

"Round the southern coast of Kerry, and the western coast of Galway, schools are multiplied, the Irish Scripture-readers pay their 'work of faith and labor of love,' and the congregations increase so that increased accommodation has been found necessary. 'Where monks and nuns,' says the Report, 'here tway children by the many reducing arts which Popery can practise as well, it is hard to obtain pupils for either our Irish or Sabbath schools; yet even at the head quarters of Romanism in County Galway, we are able to maintain Sunday Schools, Irish schools, and preaching stations too. Sixteen new Irish schools have been lately added to those already reported, and a large proportion of those attending at six of our missionary stations are at least nominal members of the Church of Rome.' No wonder Dr. Macfale cries out proselytism, condemns the Galway College, and withdraws the Roman Catholic dean of residence; the only chance—and, happily, it is now a poor one—is if possible, to keep the shroud of darkness around Connaught intellect. And see how it spreads. 'A poor Irish teacher, who had been literally driven from house and home by the persecution of his priest, went to London in the beginning of this year to seek employment. Having happily obtained an introduction to the directors of the London City Mission, he was appointed reader for the Irish in London; and the latest accounts from his friends describe him as very useful and promising.'

"The Birr Mission maintains its position steadily. 'Three priests lately visited, in company, every house from which man, or woman, or child, had given even a wandering look of heresy towards the mission—not forgetting even those who had got drugs from the mission doctor; yet, with all their promises, and threats, and wiles, they did not succeed in withdrawing even one little boy or girl from school even a single day.' The congregation has been thinned by poverty, deaths, and removals; still others come into their room. Of twelve admitted to communion, nine had been Romanists. The schools contain 180, besides 100 Sunday-scholars; 700 Romanist families have received the visits of the reader and missionary.—And a family, once Romanist, containing six communicants of Birr church, and eight young children, were lately driven away from their native land by hard penury; but they went not as once they would—slaves of superstition, blinded tools of priestcraft, a burden and a curse to any community which would have the misfortune to receive them, but educated, enlightened, and free, accompanied by the sympathies and prayers of God's saints, and carrying pure industrious hands, and warm, honest hearts for strength and honor to the young Presbyterian colony of Otago.' When, by and by, the Presbyterianized inhabitants of Kerry and Connemara swell the tide of emigrants to people your Western wilderness, the Americans will reap the fruits of their Christian generosity."

#### FOREIGN MISSIONS

Are directed, first, to the Jews, among whom five brethren continue to labour,—one of whom, the Rev. Josias Leslie Porter, was sent to Palestine last December; and another, Mr. Robson, continues to preach regularly at Damascus in Arabic, in conjunction with your missionary, Mr. Barnett. It is a token for good that some of the congregation, without prompting from the missionaries, hold a prayer-meeting before worship on Sabbath mornings. I need not give the details of Mr. Robson's tour, in company with your Mr. Smith, from Damascus to Tripoli, as Mr. Smith will, doubtless, have written of it.

At Hamburg, there are three missionaries to the Jews; lately they had the gratification of receiving a Russian Jew into the church. When asked, "Do you expect any temporal advantage by the step you are now taking?" He answered, "I want nothing but the truth; I want nothing but the Saviour; I want nothing but eternal life; and in this faith shall I stand unashamed at the judgment-seat

of Christ, the Judge of the living and the dead. 'Each missionary preaches three times a week in Hamburg; and they travel in Bohemia and Moravia and other places occasionally, circulating the Scripture, and conversing with the Jews. On the first celebration of the Lord's Supper, fifty-four communicants partook of the ordinance.

The mission to the heathen is mainly conducted in Hindostan. Mr. Anderson, missionary from Madras, accompanied by an eminently Christian convert, the Rev. P. Rajahgopal, gave great interest to the Assembly in recording what God has wrought among the Hindoos. Among the bequests of the late Mrs. Magee is one of £30,000 for the spread of the Gospel in India,—whence she derived her fortune, from a brother, who was Colonel in the Indian army, and it seems likely that it will be employed in promoting female education, upon Christian principles, in India.

Mr. Jones, of the London Tract Society, attended, and offered the aid of that valuable institution for helping forward their operations in Ireland. I trust this brief outline will call forth, in America, gratitude to God, that the generosity of the churches to Ireland has not been without fruit,—and prayer, that the Spirit may be poured out upon us from on high."

The Assembly adopted a petition to Parliament in favour of Tenant-right; but it was moderate, urging the benefit to all classes, by encouraging the occupying tenant to improve the land to the utmost, by having his improvements guaranteed to him; and the necessity of a satisfactory settlement of the landlord and tenant relationship, in order to avert the condition of society in relation to peace, order, and morality.

The Irish Society of London having promised a site for the College to be built with Mrs. Magee's bequest, if the site shall be decided to be in the neighborhood of Derry, with a sufficient quantity of ground and £5,000 besides; and the other London companies that have lands in that quarter, having intimated a disposition to give £10,000 more, and the majority of the Trustees being for its erection there, it is not unlikely that Derry shall be the place, though a majority of the Assembly have voted in favor of Belfast.—*Observer.*

#### DR. CHALMERS' ADDRESS TO THE LADIES OF EDINBURGH, Feb. 23, 1843.

To the Editor of the Record.

Toronto, 15th August, 1850.

DEAR MR. EDITOR,—

The amazing results which, as noticed in your last number, have followed the financial plan first sketched by the magnificent mind of Dr. Chalmers, in behalf of the Free Church of Scotland, may lead your readers to desire or know something of the first movements of that great man, in regard to the scheme. In the view of an approaching crisis many meetings were held and many addresses delivered, and Dr. Chalmers was ever in the van. Ably and eloquently was he supported by the noble band of clergymen and hymen who were his coadjutors, but still his was the master spirit. The masculine sense, and the overpowering eloquence of that wonderful man touched a chord that vibrated through all the land.

It occurs to me, that perhaps a specimen of Dr. Chalmers' appeals at that trying time, would be at once curious and useful. The following sketch—for it is only a sketch—was drawn by a young lady, from the recollections of memory, put down immediately after the meeting to which it refers. Dr. C. perambulated the metropolis, yea, even the land, and his heart-stirring appeals produced an astounding effect. What a contrast betwixt the labours of Peter the hermit or Francis Xavier, and those of Thomas Chalmers! We have lived to see the mighty results of his great genius, and assuredly the work to which he gave birth shall not cease. In Canada we want agents, but so did Portsmouth and the Cowgate. Let the examples of Dr. Chalmers and Dr. Guthrie and Dr. Robert

Buchanan, stimulate all hearts, and specially our young aspirants in the Seminary. When Dr. Witherspoon came to Princeton, he was cheered by the assurance of a friend, that "every townsman whom he trained would prove a legion."

Dear Mr. Editor, yours ever,

ROBT. BURNS.

"To put this country in a right condition is what we cannot attempt in the bulk. It is beyond the management of a government, though it had all the resources of the nation at command. What cannot be done by grasping the whole, we may attempt in pieces or sections. With all my coadjutors I might find that after a whole life-time I could not put Edinburgh in a right condition.—What is too gigantic an enterprise to grapple with at large, I may accomplish by confining my exertions to a more limited range. What I cannot do for a whole, I may accomplish for 50 or 100 families. I must believe that other men have a taste for benevolence, and that it does not rest on one pair of shoulders. Were there a sufficient number of agents, each would do a little, and one great thing is made up of separate items. The local system is just a division of employment.—Give me thorough operation on a small scale, rather than attempt it on a larger. Let each do what his powers are suited to—the powers which God has given. The reason why philosophy continued long in so low a state, was because all men would be universalists. They forgot that the book of philosophy was a book of many pages, which could be best filled up, by each keeping his own department. This is also true of the book of philanthropy. It is filled up by each walking in his own field. Twenty-seven years ago, I would have been too much of a universalist, if I had attempted a Sabbath School for all Glasgow. In my first parish, of 11 or 1200, we had districts of thirty families. We wanted the work done thoroughly, so we began with four agents. If there had been spread over all the parish it would have made very superficial work; but we began at one end. This procured other agents, forty were brought by means of this pervading system. We began with 100, and in two years we had 1200 scholars. There are two principles involved here; if you do not concentrate your work on a small scale, you will do it without any comfort. 2nd, Good results are arrived at, not by the gigantic efforts of extraordinary men, but by the efforts of a sufficient number of ordinary minds. There must be a conquest over the pride of our nature in being content to do what is competent for us—what we are suited for—thoroughly and well.—Important ends are attained not by great things, but by an accumulation of small. There must be a calling in of those fancies which aim at a magnificent result, and we cannot be content with contributing a part. The whole belongs to Him whose agents we are. These will be impotent speculations unless thousands come to our aid.—The spirit of philanthropy will be overclouded, if we grasp at a magnificent erection, rather than at each contributing a part. There may be less of the glare of publicity, but there will be more of the comfort of quiet usefulness. If the good work is spread, what though the promoter of it be lost to observation? He will be content to know this is the befitting condition for him to occupy, amid the exertions of an associated multitude.—If rightly marshalled, a number of agents will give an abundant yield. It will require a thorough subdivision of territory to redeem our country.—If we do not confine ourselves to this, we will shoot over the heads of thousands. I do not wish to generalize, but to localize. At first we require large sums for raising an apparatus of churches, take any method for promptly gathering in, the territorial way is to go to every house—this is your peculiar work—your home-walk filled with many charms—it will be the introduction to a thousand friendships. This will be a growing cause—there will be a progressive increase of contributors. You must take upon yourself