presbyterians. "Why, Sir, our Baptist brethren in America must be very bigoted." "But," I replied, "is this open sentiment general with you; how is it throughout England?" "Why, sir, it is getting to be general, if it is not so already. It is so in all our large towns. Perhaps there are some places in the country, where they are a little independent and high-minded; but we welcome all who love the Saviour."

The Rev. Mr. Grant, of the Established Church of Nairn, having occasion to go from home on the next two Sabbaths, requested his brethren of the United Presbyterian and Independent Churches to officiate for him in the parish-church. The Rev. Mr. Bisset, of the U. P. Church, we understand, is to preach in the parish-church on Sabbath first, and the Rev. Mr. Howie, of the Independents, on the following Sabbath.—*Edinburgh Evening Courant.*

NEW TESTAMENT IN THE TONGUESE LANGUAGE.—The Missionaries in the Friendly Island District have availed themselves of the opportunity, afforded by the return of the "John Wesley" to England, to send home a copy of the New Testament in the Tonga, accompanied by an application to the Committee to endeavour to obtain the assistance of the British and Foreign Bible Society in printing a large and revised edition. The translation has occupied the careful and prayerful attention of the Missionaries twenty years. Some parts have been in print since 1833, and have passed through several editions, having undergone revision by those who had a competent knowledge of the language. Four thousand copies of the present edition were printed in 1845 at the Society's press on the Mission, which have all been sold, and are in the hands of the people. Acutely painful are the feelings of the Missionaries, when the natives come to purchase the New Testament, and cannot be supplied with a single copy. The number of people, for whose benefit the proposed new edition is designed, is perhaps not less than twenty-six thousand, of whom not less than six thousand can now read the Word of God. Greatly is it to be desired, that they may be speedily furnished with a large supply of the Blessed Book, of which so many of them are so eager to become possessed.



**DECREASE OF CATHOLICS IN IRELAND.**—From a recent statement of Lord Glengall it appears that at the present time the Roman Catholics out-number the Protestants in Ireland by barely 500,000. "In 1821," His Lordship observed, "the Protestants numbered 1,900,000 in a population of 8,000,000; now in 1851, the Romanists have decreased 1,700,000; and in a population of 6,500,000, the Protestants are only a minority of 500,000. The Protestants did not die of famine and disease, and few have emigrated. The conversions to Protestantism have been numerous, and the huge fallacy of the numerical majority of the Romanists in Ireland will soon evaporate when the real truth becomes known to the English public. Romanism is on the decrease in Ireland, although among a particular class in England it may have some converts."

**RENUNCIATION OF ROMANISM IN IRELAND.**—A recent communication in the *London Times* contains some very important statements in regard to the advance of Protestantism in Ireland. The writer attended confirmations by the Bishop of Tuam in several places; he found that a large number of Roman Catholics were publicly renouncing the faith of their fathers. At Oughterard, for example, 99 persons were confirmed, about 10 of whom only had been originally Protestants. At Castlekerke, 96 received confirmation,—93 were Romanists by birth. At Salruck, 30 men were confirmed, 28 of whom had been Romanists. At Ballycouree, 115 received the rite, 40 of whom were adults, and all of them converts from popery. Of about 200 confirmed of Clifden, only 12 were originally Protestants. In another place, called Derrygimla, 119 were confirmed, all but 2 having been converts from the Church of Rome. At Sellem, 84 received confirmation, only 2 of whom were formerly Protestants. The impartiality and trustworthiness are vouched for by the *Times*; and, if the statements are correct, there is certainly hope for poor Ireland. The same writer says: "It is reported by credible witness that, in the district through which I have traveled for the past week, nearly 5000 persons have left the Church of Rome." In one instance he was present at the admission of three gentlemen to priests' orders, two of whom had been Roman Catholics. The schools opened for the benefit of the children of Papists are described as flourishing.

Colonel Rawlinson (says the *Athenæum*) has succeeded in reading an inscription upon an Assyrian bull, lately excavated by Mr. Layard, and sent over to this country, and finds it to contain an account of the campaign between Sennacherib and Hezekiah, confirming in a remarkable manner the statements of Sacred and Profane history. This discovery will afford a tangible starting-point for fixing Assyrian chronology.

The British Banner announces the death at Southampton, on the 17th of September, of the Rev. James Crabb, aged 77. "He was well known throughout England for the interest he took in reclaiming the various Gipsy tribes. His origin was of the humblest kind; and from preaching in a room to a few acquaintances in Southampton he became the minister of a large chapel in that town, built from contributions which he himself obtained, at which rich and titled persons occasionally worshipped. He belonged to no sect, but from the forms of worship he practised, and the doctrines he preached, he was denominated an Episcopalian Wesleyan Methodist. We always understood, indeed, that he began his ministry among the Wesleyans." Mr. Crabb was in early life a Wesleyan traveling preacher, and in 1795 was with four or five others appointed to the Portsmouth circuit, his labours being chiefly devoted to Southampton and the Isle of Wight. It was under his ministry that year that Elizabeth Walbridge, "the Dairyman's Daughter," was converted, and joined the Wesleyan Society, as related in Carosso's "Further Account of the Dairyman's Daughter," appended to the edition of that admirable narrative, published by Lane and Scott.

## POETRY.

## ORIGINAL POETRY ON THE DEATH OF DONALD WATSON, A. B.

Hope's golden dreams his youthful bosom swelled  
With expectation big of future days;  
But treacherous are her smiles, and soon dispelled  
The halo bright which round young fancy plays.  
With generous ardour fir'd, with us he vied  
To wreath a laurel round his youthful brow;  
Such his distinction was:—but, ah! he died,  
And vain are all his hard-earned honours now!

No more shall he explore the classic page,  
Nor mathematic Gordian knots unloose;  
No moral truths his powers acute engage,  
Nor will he woo the coy capricious muse.  
He homeward hied to taste the fireside joys,  
Which give to home its thousand nameless charms,

To hear again a mother's, sister's voice,  
And clasp the loved and loving to his arms.

Home, magic word! How does the bosom fill  
With big emotion! Feelings undefined  
At simple mention of thee, and a thrill  
Of pleasing tenderness, entrance the mind.  
He reached his home, did taste its artless joys;  
But soon more arduous duties called him thence;  
Soul-elevating study him employs  
Till from his work his Master calls him hence.

Mysterious Providence! and shall we mourn?  
Shall we for him let fall affection's tear?  
Yes, from life's chequered scene so early torn,  
We will lament round his untimely bier.  
Like Him at Lazarus' grave, with streaming eyes  
We weep will for thy fate, departed one;  
Yet 'mid our tears our hearts will upward rise  
To happier realms where tears shall be unknown.

Hope, seraph fair, a balm celestial bears  
To close the festering wounds of every grief,  
And through a vista in life's vale of tears  
To Heaven directs the mourner for relief.  
What then is death? A sleep, and we shall rise,  
And we will meet him in the realms above,  
Then ever bask in fair, ethereal skies  
Mid uncreated light and joy and love.

A Classmate.

## WHEN THE AUTUMN LEAVES ARE FALLING.

BY J. E. CARPENTER.

When the autumn leaves are falling,  
And the flowers have lost their prime,  
And the bird to his mate is calling  
To soar to a brighter clime;  
The heart, that is bowed by sorrow,  
Now sinks in a deeper gloom,  
For we know that the coming morrow  
May wither some lingering bloom.

When the shadows of evening lengthen,  
And we muse on each passing grief,  
The hopes, that we strive to strengthen,  
We feel, like our joys, are brief;  
And the leaves, as they fall around us,  
They tell us how short our span:  
As the flowers that the spring-time found us,  
So fades every hope of man.

Yet we know when the leaves are falling,  
And the forest is stripped and sere,  
That we have a higher calling  
Than to live for this dark world here;  
And the shadows of autumn chasten  
The heart that is bowed by grief,  
And we long for that spring to hasten,  
That shall come to the soul's relief.

Died, at his father's residence, in March, on the 25th September, 1851, Matthew Weld Ker, only child of the Rev. Matthew Ker, Missionary of the Church of England to the Township of March and Huntly, in the vicinity of Bytown, aged 10 years. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." "Wherefore Should I weep? Can I bring him back again? I shall go to him; but he shall not return to me."

## CONGREGATION OF M'CNAB AND HORTON.

We have much pleasure in announcing the arrival of the Rev. George Thomson, whom the Colonial Committee of the Church of Scotland has appointed to take charge of the Church of McNab and Horton, in the Presbytery of Bathurst.

## FRENCH MISSION FUND.

The following contributions have been received since the meeting of Synod:—  
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HUGH ALLAN,  
Treasurer.

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