

or very rarely dispensed, Synod should instruct Presbyteries to make arrangements for giving these destitute congregations an opportunity, at least once a year, of obeying the Saviour's dying command.

II. The Clergy Reserve.—The writer, taking it for granted that the Synod will be overtured to petition the Legislature to apply the Clergy Reserve to secular purposes, deprecates the introduction of the question at all, and thinks that the Church has gone quite far enough, in determining that her ministers shall receive no part of these, without going the additional length of depriving other bodies of a boon of which we have rashly deprived ourselves. He would advise that the Church should point out to our rulers, how and according to what principles these resources could be best applied to religious purposes.

III. The French Canadian Missionary Society.—Suggestions are offered that efforts be made to establish schools among the poor heathen Romanists; that an address from the Synod be sent to the auxiliary societies in Britain, and elsewhere, setting forth the claims of the society, and that large contributions be raised for its support.

IV. The Post Office and Sabbath Question.—The Synod, and especially the Committee, on the Sabbath, should see that the Government be plied with remonstrances against mail transmission, and Sabbath labour in the post office. The example of the British people is worthy of imitation. Over 3,000 petitions have gone to Parliament, against any legalized system of impiety by Sabbath labors.

HOPE FOR IRELAND.

We have cheering accounts from the Green Isle. Hostile factions are dissolving and parties seem willing to begin to make the country worth living in. Tipperary is as free from outrage as Londonderry. The spring has been fine, and an unusually large quantity of land has been laid under excellent cultivation. Emigration goes on as formally, but those who remain have employment. Estates encumbered to the extent of £13,000,000 are now offered for sale. Tenants under the purchasers will have a right to their improvements. An attempt is to be made to have the obnoxious tax, "ministers money" abolished. Should that succeed, the land tax—the substitute for tithe will soon follow, and then "the Church" will, like other sects, be supported by her own members. The Roman Catholics are making preparations for establishing a colony in Galway, with all the requisites for the cultivation of the land and of the people. The scene is close upon the Protestant Colony of Achill, which has made such inroads upon Romanism.

The new Primate, appointed by the Pope, has sent a pastoral letter, which disappoints the high papal party, because it does not denounce the national schools and Queen's Colleges by name; and the opposing or more intellectual party, because it is only shreds of sermons delivered at Rome against bad books, and infidel revolutionists, his drift is evidently to unite the clergy to make a mighty effort for stemming the tide of apostasy from Romanism, and then to hand them

equally on the subject of education, either to found a University for themselves or mould the Queen's Colleges to their own purposes. "Put great confidence," says the Primate, "in the most holy mother of God; recommend me to her most powerful protection, and to those of our great apostles St. Patrick, and St. Malachi."

In the May number of the *Missionary Herald*, Dr. Dill gives a pleasing account of the Industrial School at Miltown, in Kerry, under the charge of Miss Paton, a teacher brought from Mr. McNaughton's late congregation in Paisley. Although the pupils have been persecuted, pelted with stones through the windows of the school room, denounced from the altar, and beaten in the streets, the school prospers. Children, who, two years ago, knew nothing of the Bible, repeat lists of texts in proof of Gospel doctrines; girls who were idle and starving, are now neat, busy with their needles, and earning from 10d. to 1s. 6d. a-week. This is the industrial element.

In the young mind, soft and plastic, not yet debauched by popery, nor destroyed by lying and general wickedness, lies the missionary's hope.—The Industrial Schools are the best for Ireland. Popery has ruined the people temporally, by destroying them spiritually. The Gospel blesses temporally, because spiritually. The people are taught virtuous, therefore industrious habits; and if God is pleased to convert their souls, they form the best kind of native agency. Thus the seeds of temporal and spiritual elevation may be sown together. Dr. Dill suggests the question, whether some of the exertions should not be transferred from less successful agencies, to one which is realising sanguine hopes!

JERUSALEM.

A few years ago the Queen of England and the King of Prussia united to found a bishopric in Jerusalem. It was opposed by the Pope, but agreed to by the Sultan. Samuel Gobat, now occupies the Episcopal chair. Mr. Gobat, was a missionary in Abyssinia, and other eastern countries, and knows perfectly the language, opinions and manners of the people. He is a simple, modest man, living like the humble pastors of the primitive church. In his last annual address, he says, "conscience obliges me to make the painful confession of my own unworthiness." He states that a general movement, not wholly religious, is taking place among all the christian denominations, Papists, Greek Church, Armenians, Copts &c., owing to a conviction that their churches are corrupt, and that the high clergy have no care for their souls. The sultan authorises his christian subjects to embrace Protestantism, if they choose, and promises them protection. The word of God is freely distributed, and people are disposed to read. Mr. Gobat's attention is particularly turned to the Jews. It is announced that they have obtained permission to build a temple on mount Zion, and the plan of the Israelites is to make it as magnificent as Solomon's. Should this be realized, the Jews will flock to Jerusalem from all parts of the world. Protestant missions will have a new importance,—some of the vast multitude of pilgrims will be disposed to listen to the good news of salvation.

Mr. Gobat preaches unceasingly among the Jews. He has been deceived in some, but in

others he sees indubitable signs of the work of God upon their hearts. He has constructed a church upon mount Zion. Hitherto the papists and the Greek and Armenian Church only had the privilege, now the Reformation has also its church, where the truth is fully proclaimed within this sacred enclosure. Schools are established and well attended. Many of the Jews are now persuaded that their expectation of the Messiah is an illusion; they know that the times foretold by the prophets are long since passed, and they can no longer trust to the silly fables of the Talmudists. To whom shall they go but to Him who is the Way, and the Truth, and the Life?

REV. DR. DUFF.—This distinguished missionary has arrived safely in his native land, and will be present at the meeting of the Free Church General Assembly.

NOTES OF MISSIONARY TRAVEL— POPERY.

To the Editor of the Record.

MR. DEAR SIR,—

As I have promised a continuance of the notes of a recent tour in Canada East, I sit down to call up to remembrance some of the incidents of it, and some of the reflections that have been suggested by it. At the close of my former communication I mentioned my arrival at Inverness. The settlers in this township are chiefly Highlanders, and form a favourable specimen of our Celtic countrymen. Amidst many discouragements, and some opposition from without, they have in general cleaved steadfastly to our church, and will yet I trust, be blessed with a stated ministry from it. I may here note a remark that has often occurred to me, when travelling to dispense to destitute settlements the bread of life, that it is some compensation to a minister when so occupied for privations which he may suffer in his absence from home and from the ordinary sphere of his labours, that he is in the way of meeting with interesting Christian people in all places, and it may be, of diversified national origin and external circumstances. Those who receive him, and it may be, conduct him on his way, are in general those whom the Saviour has called "worthy." And the traveller among them may be privileged to receive as well as to impart interesting information and instruction. It has been to me particularly interesting to hear from persons whom I have thus casually met, with distinct testimony to the ministerial usefulness of good men whom I have known at home in early days. And in those recent journeys, I had such testimonies to the late Mr. McBride of Rothsay, whom I had known in connection with efforts made in Scotland for our Canadian Church, and to Mr. Dempster, late of the Parish of Denny, who yet I believe lingers on this side the grave, and must be amongst the oldest of the Free Church ministers.

I parted with my esteemed friend and fellow-traveller from Quebec, at Inverness; but it was to receive a young member of the Inverness congregation as my conductor to Melbourne. And he very faithfully executed the commission which had been devolved on him by his seniors. The first day I travelled upwards of fifty-three miles: 49 of which were by the same cariole and horse. We had expected to have rested at a station much less distant than that to which we went, where I had hoped to have had an opportunity of assembling a few Protestant families and expounding the word to them; but, we were so late in arriving at it in the evening, that it was not considered practicable to gather them together; and so we held on our way, though it was dark, until we reached Danby, about half-past eleven o'clock. Here we emerged from the French country, and as our cariole was of the narrow gauge, with the