

will be pleased, in answer to many prayers, to lift up again those that have stumbled in Madeira during this 'dark and cloudy day?'

DR. KALLEY—MADEIRA.—The following are the terms in which the *Tablet* (the well known Popish newspaper) treats of the late Jewish persecutions in Madeira: "At last have the disgusted natives of Madeira refused to swallow any more of Dr. Kalley's Calomelistic drugs. It was hard, indeed, that these poor islanders, after having been scourged to the quick by Don Pedro, the usurper, and punished of every comfort by his rapacious followers, should be doomed to see their holy laws blasphemed and attacked by the devil and Dr. Kalley, who had wantonly conspired to chouse them out of it!" Our readers will be happy to learn that Dr. Kalley is now safe in England.

LEMONS.—The Rev Robert W. Stewart, in a letter addressed to the Editor of the *Witness*, dated July 9th, states that there "are never fewer than twenty, and often as many as fifty, British ships here at one time; and though from thirteen to fourteen is the general number of the crew of each vessel, yet, taking it at ten for each, we have thus all the year round an average of from two hundred to five hundred British sailors in this port. Dr. Duncan first began to preach on board ship to the sailors here. Mr. Wood on his return from Malta, followed his example; and since the beginning of February last, there has been constant service every Sabbath afternoon; and so encouraging has been the attendance, and such an effect has it had in drawing out the poor fellows to our church in the afternoon, that the Episcopalians have at last taken alarm, and after a total and studied neglect of the Mole, which reaches back as far as the memory of the oldest British resident here, the Episcopalian Minister has at last seen fit to imitate our example, and for the last month has also had a service in the Mole on Sabbath evenings. There is certainly room enough for the labours of both of us; and I hope that this simple statement of facts will show your readers that this station, as a colonial one, is very important, and that by giving a contribution towards the erection of the first Presbyterian church in Italy, they are doing a good work."

JERUSALEM.—It is said that Mr. Gohari, the new Bishop of Jerusalem, proposes to direct his exertions more towards the Mussulman population than to the Jews, as almost all former missionaries have hitherto done; and this task will be the more easy for him, as he has in his former travels acquired considerable knowledge of the manners and language of the Arabians.

CORFU.

Several persons who knew the state of the Jewish population in Corfu, recommended to a Ladies' Society, in connexion with the Presbyterian Church in England, to send out a missionary, who should make the Jews the special object of his ministry. Accordingly, they sent out Mr. Charteris, who arrived in September of last year, and who, after having acquired a knowledge of Italian, has entered upon his duties. The Ladies' Society has also resolved to maintain a school for Jewish girls, and, with this view, they have sent out Miss Greig, who has had good opportunities of acquiring a knowledge of the best systems of instruction at the Normal Schools of Scotland. Miss Greig intends, God willing to open her school in the end of October, and will give instruction in Italian, English, French, Grammar, Arithmetic, and Needlework. The Scriptures of the Old and New Testament will also be daily read. Mr. Charteris, who has already employed himself for some months in teaching a few Jewish youths the English language, intends so to extend his instructions as to include Geography, Mathematics, Algebra, and Readings in the Sciences.

As the Society which has originated this mission is not strong in funds,—as the travelling expenses, &c. of their missionaries have necessarily been considerable,—and as the English Presbyterian Synod have resolved to send also a clerical and

medical missionary to China, Mr. Charteris has thought it advisable to appeal to the Christian Society of the British residents and others in Corfu, in order to raise such a sum as may suffice for paying teachers, books, and other apparatus for the school-room. Were a sum sufficient for these purposes to be realized in Corfu, it would, high on the expenses of the Society in England, would enable them to exalt their efforts to other stations, at the same time that it will allow to contributors in this place an opportunity of well-doing, and of remembering the words of the Lord Jesus:—"It is more blessed to give than to receive."

FALL CHURCH JEWISH MISSION.—Mr. Ederheim arrived in Jassy on the 16th July, having preached to his countrymen at Constantanople on his way thither; and the Lord has been graciously pleased already to bless his labours in his new station, for such crowds of Germans and Jews go to hear him proclaim the gospel-olka, that Dr. Mason writes that they will be obliged to have a larger place for their meetings. On the 5th August, Mr. Ederheim preached at Seunni, a village of Jews on the Pruth, about eleven English miles from Jassy, to about 100 Jews and Jewesses, congregated before the gallery of the inn. He selected the 53d chapter of Isaiah, and was listened to with great patience and attention. New Testaments and Hebrew tracts were then distributed and eagerly received. He purposes visiting the other villages, in the neighbourhood in like manner. He has found a wide door unfolded to him among the Germans and Jews.

Miscellaneous

THE PRESBYTERIAN CHURCH IN ENGLAND AND THE CHURCH OF SCOTLAND.

(To the Editor of the *English Presbyterian Messenger*.)

Sir.—An attempt is at present being made most unjustly to eject some of our devoted ministers from their Churches, with the view to the property being seized upon, and ministers intruded in their room connected with the Established Church of Scotland; but the Minutes of one of the Presbyteries now before me clearly proves that we are not a part of the Scotch Church: that we are in fact the orthodox remnant of the English Presbyterian Church, whose Standards the Scotch Churches have adopted; that our ministers were not taken exclusively from Scotland till proper ones could not be had in England; and that the idea of connexion with the Northern Church, implying that she had any control over us, or any interest in our prosperity, was never for a moment entertained.

About 150 or 200 years ago it became difficult in England to obtain Presbyterian ministers holding our doctrines, and also our views touching the connexion of Church & State; in which circumstances surely it was most natural to look to the Church which had adopted our Standards for the men we wanted. Again, it was most natural for members of the Scotch Church coming to England that they should join themselves to our Churches: but surely it would be most unjust for them to claim our property, and seek to subject us to a Church in whose Courts we had no place, and which all along disclaimed the connexion.

If any one here puts the question, saying, Why, then, and whence is it, that so many of our Churches came to be called *Scotch*? I answer, this was not because the Scotch Church had implanted them, or paid money for their buildings; but because so many of the ministers were Scotchmen, retaining strong prejudices in favour of their native Church: and in point of fact, when these prejudices prevailed so much that we actually applied for some sort of connexion, the application was refused, and we never were connected.

The ministers might in one sense be connected, but the people were not; the property, however, did not belong to the ministers, but to the people.

I am yours, &c.,

AN ENGLISH PRESBYTERIAN MINISTER.

Sept. 25, 1846.

THE EVANGELICAL ALLIANCE.

The British members of the Alliance are to meet at Manchester on the 4th of November, for the purpose of forming the British organization. We cannot conceal our fears that the Alliance will prove a failure; at least, for the high and noble ends that might have been achieved by it. Contrast the worthy statement of its "Objects," with the brief, but expressive design of Cromwell's "Protestant Council;" which was not merely to meet the organized efforts of Rome, but "to keep correspondence everywhere, to know the state of religion all over the world, that so all good designs might be protected and assisted." There is need and call for present energetic, and united action among Protestants: not merely a great Re-union every seven years, or at long intervals, for making speeches and enjoying Christian intercourse.

We fear also, that Truth, if not sacrificed for the sake of peace, is in danger of being silenced on many points of high witness-bearing. It is well that all efforts be made to have the truth spoken in love; but is it all this great apparatus of the Alliance required to make Divines speak and write as gentlemen and Christians in their controversies? We say again (as in the *Messenger* for August,) that Cromwell's design was the grand model and ideal for the Alliance, and that the practical hints of Dr. Chalmers ought to be attended to, if anything is to be effected worthy of the stir and preparation that is to be made in this matter—*English Presbyterian Magazine*.

UNITED ASSOCIATE AND RELIEF SYNODS OF SCOTLAND.

These reverend bodies met in Glasgow on the 5th October, and continued their sittings during the week. Reports were laid before them from the Committees formerly appointed to adjust the basis and terms of union. In the Secession Church it was stated that there had been received from Presbyteries, Sessions and Congregations, communications on this subject, amounting altogether to the number of one hundred and sixteen. Twenty-two Presbyteries out of the twenty-four had sent in Reports, and one hundred and eleven Sessions had given in written Reports, as well as thirteen Congregations, besides Congregations who had only reported orally. These communications the Committee had divided into three classes, viz.:

- 1st. Those Presbyteries, Sessions and Congregations that approved generally of the basis of the scheme of union, who said in general they went in with the scheme, leaving it an open question as to slight modifications.
- 2nd. Those Presbyteries, Sessions and Congregations who said, We approve of this basis of union, with certain modifications which we recommend.
- 3rd. There were some Sessions that had reported as unfavourable to the basis of union.

In the Relief Church there were only two exceptions to the general manifestation of feeling in favour of the union, and these were presented in the Reports from the Congregations at Kilmarrack and Dalkeith, which considered that the matter was not yet ripe. After a good deal of discussion, the basis of union was agreed to.

The Synods met again on Monday evening, and up to Tuesday afternoon were occupied with their general business, in greatly diminished numbers. It was agreed to postpone the consummation of the desirable, and we believe, all but universally desired union, until their meetings in May next. Meanwhile, every barrier seems to be removed. Committees have been appointed to adjust all minor matters.