

loan fund is every day working better. The returns have risen from one-sixth to one-half.

Three and not more than ten congregations are superintended by the *Kreiss Verein* or district conference. This Conference or Presbytery, is made up of one representative from each congregation, who may be a layman. This body can only advise. It has no legislative or executive powers. The synod meets once only in five years. It is made up of deputies from each congregation. Ministers, if not sent up as members (which may be the case), are permitted to be present in order to advise, but not in such a case to vote. This synod appoints a provincial committee of seven—three of whom must reside in Breslau. Its duties are to examine candidates and to settle disputes. The candidates for the ministry are examined only upon their acquirements and learning; their theological opinions being left in abeyance. On being received as preachers, they must attach themselves to some one vacant congregation for a year—the congregation paying their expenses, assisted, if necessary, by the Provincial Committee, who have a small fund at their disposal. The candidate, if elected by the people, is ordained by some one appointed by them for this purpose. He may be dismissed by a majority. The principle acted upon in reference to congregational and ministerial freedom is, that each congregation may have any minister it chooses, whatever be his views or opinions; but the condition of his or of their remaining a part of the whole body is, that he and they consent to give the same liberty to other ministers and other congregations without ceasing to hold communion with them. The principle of union, in short, of this "Free Church," is to differ to any extent short of opposition to this principle itself. The reaction of all this system from Popery is sufficiently evident. Thus organized, there are in Silesia about fifty-eight congregations, ministered to by eighteen ministers. The whole body in Germany, it is said, numbers about 40,000 souls.

I hope I have not wearied your patience with these details. I may say in truth that I have been too busy to-day to write a short letter. I have, however, mentioned most of the facts of any value, such as they are, with which I am acquainted. I refrain from entering upon any discussion regarding the possible or probable connection of this movement with a wide-spread theological, social, and political school in Germany. I have simply looked at it as connected with the Church of Christ. Whether there is more hope of finding ultimately a sound faith in connection with a system like this which reads the Bible upside down, than in connection with Romanism which does not read it at all, it is difficult to determine. One must trust, that under both systems there are simple-hearted truth-seeking souls, who, through the sovereign mercy and grace of God, may find the truth in spite of priests or pretenders.—In the mean time there is little, if any thing, to give joy to the Christian, and much to give him sorrow, in the present state and tendencies of this movement in Silesia.

I conclude by expressing the filial and earnest prayer that God may defend and uphold our beloved country!—that British Protestants may realize their true position in Christendom and in the world,—that we may know how great we are for weal or woe,—that we may sincerely and deeply love "the Truth as it is in Jesus," and unitedly, consistently, and steadfastly maintain it in the sight of all nations; and that thus we may prepare ourselves for the battle, which is not apparently far distant, between the simple Gospel on the one hand, and every different form of error upon the other.

Dalkeith, 15th Nov., 1847.

Note.—Mr. Macleod will thankfully receive and transmit any contributions which kind Christian friends may send to him in behalf of the Reformed Congregations in *Posen* and *Schneidmühl*, now in the midst of trial. Pastor Post in *Posen* has written to him requesting aid to build a church. Czarski is in great poverty. Mr. Macleod has been enabled to aid them in purchasing congregational libraries. He has obtained additional £18, which, if he could increase them to £30, he would immediately transmit to them.

SUPPLY OF RELIGIOUS ORDINANCES.

Of the different plans suggested and recommended by the friends of our Church for supplying the numerous vacant congregations in these Provinces with the means of grace, we consider that, which was proposed by the Rev. Simon Macintosh in his Speech at the Public Meeting to receive the Deputation in Aberdeen, as in present circumstances the most feasible and practicable, and likely to prove most successful. It is well known that the Church of Scotland, even if she felt so inclined, could not send out, and also sustain in the poorer districts, a sufficient number of Clergymen to fill every vacancy that ought to be supplied with the ordinances of Religion. It would require, upon a very moderate estimate, at least fifty Clergymen, and a revenue of £5,000 a year, to accomplish such a praiseworthy and desirable object.

The visits of the different Deputations, which have landed upon our shores, however pleasing and profitable for the moment, and however well fitted to awaken our attachment and gratitude, can be viewed only as temporary measures, providing no adequate supply to the congregations visited, and leading to no permanent settlement. Although repeated annually at much personal fatigue to the Deputations themselves, and no small expense to the Colonial Committee for twenty years to come, they would not keep our Colonial Church, feeble and helpless as she is, in as prosperous and thriving a condition as she is in at the present moment. But there is something tangible and practical and encouraging in Mr. Macintosh's proposal, which recommends it for consideration and adoption. He proposed, as many of our readers will recollect, not to appoint fixed Ministers to the different congregations, but to engage the services of the Licentiates of the Church, who might be willing to accept of the appointments for one, two, three, or more years, as they might feel inclined, in the Colonial vineyard, and that their services in the Colonies should be viewed as a passport and recommendation to future advancement and usefulness.

The plan, we think, is an admirable one. We would be always sure of obtaining young, and consequently active and vigorous, fellow-labourers, to share the duties and fatigues of a Missionary life; and, as they would, during the course of their Mission, be under the direction and superintendence of the Church Courts of the Bounds, their movements would be directed and regulated, and their inexperience assisted, by the information, the matured wisdom and lengthened experience of their elder brethren, who have taken up their permanent abode in the Colonies. It is not at all unlikely that some, perhaps not a few of them, might be induced from love to their Missionary work, and a desire to promote the spiritual welfare of the souls of men, to remain as faithful sentinels at their post, notwithstanding the powerful allurements in point of comfort and emoluments held out to them in the Mother Country. At all events, if they should leave us after coming only on a temporary appointment, we could have no reason to accuse them of breach of faith or fickleness of character, and we have the fullest assurance that our Church Courts, on their retirement from the Colonies, would give them as ample and favourable testimonials as they could expect or desire.

As something must be done, and done soon, if we are to keep up a visible ecclesiastical existence in these Lower Colonies, we should like to see an immediate attempt made to carry the proposal into successful operation. We know not what are the intentions of the Colonial Committee, and we cannot foresee what may be the proceedings of the ensuing General Assembly: but we know what has already taken place, and we know by experience some of the disastrous results of past delay. We are fully convinced that Mr. Macintosh, as well as his Associates in the late Deputation, will do every thing in their power to benefit these Colonies, and we fervently pray that his fond expectations may be fully realized—"What," says he in his speech at Aberdeen, "is to hinder this plan from being carried into effect. If the Church of Scotland wished it, it could at once be accomplished. He had no fear of their Students and Licentiates refusing. There was quite enough of heart, and of young blood too, to ac-

complish a far more arduous undertaking. He bargained for ten Ministers for the coming spring, and for at least an equal number for the following. This seemed to him a workable plan, and the only workable plan, for meeting the present wants of the country; and, if a better and wiser could be proposed, he should be the very first to accede. He spoke of it, not as a matter of obligation only to the Colonial Church, but as a solemn duty also to his own, for he anticipated the time when the Colonial Church, freed from the difficulties which at present surround it, would be the first and most strenuous in aiding our Church both in its Missionary Schemes and in the furtherance of whatever appertained to it as a Christian Church. It seemed to him certain that in a country so rapidly rising, and with inhabitants so fully aware of the advantages they possessed, the time could not be far distant when their active co-operation would far more than counterbalance aught that we had been enabled to do to them in the days of their weakness; and we rejoiced to say that already in Halifax and Montreal not only symptoms but demonstrations of such a tendency could easily be seen. He asked, was it requisite or Christian, that every small corner of this land should be supplied with its Minister, while extensive districts, thousands upon thousands of their countrymen abroad, were destitute of the means of grace? He only wished he could convey to their minds the impression made on his own by many scenes he had witnessed, and by none more strongly than those in Pictou, Prince Edward Island, and Glengarry."—*Halifax Guardian*.

Sermons by the late Rev. Nathaniel Morren, A. M., Minister of the First Charge, Brechin. To which is prefixed a Memoir of the Author.
Edinburgh: Blackwood & Son.

The Church of Scotland has to add the name of the late Mr. Morren, first Minister of Brechin, to the list of others of her distinguished ornaments and defenders, of whose services she has been deprived by death at the very season they were most needed. For nearly four-and-twenty years he had laboured as a diligent and faithful clergyman; twenty of which were spent in Greenock, and the last four in Brechin; a charge to which he was promoted at the Secession of 1843. His ministerial labours were highly appreciated by those who enjoyed the benefit of them, and by his wide circle of friends he was equally beloved and esteemed, both as a man and a preacher. It was by his writings, however, and his various publications that he was best known; and these carried his name far beyond the range of his personal acquaintanceship. As a Classical and Oriental scholar he had few, if any, equal in the Church, and his stores of Biblical learning were occasionally given to the world either as separate works, such as his "Biblical Theology," or in the translations from foreign languages, such as "Rosenmüller's Biblical Geography of Central Asia," or in contributions to Sacred Literature, such as the valuable articles, Arabia and others, which he furnished to Kitto's "Biblical Encyclopædia." Each and all of these writings display the rich fund of erudition with which his mind was stored; and, had he been spared longer to the Church (he was only in his 49th year), in all probability few in modern times, would have done more to illustrate Scripture Philology, or elevate the standard of Biblical Scholarship. It was a loss to the Church that he was not placed long ago in some of the Theological Chairs in our Universities; for there his prodigious acquirements would have been turned to good account in promoting the better qualification of Students for the Ministry. In addition to the literary labours already mentioned Mr. Morren devoted part of his attention to other subjects. He compiled two useful volumes—"Annals of the General Assembly," a valuable record of the transactions of the Supreme Judicature of our Church during a considerable portion of the last century. In 1841 he published his "Church Politics," containing a spirited and able exposition of his views on the absorbing questions which led to the Free Secession. He wrote some of the best articles in "Macphail's Ecclesiastical Journal;" and assisted in editing the "Imperial Family Bible," and also a smaller "Pocket Edition of the Bible,"