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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 OF MONTREAL.

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No. 12, December, 1848.

Price 2s. 6d. per annum.

The Presbyterian.

TO OUR READERS.

As we are now verging towards the close of the year, and as the present number terminates the first year of our labours, we may be permitted to offer a few remarks on a subject which, though a delicate one, very materially concerns our future usefulness.

"The *Presbyterian*," it is known to our readers, originated in a desire to promote the circulation of Missionary and Religious intelligence amongst the adherents of our Church. It was believed "that a paper was much wanted, which, while it should afford ample information upon all points of interest connected with the Parent Church, should at the same time, by discarding all matters of merely local consequence, make room for statements of the progress of the Gospel in Canada, and of the success of the more important Missionary enterprises of Evangelical Christians of all denominations throughout the world." *The Presbyterian* in short designed to be a Religious Journal, which, while it devoted a larger portion of its space to the immediate interests of that portion of the Church, of which the Lay Association, under whose auspices it has been conducted, is a humble auxiliary, should yet be characterized by no narrow sentiments of illiberality or bigotry. In the first number those entrusted with its management avowed themselves "to be more desirous of healing the wounds inflicted on the Church than of tearing them open afresh." Their hope was so to conduct *The Presbyterian* as in, some measure, although in a necessarily, limited way, to aid in producing an

elevated tone of Christian character, and so excite a friendly feeling towards the Missionary work amongst their readers by presenting the delineations, given by Missionaries from their own observation, of the sad degradation and wretchedness in which the myriads of those who know not the True God, and Jesus Christ Whom He hath sent, are plunged."

How far the design, with which *The Presbyterian* was established, has been carried out—how far the promises, with which it was ushered into existence, have been fulfilled, is not for us to say, nor are we the best judges in such a case. But this at least we can affirm, that, if in any measure we have been wanting, as we doubtless often have been, the fault was an undesigned one. So anxious are we to see an increasing interest taken in our publication that any suggestions from any of our readers will be gladly received, and promptly acted on, when practicable. We are very desirous of seeing our List of Subscribers so extended that *The Presbyterian* may find its way into the families of every member of our Church throughout the Province. We would gladly see it, or some other religious paper, entering every house in every district of the Province, because we believe that, in the words of an intelligent writer, "there are millions of minds which can only be reached through the press," and that "the press should not be, and must not be left in the hands of the men of the world and the motley crew of all grades of scepticism." "Does it minister to their idol-god, and shall it not minister to the One Living and True God?" "If infidels and immoral writers are pouring forth a deluge of scepticism and vice, the conductors of the religious press

should send forth a higher and more mighty flood to sweep the turbid streams which the press is too often prostituted to issue." We believe that Christians are bound by the highest of all obligations to support the religious press; and therefore it is, that, as a young and humble member of that, now happily wide, fraternity, we claim the support of our fellow-Christians, and call upon them to aid our feeble efforts.

We have no fear of being thought "unworldly" in these remarks, for it must be evident to every one that, the wider the circulation a religious paper attains, the more good it is likely to effect. Besides, we wish our readers to remember that *The Presbyterian* is no mere trading speculation, as are ordinary papers, since the labours of its conductors are gratuitous, and the expenses incurred are all contracted within the narrowest possible limit. When it was determined to issue the paper at the lowest possible rate, so as to bring it within the reach of the most limited means, on a calculation being made, the Publishers liberally offered to throw off the sheets for a sum that would barely cover the amount expended in payment of the necessary labour. To meet the outlay for paper, publishing, &c., the Association requires to be placed in funds by prompt remittances of the outstanding subscriptions; and we trust that not only will this be done, but that a combined and extensive effort will be made to obtain new subscribers. The number already issued is large, but not sufficient to cover the expenses incurred; nor is it at all commensurate with the number that might be circulated, if but a fourth of the fathers of families in full connection with our Church were subscribers. What

are 1,800 or 2,000 copies compared to the number of adherents to the Church with which we are connected? Or what are 2,000 copies compared to the number in full communion with the Church?

We have now submitted the facts to our readers; and, if they approve of the objects of our publication, and believe it calculated to effect any good, if they think that we have been at all successful in the attainment of those ends which we profess to seek, and in the performance of those duties which devolve upon us, then should they reflect that they also have duties to perform. We ask each reader, who peruses this article, to weigh the matter well, to view it in all its bearings, and then, if he believes that *The Presbyterian* has been, is now, or can be made, the means of doing good, to resolve to aid in the accomplishment of that good. If every subscriber would make an effort to extend our circulation, the amount of individual influence, thus concentrated and brought to bear, would be immense, and the results would be equally great. Surely every subscriber could, without much difficulty, induce at least another to contribute two shillings and six-pence per annum to the sustentation of a Religious Journal. A trifle beyond a half-penny a week is all that we ask; and we rejoice to think that in this country there are few, or none, whose means are so scanty as not to enable them to give to small a sum in return for the perusal of a Monthly Journal which forns a volume of more than two hundred pages of original and selected matter. With this statement and these views before them, we hope our friends will respond to our call, and make another effort to extend the range of our circulation. For ourselves, we are willing to continue our humble labours, for these have been cheered and lightened by the large measure of favour with which *The Presbyterian* has already been honoured; but, while with pleasure we acknowledge this, we feel that we are justified in soliciting a continuance and extension of the countenance bestowed upon us during the past year. With increased exertions on the part of our contributors and subscribers, and with increased care and exertions on our part, we trust *The Presbyterian* may be instrumental in doing some small measure of good during the forthcoming year, if that blessing from on High, which makes the humblest means effective, be vouchsafed us.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Our readers must have noticed with much satisfaction the progress of this most excellent Charity, as regularly reported in this journal. Taking into consideration the very

short time it has been in operation, we think the success has been such as to show that the people are alive to the claims which the Widows and Orphans of the Clergy have upon them, and are willing to contribute liberally towards the Fund. We take this opportunity of reminding Ministers that the time appointed by the Synod for taking up the Collection in each Congregation in aid of this Charity, is the first Sunday in January; and it is much to be desired that the collection should be made as near the time as circumstances will permit. We hope every Minister will bring this matter prominently before his people; and we feel confident that, when the objects of the Trust are explained, and an earnest appeal made on its behalf, liberal collections will be taken up in every Congregation.

PRESBYTERY OF HAMILTON.

A meeting of the Presbytery of Hamilton was held in that city on Wednesday last for the purpose of receiving the call from the Congregation of St. Andrew's Church, Galt, in favour of the Rev. John Malcolm Smith. It was agreed that the induction should take place on Thursday, 16th current, the Presbytery to meet in St. Andrew's Church here on that day at eleven o'clock, forenoon.—[*Galt Reporter*, Nov. 4.]

At a meeting of the Presbytery of Hamilton, held at Hamilton on the 1st November, there were two calls presented, the one from the Congregation of Simcoe in favour of the Rev. George Bell, the other from the Congregation of Galt in favour of the Rev. John Malcolm Smith. Both calls were sustained by the Presbytery, and accepted of by the gentlemen to whom they were respectively addressed.

According to the arrangements made, the Presbytery met at Simcoe on Tuesday, the 14th, for the induction of Mr. Bell. The Rev. William King, of Nelson, preached from 1st Tim. 3. 1—"This is a true saying. If a man desire the office of a bishop, he desireth a good work,"—a sermon replete with learning and sound and instructive views of Church order, showing in what the office of a bishop consisted, that it was a work, a good work, &c., &c. The addresses to the Pastor and the people were given by the Rev. Andrew Bell, of Dundas.

The Presbytery met again at Galt on Thursday, the 16th, for the induction of Mr. Smith. The Rev. Colin Gregor, of Guelph, preached an eloquent sermon from Acts, 13. 26—"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." The Rev. Andrew Bell, of Dundas, gave the addresses to the Pastor and people.

In both cases the attendance was numerous and respectable notwithstanding the wretched state of the roads at the present

season; in both cases there was the most hearty welcome accorded by the Congregations to their newly inducted Pastors, and in both cases did the Presbytery enjoy the hospitality of kindest friends.

In Galt, the Congregation being old and in working order, every thing is almost as it should be. The Manse, which is at present the subject of a suit in Chancery, will soon be recovered.

In Simcoe, the Congregation, although young, will soon be even with their neighbours. They have a very handsome brick Church, built in the Gothic style. It is not quite finished inside, but will be early in the spring.

Thus you see, Mr. Editor, we in this Western world are creeping up. At the lamentable secession in 1844 there were left only four Ministers, one of whom afterwards removed to greener pastures. Now we number eleven Ministers in the Presbytery of Hamilton. We only want more Ministers to enable us to rally the great bulk of the Presbyterian people around us.

A. B.

The Rev. George Bell, of the Presbyterian Church, in connexion with the Kirk of Scotland, was yesterday inducted into the charge of his flock in Simcoe. The Rev. Andrew Bell, of Dundas, and Rev. Mr. King, of Nelson, assisted in the interesting ceremony. The charge to the congregation and their amiable pastor was delivered by Mr. King in a most impressive manner, and, from all we could observe, made a deep impression on the feelings of the highly respectable auditory. In the evening D. Campbell, Esq., entertained the Clergy and many of the laity of this communion at dinner. We have now the pleasing assurance that henceforth this town will be favoured with the services of a Minister of the Kirk of Scotland—a want which has long been felt and greatly deplored.—[*Simcoe Standard*, November, 15.]

We have much pleasure in laying before our readers copies of Addresses presented to the Rev. G. Bell, on his leaving his late charges, together with that gentleman's replies. The Rev. gentleman appears to have stood high in the estimation, not only of his own Congregation, but of the Clergymen and Members of other religious denominations. We sincerely trust, that Mr. Bell, in the new sphere of labour on which he has entered, may be equally successful as amongst his late flock, and enjoy the esteem and confidence of all the members of the community among whom he is now placed.

TO THE REV. GEORGE BELL.

REV. AND RESPECTED SIR,
We, the undersigned, Members of the Congregation lately under your pastoral care, cannot allow you to depart from among us, without expressing to you the deep regret we feel at your departure, especially when we call to mind the manifold labours you have put forth, the fatigues you have

endured, and the exertions you have used, in the organization of Churches among a thinly scattered population, in new settlements, and amidst such difficulties and hardships both of a moral and physical kind as, we fear, have tended greatly to injure your health, and undermine your constitution.

It is a heart-saddening consideration to us to look back to, and think of the love and tenderness and zeal with which you entreated us to attend to the things of eternal life; and then to look forward, as, we fear, we shall have to do, to many silent Sabbaths, and the House of God shut up, with none to break to us the bread of life, or give us warning for God.

While any expressions of ours can add but little to the high character which you bear as a Minister of our Church, we wish at the same time to offer an expression of the estimation in which you are held by us, both on account of your private virtues and the manner in which your public duties have been performed.

In offering you these expressions of our regard, we would not forget your amiable partner in life, who hath endeared herself to the hearts of many on account of her amiable, kind, and charitable disposition: we assure her of our regard and of our sorrow at our separation.

Dear Pastor, with sorrowful hearts we say Farewell: we desire that you will remember us at the Throne of Grace; and our prayer for you shall be, that the Great Head of the Church may go with you and your family, bless you with every Spiritual blessing, and cause much fruit to redound to His own glory, from your labours in your new sphere of usefulness.

September 22nd, 1848.
(Signed by ninety-one persons, of whom forty-two are heads of families.)

MR. BELL'S REPLY.

DEAR BRETHREN,
I thank you for your affectionate expression of your feelings and desires towards me, and I rejoice to hope, from the language which you use, that my labours have not been in vain. And yet, dear brethren, I feel sad, when I look back over the time during which I went in and out among you, and bowed with much weakness and many tears the precious seed of the Word, to remember what coldness and hardness of heart, what carelessness and determination to despise the Great Salvation, I met with among many, and how little an earnest following after holiness was exhibited by all.

When with you, this was the object of my labours and the subject of my prayers, that you all might receive the Lord Jesus and walk in Him; and with the same solicitude, I long for your exhibiting the devotedness to God of living members of Christ. And my heart cannot but be sad when I think of many over whom Jesus weeps, because the awful realities of eternity are soon to end for them the day of grace.

But, though sorrowful, I have also cause to rejoice. Many of your names are memorials of dear brethren in Christ, with whom I have held sweet fellowship, and from whom I have received such encouragement and support as did much to strengthen me when ready to faint. And I think I may fondly hope that the precious seed of the Word, which I was permitted to sow, may not all have been lost.

I have to express my gratitude to many of you from whom I have received personal acts of kindness and attention, and I pray God you may not lose your reward.

In the name of Mrs. Bell I have to thank you for your affectionate expressions of regard towards her, and to assure you that she will long cherish an affectionate remembrance of the friendships formed among you.

When seeking to be faithful, it was to be expected that I should meet with opposition, and that ingratitude and attempts to injure me should be manifested by a few, for whose salvation I was earnestly longing. Any such among my former flock I cheerfully forgive.

Dear Brethren, with my heart's desire and prayer for your salvation, I commend you to God and to the Word of His grace, which is able to build you up,

and to give you an inheritance among all them that are sanctified. Amen.

GEORGE BELL.

Simcoe, November 3rd, 1848.
To James M'Caul, Esq., and others, Members of the Presbyterian Church, Cumberland and Clarence.

TO THE REV. GEORGE BELL.

DEAR SIR,
We, the undersigned, Inhabitants of Clarence, having learned that you are about to leave this part of the country, beg respectfully to address you on the occasion.

Although unconnected with the Congregation of late under your spiritual superintendence, we nevertheless have enjoyed frequent means of appreciating your zeal in general usefulness, your liberality of spirit, and obliging courteous character.

Particularly we would instance your firm and efficient advocacy of the Temperance Reformation. As labourers in this cause, we feel much obligation for your frequent and able assistance at our meetings, and beg you to accept the expression of our sincere thanks.

Trusting that your zeal in this and every other good work may have ample scope, and meet abundant success in the future sphere of your operations, and with best wishes for the health and happiness of yourself and family, we bid you farewell.

Clarence, September 26, 1848.
(Signed by Rev. John Edwards, Baptist Minister, and twenty others.)

MR. BELL'S REPLY.

DEAR BRETHREN,
I have received your Address, and I assure you that your expressions of esteem and good wishes are truly refreshing to me, coming as a disinterested testimonial to the correctness of my position towards those brethren with whom I was not in immediate church-fellowship.

It was my desire, when labouring in your neighbourhood, to cultivate liberality of spirit, and to promote unity, harmony and peace among the children of God, although called by different names among men; and it is still my prayer that you may be led by the Spirit to love one another.

You mention in particular the Temperance Reformation, a matter of great importance in the present day. Without expressing an opinion, favourable or unfavourable, of societies altogether unconnected with Christianity, it appears to me that our duty as Christians is plain—simply to return to Bible rules of duty, and withdraw from that conformity to the world into which the Church at large has fallen, whereby her testimony has been weakened, her purity soiled, and her energies paralysed.

It is my prayer that the Great Head of the Church may enrich you with every spiritual blessing, to the glory of His Holy Name.

GEORGE BELL.

Simcoe, November 3, 1848.
To the Rev. John Edwards and others, Inhabitants of Clarence.

CORRESPONDENCE.

THE UNIVERSITY QUESTION, (UPPER CANADA).

TO THE EDITOR OF THE PRESBYTERIAN.
SIR,—The time is now approaching when this important question may be expected to occupy the attention of our Legislators and the country generally. It is of the utmost consequence that this subject should be looked at in a practical, not a political light, and settled purely on the principle of ensuring, as extensively as possible, the benefits of a superior education, without reference to the parties or persons who may be the authors of any particular plan. It is miserable policy indeed to sacrifice the welfare of a country,

both for the present and future times, to the temporary, and ever changing, political movements and contests of the day. The misfortune is, that, while many talk on this subject, few are really interested in it; few, except those who seriously intend giving their sons a University education, can be brought to regard the subject as one of personal concern, or to view it in a practical light. While anything connected with trade, commerce or the like, is sure to be discussed thoroughly and in some degree satisfactorily, because by those who are at once interested in, and conversant with the subject, there is much danger that this most important question will depend upon the discussions and judgments of those who care little, and know less, about the practical consequences of its adjustment.

The question now to be decided by the wisdom of the Legislature, and by public opinion, is this: are we to have monopoly or competition in regard to University education? We use the word monopoly here in no invidious sense, but merely to express the main feature of a plan which would confine the whole of the superior education of the Province to one institution, one set of instructors, one system of instruction, and one particular locality. It may be thought by some, that, while such a system would be universally condemned if applied to other subjects, as trade, banking or the like, it is beneficial when applied to education. It is for such to show how the evils, so apparent in the one case, are to be obviated in the other. In every department monopoly has always been found to be the source of inertness, indifference, slowness in adopting improvements, in a word, a want of attention to the wants and wishes of the public and the requirements and advances of the age; and these naturally produce dissatisfaction and want of confidence among the community. We cannot see how the case is materially different in regard to education. In no department are energy and activity more indispensable; untiring diligence and ardent zeal, immediate attention to everything that can promote the student's progress, readiness to adopt every really useful improvement, and, if possible, to improve on these; attentive watching of the progress of science: these, and many more that can hardly be specified, are essential qualifications for those who conduct a great educational institution. We fear that, in the entire absence of the great stimulus of competition, no care in the selection of instructors, no strictness in the framing of rules, no formal inspection of government officers or otherwise, can secure these requisites to nearly the same extent that a wholesome, honourable rivalry would effect. We say the entire want of competition, for it is perfectly evident that in this country no privately established college could attempt to compete with a great, publicly endowed

one. In Britain the Universities are subject to this salutary stimulus, not only amongst themselves, but from the number of superior academies, some of which impart education little inferior to that obtained in Colleges, and also from the eminent private lecturers in various branches of science; besides which, on account of the much more extensive diffusion of a higher education, public opinion exerts far more influence on the Universities there than it can possibly do here. If one great central institution in this Province should escape that stand-still, stagnating character which has been always found to attach, sooner or later, to such exclusively privileged bodies, it may be pronounced to be a kind of moral miracle.

But, suffering this objection to be obviated, there is another of no little importance, the amount of inconvenience and expense to which students would be exposed by requiring them all to come from every part of the Province to one place. It is very easy to say that a day or two more of travelling, or a few pounds of additional expense, will make no great difference. But, by experience, it is found to make a very great difference. To young men of slender means, who can scarcely make up the very smallest sum now required to carry them through College, a few pounds a year of additional expense forms an insuperable obstacle; what was before difficult is now rendered impossible. For the wealthy classes the plan of one central University might answer well; but for the middle and poorer classes nothing can be more disadvantageous. Why this plan then should be popular, we cannot see; why a different one, which, by placing Colleges in different localities, would render education accessible to every one, should be looked on with jealousy, we are at a loss to conceive. Let this subject be viewed, not with the eye of prejudice, but of common sense.

But it is said, that this country is too poor to support more than one University. It certainly appears a strange assertion that a country so vast in extent, with such boundless resources, with a population so rapidly increasing, cannot afford support to more than one solitary institution for the advancement of liberal education. Let us not look to the temporary depression which has lately affected both public and private affairs; a depression arising from circumstances unprecedented in the history of this Province and of the world; but let us think what this country is destined soon to be. But the truth is, that this plea of poverty simply amounts to this, that the munificent Royal endowment of King's College has been so mismanaged and squandered away under the old monopoly system that there are no funds available except for the support, and that very imperfectly, of one institution. And so, by a singular kind of logic, the very evil conse-

quences of that system are brought forward as a good reason for its being perpetuated: for, whatever rules or enactments may be framed, we fear that, in regard to financial as well as other concerns, the inherent evils and abuses of a monopoly cannot be obviated.

X.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—There appeared in the *Montreal Gazette* of the 8th November an article from the *Daily News*, containing some remarks on a Pamphlet, published by the Duke of Argyle, on Presbytery, especially as exemplified in the Church of Scotland. Presbyterians of the Church of Scotland must feel obliged to the Editor for giving what he considered likely to prove interesting to them, though certainly not by any means complimentary to their Church.

We get very little from the Duke's Work, but we learn that he had been endeavouring to show that the Church of Scotland had renounced all claims to a priestly character in her clergy and assigned a fair share to the laity in the management of all ecclesiastical matters. These things, the writer of the newspaper article admits, were really asserted, at first, in the constitution of the Church of Scotland, but affirms they never came effectually into practice, and in the end were denied even in theory. "Every thing great," says he, "in Presbytery, as exhibited in Scottish History, is a negation. It is no positive, independent growth. The Roman Catholic Church had introduced the worship of images; Presbytery denied the propriety of that worship. The Roman Catholic Church denied the laity its due position in the Christian Commonwealth; Presbytery asserted the claim of the laity. The Roman Catholic Church introduced the notion of sacramental efficacy into many of its rites; Presbytery abolished *in toto* the Romish idea of a sacrament. Its use to the world ended with these negations." How forcible are right words! and how feeble are forcible words, when not right ones! Does he mean to say that, when the propriety of worshipping images or of God by images was denied, it made no positive change, either in the outward form of the worship of the Church or in the inward frame and spirit of the worshipper? In truth, we do not think he knew what he was saying, for in the very next instance of the negations—with which he says Presbytery favoured the world, he makes her utter, not a negative but a very clear and distinct affirmation. "Presbytery asserted the claim of the laity." We suppose the "negation," by which Presbytery was in this instance "of use to the world," was the negating of this claim in practice. This, at least, is what, he elsewhere says, Presbytery did.

With respect to the third negation, which is intended, we suppose, in some way or other to neutralize an assertion of the Duke that "from the beginning Presbytery made a stern denial of all notions of Priesthood, of

any mediatorial power in the Christian Ministry." We might here suspect him of wishing to hide the Truth under the ambiguity of expression he employs. But we suspect him of nothing but ignorance, pure ignorance, which, when it dictates to the pen of a ready writer, is very apt to flow out in a mist of vague words. Presbytery did not abolish *in toto* the Romish idea of a sacrament. What Presbytery negated was the idea of the efficacy of the outward observance of the rite as a mere *opus operatum*, or outward work outwardly done, for securing to the doer of it the inward spiritual blessing. We presume the inward spiritual blessing to be a part of the Romish idea of a sacrament, and this is not denied by Presbytery, nor yet the use of the outward sign by which it is signified and conveyed to the right-minded worshipper. The priestly and mediatorial character of the officiating Minister was denied. Not to dwell on this point, we give the words of the Shorter Catechism on the subject; "The sacraments become effectual means of salvation not from any virtue in them or in him that doth administer them, but only by the blessing of Christ, and the working of His Spirit in them that by faith receive them." In short the power of giving efficacy to the sacraments was denied to the Ministers, and affirmed to lie between Christ and the heart of the worshipper.

We come now to a more clearly expressed charge against the Presbyterianism of Scotland. "It proved," it is said, "when brought into unchecked operation, to be more bigoted than the Papal Church in its most bigoted times with respect to the exposition of Scripture. It allowed of no dissent from the few dogmatic propositions into which the whole mass of Scriptural doctrine was tightly compressed. All freedom of thought in some of the most important regions traversed by the human mind has been checked." We wish he had indicated these regions into which Ministers and members of the Church of Scotland have not ventured to extend their enquiries.

The charge against Presbyterianism in Scotland has been brought forward in the most unfair way, and in the most odious form. The charge of bigotry is odious in itself. All comparisons are odious—odious alike to the party compared, and to the party with whom the comparison is made. The Church of Scotland is said not only to be bigoted, but more bigoted than the Papal Church in its most bigoted times.

We will endeavour to avoid saying any thing that can give just offence to the Roman Catholic Church, with which Presbyterianism is so odiously contrasted to the intended shame of both; and shall therefore in the first place dispose of the odious charge of bigotry. Give every man his due in this matter, and no sect, nor individual will have much to say for themselves. There is enough, and more than enough of bigotry in

every sect of Protestants, so also is there in the Church of Rome, and so also in those who are neither of the Church of Rome, nor of any Protestant denomination, nor of any religion in particular. It must be very easy to make a charge of bigotry against any body of men, not only with a fair show of truth, but with substantial truth, when we cannot meet with one man among ten thousand who can maintain his own opinions with calmness and candour, and make due allowances for those of his opponents on Religion or Politics, or questions of trade, or any subject in which his interests or feelings are deeply involved. Let us then dismiss this word *bigotry*, as one of evil fame, which we can all, with too much truth, cast in each other's teeth. The question of the relative amount of it cherished by each can never be satisfactorily determined, and the discussion of it can lead to nothing but the bandying of railing accusations from all sides.

But further, says the writer, "we hear in the Scottish Church of 'the power of the keys', and the tyranny of the Ministry became as complete,—dissent from their dogmas as unpardonable as in Rome."

No doubt, we hear of the "power of the keys" in every Protestant community as well as in that of Rome. Every party, we presume, claims the right to keep the keys of its own Meeting-house; the power to say who shall and who shall not enter into its communion; and the right to determine the terms on which they shall be received or rejected. But in the Church of Scotland the Clergy alone have no right to decide on any of these matters, though this writer asserts they have both claimed and exercised it. But we should think, every Scotchman knows that there never was a Court, or Commission of a Court, of the Church of Scotland without Laymen; that no Convention of Clergymen alone have power to decide any question either of doctrine or discipline. But, while every Church claims the power of the keys, as far as letting in and keeping out of their own Communion is concerned, is this the power claimed by the Romish Church for the keys that hang at the Pope's girdle? Do any of the Protestant denominations, even the most rigid, deny that the Churches, of which others keep the keys, may be the gate of Heaven as well as their own? Do they deny that the Church of Rome may? They deny indeed that the Pope has power to shut Heaven against whom he will, and open it for whom he will, whether of his own or any other communion. They believe that good Catholics will enter the kingdom of Heaven, let him do his utmost to bolt the door and bar their entrance; that bad ones will be excluded, though they should pay him never so much ransom to secure their entrance. They believe that neither the decision of the Pope, nor of his Church, nor of any Church on earth, nor of all the Churches upon earth together, can take the place of the decision of the Great

Judge of all, to Whom alone belongeth the judgement which is infallibly right, and Whose decisions alone are final, and not to be revised nor reversed.

We will not dispute, whether the Church of Scotland be more or less bigoted than the Church of Rome; whether she have compressed the doctrines of Scripture into a more or less rigid, compact, narrow-minded formula, than the Romish or any other Church. This is a question of degrees, and will bear disputing. Let her creed be the narrowest and most bigoted of all the Protestant Churches, that of Rome the widest and most liberal in the world, will this determine which gives most liberty to conscience, permits most freedom of enquiry? All Churches do and must set bounds to liberty of opinion. Christianity does so. It decides many questions, and leaves no other liberty with regard to them than that of receiving or rejecting them at our peril, and as we shall answer to God. "He, that rejecteth Me and receiveth not My words, hath one that judgeth him the Word that I have spoken; the same shall judge him in that day." Most men will regard that creed as narrow-minded and bigoted which enjoins any opinion which they reject, or proscribes any opinion which they hold. A Church would by many be charged with bigotry, though it put into its creed but this one saying. "He that believeth on Him is not condemned; but he, that believeth not, is condemned already, because he hath not believed on the name of the Only-begotten Son of God." The extent then of the liberty of opinion allowed, or that ought to be allowed by any Church, is a question of degrees. Protestant Churches profess to set no other bounds to it than the Written Word of God. They accuse the Papal Church of taking liberties beyond that. The question, therefore, as to which allows the widest range for faith and opinion, is a disputable one, and which we are not going to attempt to settle. But, while Christianity itself sets bounds to the liberty of opinion, and commands men to receive some things as truths, and to reject others as falsehoods, it permits the most unlimited freedom of enquiry—the most unfettered liberty of discussion. Its maxim is, "Prove all things, hold fast that which is good." It appeals to private judgement, saying—"Why even of yourselves judge ye not what is right?" We will give up, therefore, the question of liberty of opinion, as one that has limits, and confine ourselves to that of Liberty of Discussion, which in Christianity, and in all Protestant Churches, has none. This is the real question between Protestantism and Popery. This liberty of discussion cannot be denied to exist in the one: it is refused in the other. The right to refuse it is one of the peculiar claims of the Papal Church; she claims, and exercises the right of setting bounds to it, or of forbidding it altogether. The very ground on which

she opposes Protestantism, is the assertion of this right, and the necessity for an Infallible Guide upon earth to put an end to all controversies. Unlimited liberty of opinion no church and no religion can allow, unless they could admit that men were at liberty to believe lies, and fare all the same as if they believed the Truth. But the liberty of hearing and weighing the reasons on which the truth proposed is to be received, and of bringing forward every objection, good, bad, or indifferent, that can be urged against it—this, without prejudice to Truth, may be allowed, and on behalf of Christianity every Protestant Church asserts that this is allowed. The Church of Rome denies that it is, and this is one great difference between them. So great, also, is this difference, that, however in other respects they may agree as to the truths they teach, society, and the mind of man which moulds society, can never develop themselves in the same way, or to the same extent, under the one system, as under the other. Freedom of enquiry and liberty of discussion involves everything connected with liberty of conscience and free range of thought. Hence, though the creed of the Church of Scotland were narrow, which we do not admit, yet it did not limit the range of thought of her members; it did not restrict the number of topics that might be presented to their consideration by her Ministers. Whatever opinions found their way amongst the people, the Minister was bound to deal with them, not by pointing with his finger to the words of the Catechism, but by appeals to reason and Scripture. Thus standing within the circle of his creed, however confined it might be, he could be brought into contact, not only with all real truth, but with all imaginable error, and compelled to survey the most distant regions of thought and opinion lying beyond it. Those who are acquainted with the writings of Dugald Stewart and Thomas Brown, on whose Lectures every student was required to attend who studied at the University where they lectured, may well wonder what regions of human thought they were forbidden to traverse. The Church of Scotland discovered no narrow-mindedness in the education of those who were to be her Ministers; but on the contrary required from them as large, in most cases a larger amount of general knowledge than was required from the members of any other learned profession in Scotland. It seems to us therefore a strange charge to make against the Church of Scotland, that she was or is inimical to freedom of enquiry, or confined the minds of her Ministers or members to range within a narrow sphere of thought. We have a testimony to give on the subject, which will weigh more than our general statements—that of the Rev. Robert Hall, who, having pursued part of his studies in Scotland, had an opportunity of becoming acquainted with the acquirements of Scotch Ministers and the nature of their ministrations and from his

known ability, and own professional experience, must be allowed to have been well qualified to form a just estimate of their probable effects. He is reported in an account of his Life to have asked some one "Whether there was much Antinomianism in Scotland," and, upon being answered No, to have observed, "That is precisely what I expected. Your Ministers and your people have too much information to be ensnared by such impieties. Antinomianism is a monster which can live only in darkness; bring light on it, and it expires. But it is in the very nature of all Protestant Churches to come forward to the light with their principles; and, if they seem arrogant in claiming a right to judge of all opinions, they do not deny the consequent necessity of allowing theirs to be judged of by all. To the effect on general literature, and the whole body of public opinion on all subjects generally interesting to man, produced by the free discussions of the Protestant pulpit, we quote the following testimony from Sir James Macintosh, "The Reformation, which by the employment of living languages in public worship gave them a dignity unknown before, and by the versions of the Bible and the practice of preaching and writing on Theology and Morals in the common tongues, did more for polishing modern literature, for diffusing knowledge, and for improving morality, than all the other events and discoveries of that active age."

Such is the power of this liberty of discussion, that, let the Pope issue a Bull enjoining all his clergy diligently to teach their creed to the people and require their assent to it on grounds to be drawn from reason and Scripture, and not on the *dictum* of authority, and whether he adopt for their creed all the decrees of the Council of Trent, or make it as narrow or as wide as he pleases, the whole circle of knowledge will have to be traversed in its defence, and from the going forth of that decree Popery is at an end, and Protestantism too, for there would be nothing left against which to protest. This is not said from confidence in the ability of our own opinions to endure the light, or arrogant presumption that those of Popery are such monsters of darkness that they must perish as soon as they are dragged out into the open day. This is not our meaning. Whatever be the vast regions of thought traversed by the free spirit of man, into which the Scottish Minister is forbidden to enter, our travels within the limits allowed us have been sufficiently extensive to convince us, that on the battle-field of human opinion, errors of all kinds are pretty long-lived, and will bear a great deal of such light at least as can be thrown upon them by mere human agency. It is much easier to convince men of any thing than of their errors in judgement. But what we mean is that such a decree would be an abdication by the Papal Church herself of those peculiar claims to command faith in her dogmas and obedience to her decrees, against which

Protestants protest. We might after this still have many things to dispute and debate with the Church of Rome, but there would be nothing against which we could justly protest.

There is another charge in the article on which we are commenting, which to us seems very strange, namely, that the Clergy had excluded the Laity from all participation in the management of Ecclesiastical affairs, and had usurped all power themselves. Now we never even heard of any controversy on the subject between the Clergy and the Laity. In all Church Courts they have an equal vote, and, when they choose to speak, their words have no less weight than those of the Clergy. In the times to which the article refers for proofs of the contrary, there was a contest between the Church and the Court, but none between the Clergy and the Laity of the Church. It was a faction in the country, though the crown was at its head, which wished to trample on both civil and religious liberty, to subject both Laymen and Ecclesiastics to their domineering sway, to rule according to their will in Church and in State, to govern both citizens and Christians by their arbitrary mandates, and to compel both to think and act in all things as to them should seem good, and that there should be neither Law nor Gospel in Scotland but according to the word which should come forth from the palace. There was then no daily or weekly press with its present privileges or present circulation. Public meetings for discussing political questions had not much come into use. The pulpit was then the only organ of free popular discussions in Scotland, and took upon it many of the functions now so much better discharged by the public press.

A PRESBYTER.

REVIEWS.

THE CHURCH AND HER VOCATION; BY J. H. MERLE D'AUBIGNE, D.D.

It will be within the recollection of our readers, that, a short time ago, we briefly reviewed "The Last Days," a discourse addressed to the Students of the Ecole Théologique at Geneva, on a similar occasion with "The Church and Her Vocation." It is now our intention to attempt a concise sketch of the train of thought developed in the latter.

The frequency of our reviews of D'Aubigné's writings may perhaps convey the impression that we are his warm admirers. To some extent, we admit, we are so; but then we are no hero-worshippers; we are not of those who, dazzled by a great name, receive with implicit faith and unwavering credence every doctrine laid down by, and every work emanating from, those who have reached a proud pre-eminence amongst their fellow-men. Although we cannot coincide in all D'Aubigné's expressed opinions, this should not and will not prevent us from availing ourselves of those of

his works, of which we do approve. Who can rise from the perusal of the "History of the Reformation" without a warm feeling towards the master-mind that has so skillfully thrown the great mass of material, from which he had to select, into such an attractive shape, and depicted in such vivid and lifelike colours the thoughts, the notions, the words and the actions of the Reformers, nay the very men themselves; for, as we read, our conceptions assume shape and fashion, and a Luther arises before us in all his force of character and moral might, as he sternly resolved on rending away the many abuses which stained a fallen Church. Again we read, and the gentle Melancthon is seen seated in his closet at Augsburg, preparing his memorable Confession, and in him we behold the fearful contest, which a mighty soul, cradled in a feeble form, wages with the weakness of the physical frame. But we must not linger thus on the beauties of the "History of the Reformation," for it has attained such extensive circulation that many must have read it; and besides, much as we admire that work, we think that many of the Addresses, delivered both before and since it entitled its author to such an exalted niche in the temple of fame, and which are not so generally known, are well worthy of attention. In some of these there is so much fervour, warmth and earnestness of feeling, so much genuine piety and such expansive charity, that their perusal is eminently fitted to awaken a responsive echo in our own souls, a consumption devoutly to be wished for at all times, but, if possible, even more desirable when, as now, the foundations of all things seem shaken to their very centre.

In such times, when troubles encompass the nations, and "wars and rumours of wars" are so rife, it is little wonder that the constant whirl of exciting events confuses, unsettles, almost unhinges the minds of many, who, like the Athenians of old, are ever seeking some new thing. Many, as we have before remarked, seem impressed with the idea that we are on the verge of some great era in the world's history. Some find confirmation of this idea in the extraordinary occurrences of which every mail brings us tidings from the Older World, while others read in these startling events the handwriting on the wall, and the *Mene tekel upharin* sinks deep into their trembling souls. Beyond dispute we live in an extraordinary time. We had heard so often of the progress the world was making in refinement, intelligence, improvement and peacefulness, that we almost began to believe the *war-hatchet was in truth buried for ever*.

If such a fond hope did occasionally delude us in common with the many, there has been a fearful awakening. We stand amid the crash of falling kingdoms, and we see the swelling surge of revolutionary feeling rolling furiously on. We saw a

proud monarch, seated in majestic state on the throne, to whose consolidation and firm establishment he had devoted all his energies during a long and peaceful reign. His position seemed to all human ken most secure, for his people were contented and prosperous, while strong fortifications, a girdling wall of forts and an immense army might have been and were thought sufficient to defy insurrection and repress all attempts at outbreaks. Yet that monarch is now a stranger in a strange land, a humbling example of fallen greatness, and of the futility of all human foresight, and of the weakness of all human power. A prohibited banquet, a tumultuous rabble, a single shot was sufficient for the overthrow of that power which seemed so strong; and now France is a republic, and Parisians, ever volatile and fickle, shout alternately "Vive la Republique" and "Vive L'Empereur," while their country is fast approaching universal, hopeless ruin. Again we have seen old England threatened with all the horrors of a civil war, waged for the avowed purpose of the dismemberment of the empire, which may Heaven forbid. And, most portentous of all, we see the temporal power of the Papacy separated from the spiritual. Pius Nono, lately the idol, the champion of his people, and the leader of reform, is now virtually a prisoner in the hands of his subjects. Can it indeed be, that the power of the Papacy is waning to its final fall; or will it rise on its ashes by virtue of that spirit of accommodation which has in these last days been so frequently manifested by it? It will be strange indeed, if that Papacy, which once arrogated to itself the right of making and unmaking sovereigns, and denied its votaries that of private judgment, should be found swimming with the tide, becoming all things to all men and adopting the popular doctrines of liberty and equality. Whither do all these things tend? what will be their consequence?—are the questions which hourly meet us. The tone of the questioners sufficiently evidences that the disposition to scan with eagerness the progress of events, and thence attempt to deduce the mysterious future, is but too prevalent now, as it always has been in exciting times. When all Europe was writhing in the agonies of a protracted warfare, excited by one restless spirit, forgotten prophecies were revived, new predictions were made, forced interpretations gave a tortured meaning to the beacons on the chart of futurity which the Holy Writ contains, and then, as now, an overwhelming dread—a sad foreboding of evil—weighed down the minds of men. We should avoid over anxiety for the morrow; "sufficient unto the day is the evil thereof;" and, acting on this belief, we should avoid all presumptuous attempts to pierce the hidden future, and content ourselves with tracing the progress of events in earnest, heartfelt confidence in the all-wise

dispensations of the Ruler of the Universe. What, though troubles do rise? What, though the world is overshadowed, and revolution, anarchy, and dread war itself, loom large in the distance? Do we not know that the Almighty is as omnipotent to shield and save in such times as in more peaceful days? Have we not the consoling thought that, when the crash of the rolling thunder is heard loudest, when the lightning flashes brightest, and the winds and rain descend and beat most furiously, the soul of the Christian draws nearer to his Maker in peaceful security, for he feels that he stands upon a Rock? We know too that there is a power, which can quell the war of the elements and hush the raging storm. Have we not often seen the gathering clouds dispelled, the ominous indications of a tempest pass away, and a genial shower descend, causing all nature to look bright and joyous, as, bespangled with glittering rain-drops, the herbage glistens with the borrowed radiance of the peaceful rays of the setting sun? Let us then hope that the tempest, which now rages over the kingdoms of the earth, will soon have spent its force; or, if it be destined to endure yet awhile, let us recollect that we have duties to perform, all the more urgent from the peculiar complexion of the times. Times, such as these in which we live, impose peculiar duties on Christians, as well in their individual capacity as in that of members of the Church, by which term we mean all that wide brotherhood who, whatever their diversities may be, unite in adoring a Triune God, into Whose presence they come relying solely on the merits of the Saviour of mankind.

To present some idea of the nature of those duties, we will, in the following extracts, avail ourselves of the labours and research of our Author, whose counsels and thoughts, it has been well remarked, are deeply tinged with a large portion of that spirit which animated the champions of the Reformation.

"Whoever therefore shall confess Me before men, him will I confess also before My Father Which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in Heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He, that loveth father or mother more than Me, is not worthy of Me; and he, that loveth son or daughter more than Me, is not worthy of Me. And he, that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." *Matth. x. 32—39.*

"These words were pronounced by the Lord in view of a day of trial. For three centuries to come the Church was to be that woman, whom St. John in the Apocalypse saw, 'clothed with the sun,' even Jesus Christ our Righteousness, 'having on her head a crown of twelve stars,' the crown of the Apostles, 'travailing in birth, and pained to be delivered.' It was necessary then for Christ to strengthen her in the confession of her faith, that she might remain firm in the midst of her long and severe agony.

"My brethren, we live in a period which bears some analogy to that in which these words were spoken. Many signs seem to indicate that the time draws nigh in which the Church, long straitened in a narrow place, is about to be diffused throughout the nations of the earth; in which converted Israel shall be re-established in his dwelling-place, and the False Prophet of the East and the High Priest of the West shall see their power crushed. Statesmen, who know little of the prophecies, and the most incredulous of the public journals, already speak of some of these events. The Jews turn their eyes towards the Holy Land, the Turk in Constantinople feels the earth tremble beneath his feet; and, as a missionary once remarked to us, who had returned from Jerusalem, where he had been familiar with the first Mahomedan families, the rumour is spread throughout the East that Mahomedanism is soon to fall, that Jesus Christ will soon descend upon the summit of the great Mosque at Damascus, and incorporate Judaism, Christianity, and Islamism in one single and primitive religion. Such are the presentiments of the people.

"But, before these things take place, there must be many a struggle. Do we not in fact see the enemies of Christ strengthening themselves in bold systems of unbelief and pantheism, presumptuously placing themselves before the Cross of Jesus, the power of Rome stirring over the whole earth, its convents rising again, and the most devoted soldiery of the Papacy, a celebrated society, establishing itself in all parts and even in the bosom of our own confederacy? Do we not hear of wars and rumours of war? Is not the East already lit up and gleaming with the flashing lightnings, those precursors of thunder? And are not the powers of the East and West gathering together around the land of Revelation—that Judah, which is already becoming the centre of the world, of whom it is said, 'Judah shall be saved and Jerusalem dwell in safety?' We do not pretend to know the times and the seasons; but, if on the one hand we ought to have much discretion and caution in these matters, would it not on the other hand be wilfully closing our eyes to the light, to maintain that, both in a political and religious point of view, the world has not reached a crisis, but that she is rolling on through a period of very ordinary tranquil-

lity. I think then it is meet for us to meditate upon the words our Lord gave to His disciples to strengthen them through three centuries of persecutions, and which are designed to confirm His people throughout all times. In times such as those of which we speak, the great duty, to which Christ calls His followers, is that of a fearless profession of His name. It is first the duty of each Christian, and secondly of the Church. The Evangelical Christian declares with the Apostles, that it is not sufficient to believe with the heart unto righteousness, but that with the mouth confession also must be made unto salvation; and, instead of the accommodations and tergiversations of Rome, instead of the silence, the indifference, the fear and the respect to human opinions, of some Protestants who forget the Rock from which they have been hewed, the Evangelical Church proclaims and fulfils the sure and sovereign word of Christ, 'Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in Heaven; but, whosoever shall deny Me before men, him will I also deny before My Father Which is in Heaven.' Yes, weak and timid Christians, it is not sufficient for us to imagine that we can belong to Christ in the depths of our hearts. If we have truly embraced Christ, we shall make it known to all. What! saved by Him from eternal death, shall we not praise Him with our whole souls? oh! that all might read in our life an epistle traced by the hand of Jesus, proclaiming His ineffable love.

"The confession of Jesus Christ may be a difficult task, even in the absence of extraordinary circumstances. If you are upright and sincere in your profession, you cannot escape opposition; it is the ordinary course of the world. *A man's foes shall be they of his own household.*

"Oh, there is not before your eyes the cross, the sword, the scaffold; death, I know, is not before your eyes. But no matter, it is at this price we ought to accept Jesus Christ. No one is truly in Christ, unless he is prepared, in order to confess Him, even to give up his life. It is thus we must act to save our own souls. It is a deplorable thing, this same faith—if I may so term it—which is found in the Church, and which will certainly fail in the day of martyrdom. All are not called to confess Christ upon the scaffold, but every one ought to have the spirit to endure it. And this word, that we preach to you, is as true for tranquil times as for a time of trouble and blood. 'He, that findeth his life, shall lose it; and he, that loseth his life for My sake, shall find it.'

"But we will take still higher ground; we will survey the whole Church, and say to her, That which is true for each individual is true for the Church. And, when I speak of the Church, the question is still of your duty, not as an isolated person but

as a member of an universal society—the Church. The Church is called by her Master to confess Him before the world. Such is the duty of the Church; the Bible establishes it; and a Church that confesses not the great mystery of piety, *God manifest in the flesh*, is as unfaithful and guilty in her associated capacity as is that Christian who fails to do it as an individual.

"This is what the Church Universal has recognised, and has in her best days not ceased to proclaim and fulfil. The Church Universal assembled from the East and West at Nice in A. D. 325, the Church in Germany at Augsburg in 1530, the Church in France at Paris in 1559, felt this necessity and duty; and shall not the Church in our days do the same? Shall she remain silent? Oh! while the enemies are so active to destroy, why should the friends of Jesus be so slack to build up? If they have gagged the mouths of our Fathers, so that they should no longer speak of their ancient faith, shall our mouths, our lips, remain immovable and silent? What! because those arms, which presented to the world the confession of the 'Word made flesh,' have three centuries been stiff in death and sleeping in the sepulchre; because those eyes, which gazed with gentleness and boldness on kings and executioners, have for three ages been closed and wasted away; those feet, which ran, when necessary, to the stake rather than not confess Christ, are unjoined, broken, scattered; because those lips, that cried in the midst of the mob and flames, 'Emmanuel, God with us,' are closed, and fleshless, shall we in our days do nothing, confess nothing, say nothing? Oh, dry bones that we are! This Church, which reposes in the bosom of the earth awaiting the cry of the archangel and the voice of the Son of Man, would start from her very dust, if she could know the lukewarmness of the Church of our days. My brethren, a confession of faith is necessary to manifest the Unity of the Church. Unity is a commandment which our Master has left us. We cannot throw it off from us. It is not, however, by an earthly leader, by a worldly hierarchy, by an uniformity of worship, of liturgy, by crosses, mitres, censers, that the unity of the Church is manifested; she leaves to the world these miserable elements. The true Church of Christ has no other bond than the unity of her faith and confession in love and holiness of life. With her all externals, which men regard as of so high importance, are altogether secondary; all is free for her saving through Jesus. When Rome points to her false and dead unity, the Church of Christ is to present a true and living unity, an unity and not an uniformity. Yes! to this dead uniformity of Rome, let us reply by a vast and unanimous confession of the Lord our Righteousness, like that which angels make, prostrate before the eternal throne. The former is the unity of the children of this

world, the latter the unity of the children of Heaven. What an admirable unity was that of the Church at her great awakening in the sixteenth century? It is not a servile uniformity; there is liberty in all things where freedom is proper, but there is likewise a sublime and imposing agreement in the confession of the Truth, come from on high. Take the confessions of Germany, of Switzerland, of Belgium, of France, of England, of Scotland, everywhere the same faith, the same God, the same Christ, the same Salvation. In the Church of Rome 'the principal thing' is the men,—the Priests, the Bishops, the Pontiffs; and the unity consists in being united to them. In the Evangelical Christian Church the principal thing is Faith, the doctrine of Heaven, the Truth of God, that is to say, God Himself; and in her view, unity consists in being united to them.

"To suppress this unity of the faith and the confession of Christ, is to suppress the Church. My brethren, a confession of the faith of the Church is needful, for by this confession the Church is led on to victory. What are its 'weapons—mighty to the pulling down of strongholds,' as St. Paul says? They are the confession of Christ. Behold the only strength of the Church! What will become of her if the confession of faith is a-wanting? A fortuitous aggregation of societies almost civil, of which each follows its own good pleasure or the will of its masters; a body from which the head has been severed, and whose members are scattered to the four winds of Heaven. Now, in such a state as this, can she obtain the victory over her adversaries? Alas! this is too much the condition of the Church at this moment, and this it is which gives us such lively alarm in view of the dangers which menace her. But let the Church revive and build herself up in her most holy faith and in her beautiful unity; let her clothe herself with the strength and life which should belong to a great community; let her join together the ends of the earth, to unite with one heart and one voice to confess Jesus her God. These are the trumpets before which would fall down the fortresses of incredulity and the walls of Rome.

"Thus then, in conclusion, let a courageous confession of the Lord arise from the midst of the ruins heaped up in the field of the Lord, and let a mighty voice go forth living and faithful from the very bowels of the revival. Why should not the Church in our days confess its faith in as authentic and universal a manner as she did in the sixteenth century? A commandment of God obligatory in one age is equally so in another. The form of confession may not be that of the sixteenth century, it may be quite another; not perhaps a confession once for all, but frequent and repeated confessions; not perhaps confessions written with paper and ink, but living confessions made with

the lips and in the life. Be confessors of Jesus Christ then, my brethren, as souls called from darkness to light, and who show forth the virtues of Him, who bought them, by their words, in their lives and in all their actions.

"Be confessors of Christ; but let your confession be nourished in faith and in the life of the soul. Confession can be free and sincere without, only as sanctification advances within. A confession with the lips, without the renunciation of self, without life in the heart, is hypocrisy, an abomination before God.

"Be confessors of Jesus Christ; but confess Him willingly with boldness; with joy, not with timidity or a contrite mournful air. There is joy in the harmony of an identical and universal faith, but there is sadness in the discord of human opinions. You have nothing to fear. 'Who-soever shall confess that Jesus is the Son of God, God dwelleth in him and he in God;' and 'He that is in us, is greater than he that is in the world.' Be confessors of Christ, then, each in the situation in which God has placed him. Let the magistrate confess God in the council, the mechanic in the workshop, the man of business in the midst of his occupations, the labourer in the field, the mother in her family, the soldier under arms; let each one, whatever may be his situation, regard it as a holy place in which he is called to confess the Lord. We hold to individual confession. Every where in the works of God we find union, harmony, and we see great things effected by them. In our mountains one drop of water detached from the glacier unites with another, streams join with streams, torrents mingle with torrents; and these united waters form the magnificent rivers which flow from afar through the plains, and bear life and fertility on their bosoms. In the morning of creation, when 'the sons of God shouted for joy,' a world came at the bidding of the Eternal to place itself near another world; 'the morning stars sang together' and the heavens began that harmonious course of union which fills the soul with astonishment and adoration.

"When the beloved disciple was ravished in spirit, so that 'he saw a throne and some one sat upon the throne,' a voice joined to another voice, many angels around the throne united their accents, and they were many millions, and every creature which is in Heaven and on the earth and under the earth, and such as are in the sea, and all that are in them replied, and all their voices united were as the voice of many waters, and as the voice of a great thunder. Oh! should not we, the redeemed of the Lord, do the same. Let the voice of those, who are here below, unite together in holy enthusiasm and holy courage to render glory to Jesus Christ. Let us for once go out of our petty individualities, let us not content ourselves with

our feeble voices scattered here and there; that there may be upon the earth a mighty concert, a glorious harmony to celebrate Him Who has redeemed us by His blood. Let us confess the Lord as 'the Lamb Who was slain, and Who is worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' Amen."

THE FORTY-FOURTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY. 1848.

This noble Institution not only survives but extends itself amidst all the fluctuations of opinion among us, and all the reverses of our temporal affairs. It is still patronized by the most honourable and honoured names in our country, and contributions flow into its treasury from all ranks, and from every section of the Protestant family. Notwithstanding the severe commercial embarrassments of the past year, the free contributions applicable to the general purposes of the Society amount to £43,956 16s 11d,—the entire receipts to £120,277 14 3d. We observe with pleasure that in Canada East there are fifty-six Auxiliaries, and ninety-one in Canada West. The Canadian Branches obtain their supplies of the Holy Scriptures chiefly from the Parent Society. They have always been largely indebted to its liberality; this must continue to be the case until we have reached a higher point in the scale of material improvement. It will then be our duty, not only to supply our own enlarging population with the Word of Life, but to lend our aid to the Parent Society in those labours which are undertaken for the circulation of the Scriptures throughout the world. The following is the conclusion of the Report:—

After the review which has thus been taken of the Proceedings and Correspondence of the year, little needs be said by your Committee as to the Society's actual position: through the favour of Almighty God, the Society is in full vigour. If its attitude be not in every respect so imposing as in one or two previous years, yet it does not stand before you this day unattended with tokens of prosperity. To some of these your Committee will advert; to excite, in themselves and in you, a more devout feeling of thankfulness, and a more impressive sense of responsibility.

Look, then, for a moment, at your Society; its patronage was never more distinguished; its constituency never embraced more numerous and more warmly attached friends, of every station and rank; the humble contributions of the poor still vie with the offerings of the rich; and the pious of many communions still seek and accept its fellowship. Its Agents are devoted and faithful; its Auxiliaries, its Branches, its invaluable Associations, are active and persevering. Fellow-labourers are found in almost every country; sympathy and aid are afforded from the most distant quarters of the globe.

With such manifest tokens of the Divine goodness resting upon it, with such symptoms of unabated strength, with such a continued capability of service, it would be as unreasonable for the Society not to feel encouraged, as it would be criminal to relax its labours.

For the task of the Society is not ended, as the statements this day will have shown; it lies still un-

accomplished before us in every direction. The ground which already we occupy, demands constant and greatly increased culture, while new openings, new fields, are presented, which we would not, we dare not neglect.

You need not here be reminded—for the Report has repeatedly alluded to the fact—that recent extraordinary events have brought the Continent of Europe before us under a most unexpected aspect. Is it not for your Committee to interpret the mysterious movements of Divine Providence,—it is not for them to forecast the character which these changes may assume, or what shall be their ultimate results: but the hurricane of political revolution has already swept away barriers, which have for ages impeded the free circulation of the Truth:—assurances are conveyed to us from many quarters, that such is the marvellous fact, and that a pathway is now before us into districts, and provinces, and countries, which we have hitherto in vain sought to enter; or where, having entered, we have been embarrassed at every step.

Your Committee are watching these events with deep and anxious emotion; yet not altogether unresolved as to the course which it becomes them to pursue. They do not think it necessary to wait till the sea of agitation is calmed,—till the broken frame-work of society is reconstructed, and the world is once more at rest. God has often sustained us in our works amidst jarring elements: why should we not now at once go forth, and, taking our stand among nations rocked to and fro by the storm, fearlessly hold up before them the open volume of Inspired Truth with its decisions of immutable Law, and with its wondrous revelations of Mercy?—that the guilty, the trembling, the perplexed,—those who are grasping at power, and those who are losing it, may be reasoned with of "righteousness, temperance, and judgment to come," and be invited to seek peace, consolation, and life in Christ Jesus; that so, amidst the wreck of things which are seen, and which are temporal, men may learn to look with eagerness and hope to those things which are not seen, and which are eternal.

Should this embassy of peace and good-will draw largely on the resources of your Society, should even further exertion be demanded for the replenishing and sustaining of its funds, your Committee will yield to no misgivings; well assured that you will bid them to advance. A solemn obligation is upon us,—self-imposed, but not the less real. It may be added, that at the present moment the promptings of gratitude enforce the dictates of duty. Britain, long favoured from on High, has again been distinguished and honoured; national thanksgivings bear testimony to the Divine interposition and protection; and, if a national memorial be demanded to record our sense of God's goodness, let the tribute of the Bible Society be found in the enlarged contributions of its members.

And now that we return to our work, may it be in the spirit of humility, and earnestness,—in the spirit of watchfulness and prayer. God hath "come out of His place;" He "arises to shake terribly the earth;" it is as though the oracle had again broken silence, "I will overturn, overturn, overturn!"

Yet let our hearts be troubled, neither let them be afraid; for it may be, that, "after these things" shall be "heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH."

THE CENTRAL PROTESTANT SOCIETY OF FRANCE.

The Foreign Correspondence Committee of the Church of Scotland have been applied to for immediate assistance in behalf of the Central Protestant Society of France. The Committee have heard the deeply interesting statements made to them by their talented and much respected brother, the Rev. Mr. Boucher of Lille, who has been sent by the Society as a deputy to this country. The Committee, earnestly de-

airous of engaging the sympathies and obtaining the contributions of the ministers and members of the Church for the Central Society, respectfully beg to call the kind attention of their brethren and people to the following Statement :—

It is generally well known that few, if any, of the Churches of the Reformation have had a more stirring or eventful history than the Protestant Church of France. From the period of the terrible massacre of St. Bartholomew (1571) almost to the present day, that Church has been rocked in the storm of persecution. A Church, which could once number 2000 congregations, was almost annihilated after the Revocation of the Edict of Nantes (1685), by which toleration to Protestants had been formerly secured. Those flourishing congregations were dispersed and the clergy banished. The first Revolution (1793) secured again toleration to Protestants, though this alone could hardly revive a Church nearly extinguished by a century of national infidelity, Popish superstition and tyranny. But by the good Providence and quickening Spirit of God the Protestant Church of France has year after year exhibited increased strength and life. Each revolution has hitherto been to her an advantage, from the check thereby given to the power of the Romish priesthood, and the full liberty guaranteed to all forms of religion. Thirty years ago the Protestant Church of France was comparatively weak in numbers, and it is to be feared that the great majority of its then 250 ministers had imbibed views of doctrine opposed to their orthodox Confession of Faith. Matters, we rejoice to say, have since that period greatly changed for the better. The General Synod of the Church, which has met for the first time during this century, assembled in September in Paris. Of the Clergy, who will compose this Synod, we have the following account from Dr. Baird of New York, who (it is not too much to say) knows the state of religion in every part of the Continent better, perhaps, than any man living. "There are," he says, "about 200 colporteurs and 200 evangelists, and, besides these, 200 ministers connected with the Protestant Established Church, who preach Christ crucified. Others there are, who, though they do not yet preach the Gospel clearly, are coming more and more to the knowledge of the Truth." Now, when it is remembered that the overwhelming majority of the ministers (numbering in all nearly 450) are in favour of Church and State connection; that their present position as an Establishment has been guaranteed to them by the Republic; and that, in addition to its being a National and Protestant, it is also a Presbyterian Church; the Committee cannot but express their earnest hope that the decisions of the Synod may be such as will enable the Church of Scotland henceforth to hold close communion with the sister Church of France. In the meantime our aid is demanded for the Central Society in connection with this Church.

The objects of this Society are—to send efficient missionaries to preach to the Protestants scattered throughout the towns and country, in order to revive and re-organize old congregations, as well as to gather new ones from the ranks of ignorance and infidelity;—to employ agents (colporteurs) for the distribution of tracts and books;—and to assist in training young men for the ministry. The only feature which distinguishes this Society from other Evangelical Associations in France, is its always co-operating with, and supporting, the National Establishment and its principles. The members of the Society sign a Confession of their Faith in all the essential doctrines of Christianity. The Committee in Paris includes the names of men well known in the Protestant Church of France, eminent for their talents and love of Evangelical Truth—such as Grandpierre, Vermeil, Vallette, &c. The following extract from their letter to the Foreign Correspondence Committee will sufficiently explain the wishes of the Central Society, and its feelings towards the Church of Scotland :—“ Our Society is based upon the foundations of Evangelical Truth alone; such as—the natural sinfulness and misery of man, and his inability to deliver himself from that state—Redemption by the blood of Jesus Christ, the Son

of God and true God—regeneration and sanctification by the Holy Spirit—the offer of Salvation by Divine grace to all the members of the human family, secured to all who believe—and finally the necessity of good works as the result of faith, but not as being meritorious before God—which truths are all formally set forth in our Confession of Faith, are always declared, and shall be, by us, and our agents, as the grand means which by the efficacious assistance of the Holy Spirit can alone regenerate the soul, and edify the Inheritance of the Lord. One of the most effectual means of attracting the attention of the Roman Catholics, and of becoming instrumental to their conversion, would be the spectacle of Churches, pure in doctrine, edifying by their piety, zealous of good works, to whom they might unite themselves. In this view our churches have been, and will continue to be missionary stations, advanced posts of Evangelical Truth in the very heart of French Catholicism. Knowing that in different countries there are churches in happier circumstances than we are, and who are our sisters by faith, by origin, and by a common constitution, we thought they would hasten to our assistance if they knew our necessities. Amongst them there is the ancient and worthy Church of Scotland, to whom we are united by many tender ties. These two Churches have witnessed, fought, and suffered together. Your Church has remained mistress of the field of battle; ours, though vanquished and weakened by suffering, still contends, and prepares herself for further contests. Will our dear sister, whom God has enriched, refuse to stretch forth a helping hand to her whom God has caused to pass through the fire of affliction? The assistance, which we begged of you, and through you from your Church, is much more important to us now than when we first wrote to you. The late political events in France open up a new field to our Church, and this is the most fitting moment for our Society to act; but at the same time we can depend less than ever upon our own Churches. In common with society in general, they are much impoverished by the effects of the present crisis; and therefore with all earnestness, and with the simplicity of Christian confidence, we turn to you, our distant brethren, with brotherly affection in Christ.” The Foreign Correspondence Committee confidently hope that such a touching appeal as this cannot be made in vain to the National and Christian sympathies of the Church of Scotland! Without at all dwelling upon the many motives for aiding in the great work of evangelizing France, which may be gathered from the immense influence exercised by that nation upon Britain and the world through her politics, Popery, and literature—from the debt of gratitude we owe to God for His sparing mercy towards our own country and Church—there is surely, apart from such general considerations, quite enough to arouse us in the call now made by the Central Society of Paris. Any request made by a National Protestant and Presbyterian Church must ever command respect and attention, at least from the ministers and members of the Church of Scotland,—a request, moreover, made at such a crisis as this is in the history of the Church of France, when from want of a few hundred pounds all her missionary operations are about to be suspended,—at the very moment, too, when the Church and country require them most; this must enlist our sympathies, and impress us with a sense of the necessity of granting to her prompt and generous assistance. But, when in addition to all this it is remembered that the confiding and affectionate communication given above has been sent at a period when every attempt has been made on the Continent to represent the Church of Scotland as dead to the interests of vital godliness at home and abroad—when every effort is at this moment making to enlist the sympathies of the Church of France upon the side of Dissent, while little is done to strengthen the hands of those friendly to the cause of Establishments,—and finally, when on the continued existence of the Central Society greatly depends the continued existence of the National Church of France, it is impossible, in the opinion of the Foreign Correspondence Committee, for the ministers and members of the Church of Scotland to have at any time a more important or more deeply interesting demand made upon them, or one which should call forth a more unanimous,

cordial, and generous response. The Committee greatly regret that they are not authorized by the General Assembly to demand or recommend any regular collections from the congregations of the Church. In present circumstances they can only therefore say, that the mission of their brother Mr. Boucher meets their unanimous and hearty approval, as one intimately connected with the cause of Protestantism in France; that they affectionately and earnestly recommend him and his cause to their brethren and their congregations in the hope that he may meet with liberal and immediate support; and that those congregations who may not have the privilege of being visited by Mr. Boucher during the next six weeks, who may collect for him, or those individuals who may take an interest in the objects of his mission, and may contribute to them, will have the goodness to transmit their collections or subscriptions as soon as possible to the Convener of the Committee, the Rev. William Robertson, or to the Rev. Robert Nisbett, minister of West St. Giles, Edinburgh, or Rev. Norman M'Leod, minister of Dalkeith.

WILLIAM ROBERTSON,
Convener of Foreign Correspondence Committee.

FOREIGN MISSIONS.

CALCUTTA—BAPTISM OF FIVE HINDOO GIRLS.
From a late Letter from Dr. Duff.

Since I last wrote to you, other five of the orphan girls in the Institution under Miss Laing have been admitted into the Christian Church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on High on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance, and generosity. The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight—such order, such propriety, such watchful attention, such earnest interest, such palpable progress in the knowledge of Divine things, on the part of the young people assembled! Oh, that the number of such assemblages were multiplied all over this dark land!

These lately baptized had for months manifested deep heart-concern for their sins of word and deed—but especially of heart-sin. At times they sobbed and wept bitterly under strong convictions of sin—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, as to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. M'Kay and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart in the presence of their own associates, and several members of the Free Church congregation. Thus, within the last eight months, have not fewer than twelve given credible evidences of a saving conversion in that Institution! And thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.

TESTIMONY TO THE SUCCESS OF THE CEYLON MISSION UNDER THE CARE OF THE AMERICAN BOARD OF FOREIGN MISSIONS, BY SIR EMERSON TENNENT.

Some things are peculiarly gratifying in connection with the following Letter, addressed to the Secretary of the American Board. The writer occupies a position which brought fully under his notice the character, labours, and success of the Missionaries. His testimony, therefore, voluntarily offered, is singularly valuable. The witness is unimpeachable, and the facts stated are fitted to cheer all who wait in hope for the extension of the Saviour's King-

dom. It is truly delightful to see a gentleman of his high standing in that Colony take so deep an interest in the education of its people, and their instruction in the Christian faith. His testimony to the success of Missions in that land,

Where every prospect pleases
And only man is vile,

will go some way to abate the scepticism with which many are disposed to receive every statement which comes from the Missionaries themselves. The Missionaries, moreover, be it observed, are American, supported by the liberality of American Christians: they are devoting their abilities and life in one of the dependencies of the British Empire, to diffuse those blessings which bring the richest good to man even in the present world;—another among the many beautiful instances of the true grandeur and nobility of the Missionary enterprise. It is not bounded by the limits of kingdoms,—its field is the world. It overlooks the peculiarities of human governments in its holy endeavours to bring men back to that loyalty which they owe to the King of Kings. It counts nothing on the colour of a man's skin in its earnest desire to save the immortal nature which it covers. Would that this spirit were more widely diffused in the Church. It is the mind that was in Christ. Yet how many called by His name are devoid of all benevolent concern for the salvation of those for whom He died! They turn over unread the pages that contain intelligence of the struggles and success of his ambassadors. The spiritually blind and poor receive none of their alms. Yet they profess to be Christians. Have they ever considered the awful words, "If any man have not the spirit of Christ, he is none of His?"

Since my arrival in Ceylon, nearly three years ago, my duties as Chief Secretary to the Government prevented my visiting this important district of the island before the present month; but on many occasions the labour of the American missionaries had been previously brought to my notice in the most gratifying terms; not only in my official capacity, as connected with the civil Government, and as President of the Commission of Education; but by the private reports of personal friends, whom business or inclination had led to visit the scene of their labours. Foremost amongst them I must place the generous testimony of the Bishop of Colombo; who on his return from his visitation of the province last year, (the first which his Lordship had made) brought back the most agreeable impression of the extensive good which had already been achieved, and was still in progress, through the instrumentality of your people.

Having at length visited in person all your stations, however unusual a spontaneous communication of this kind may be, I cannot resist the impulse to convey to you my strong sense of the sustained exertions of your missionaries, and of their unexampled success in this Colony. Much as I had heard of their usefulness and its results, I was not prepared to witness such evidences of it as I have seen; not in their school-rooms only, or in the attainments and conduct of their pupils; but in the aspect of the whole community, amongst whom they have been toiling; and the obvious effect which their care and instructions have been producing on the industrial, social and moral character of the surrounding population.

In their more immediate sphere as Christian min-

isters, though surrounded by the clergy of other denominations similarly engaged, and hemmed in on all sides by the priesthood of heathenism, they have so regulated their efforts, so tempered their zeal by sound discretion, as to excite no rivalry, to disarm the opposition of many, and to conciliate the admiration of all. I have found here no sectarian jealousies amongst professing Christians, and no active hostility on the part of idolaters. The number of professing converts recorded by your people may be small, as compared with those occasionally announced by other missionaries or ministers in Ceylon; but the field of their labours presents to me this remarkable feature, as compared with all others. In the other provinces we have multitudes of nominal Christians in ostensible connection with our churches, there are but too sad grounds for believing that the vast majority are in reality still only heathens at heart; whilst at Jaffna, and more especially in the vicinity of your stations, even those of your pupils and hearers who still profess to be heathens, exhibit a far advance towards Christianity in their conduct and life. Practically their ancient superstition has been shaken to its foundation; and the whole fabric will shortly totter to the ground, and give place to the simpler structure of pure and practical Christianity.

In the statistical returns of your mission, this important result cannot assume a tangible form, or find a specific exposition; but I trust this my testimony to its existence, elicited by the heartfelt satisfaction with which I have been made certain of the fact, may tend in some degree to prevent discouragement on your part, who cannot be an eye witness to what I have observed, or any diminution of that generous zeal which has so eminently characterized your exertions heretofore.

So much for your mission, as an ostensible instrument for the immediate extension of Christianity; but in its other relation as a vehicle for the diffusion of Christian knowledge, through the medium of education and general enlightenment, I thank God, its results require neither explanation nor apology. They are broad, palpable and unsurpassed; matter, on our part, for gratitude to the Almighty, and deep acknowledgments to you as the instruments in His hand.

The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing; and its social aspect presents a contrast to any other portion of Ceylon, as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and thereby creating a wish to know something of the inward principles which lead to an outward development so attractive.

Thus the school-room, operating simultaneously and in harmony with the pulpit and private counsel, is pioneering and preparing the way for the course of that spiritual enlightenment, which, I firmly believe, will ere long pour forth in a flood irresistibly, and pursue its wide and calm career comparatively unimpeded; for every grosser obstacle will have been gradually but effectually removed beforehand.

I hope that this spontaneous tribute of mine will be regarded by you only with reference to the impulse which suggests it, of admiration of your labours and, I may say, of astonishment at their success. As a private gentleman and a Christian, I could not witness, without emotion, the good which your faithful servants are so widely diffusing. And, identified as I am by position with the Government of this rich and important portion of the Queen's dominions, I could not regard, without gratitude to your Board, the Christian liberality with which you are animating and directing a movement, the practical results of which have already manifested themselves in this province of Ceylon, in the moral elevation, the social enlightenment, the extended industry, and the spreading prosperity of our people.

JEW'S CONVERSION.

[From the Church of Scotland's Missionary Record.]

JOURNAL OF MISSIONARY OPERATIONS AT TUNIS
BY THE REV. MOSES MARGOLIOUTH.

December 23rd.—Whilst reading the Koran this

morning with my Arabic master, who is of course a Mussulman, and coming to the following passage, "And, when we said unto the angels, 'Worship Adam,' they all worshipped him except Eblis," I observed to my tutor, "Then your code of religion teaches idolatry to be lawful, since the Koran says that the angels were commanded to worship a creature." He made some lame reply. However, I pointed out to him several passages in the New Testament to prove the superiority of our code of religion to that of the Mahomedan. I explained to my Jewish-English class the reason of John's exclamation, "Behold the Lamb of God!"

December 24th.—Had a good deal of conversation with two of our brethren of the house of Israel, who intend, God willing, to-morrow to make an open confession of their faith in the Lord Jesus Christ before God and our Protestant congregation. May the Lord give them grace to walk worthy of their high and holy calling, so that they may adorn the doctrines of our Adorable Redeemer, and prove bright ornaments of His church! A respectable and well educated Roman Catholic also intends to read his recantation to-morrow (D. V.) before our congregation, so that we anticipate that it will be a day much to be remembered. A Jew called for an exposition of the word of the Lord spoken by the mouth of the prophet Habakkuk, ii. 4, viz. "The just shall live by faith." I explained that passage to him by the third chapter of the Gospel according to St. John, especially by verses 14—18, and 35, 36, and recommended him to read Heb. xi.

December 25th.—This was an eventful day. Our two Jewish brethren were admitted into the Christian church by the sacred ordinance of baptism. Mr. Davis conducted the baptismal service in the Hebrew language. As soon as the baptism was over, Signor Lanvilla, the Roman Catholic, presented himself, and was interrogated by Mr. Davis as to the reasons why he was about to renounce the errors of the Papacy. Having answered satisfactorily, Mr. Davis admitted him as a member of his Protestant congregation. I then concluded the service, and preached a sermon suitable to the occasion, both as commemorative of the birth of our Saviour Christ, and also of the new birth in Christ of those who have this day avouched their faith publicly. I addressed myself in conclusion especially to my newly instituted brethren in the Christian church in the Hebrew language, exhorting them to be watchful in prayer, so that they might daily grow in the knowledge and fear of our Lord Jesus till they should come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

December 26th.—Mr. Davis preached. We administered the sacrament of the Lord's Supper to a goodly number of Christians, amongst whom were our three new members. I performed the Hebrew service in the afternoon, and preached from Gen. xlix. 10. The Jews who attended the service expressed themselves much gratified by what they have heard.

December 28th.—Had a most edifying conversation with four Israelites, all of whom are secret believers in the King of Glory, Jesus of Nazareth. One of them is determined ere long to make an open confession of his faith. The several vessels which went forth on Friday last to the fatal spot, where her Majesty's man-of-war was wrecked, in order to see whether that ship was altogether lost, returned today with the painful corroboration of the disastrous loss. Mr. Davis has made up his mind to go to Bizerta, and thence along the coast to Tabarca, that, in case he shall find some bodies washed ashore, he may be able to afford them a Christian interment. I purpose accompanying him, as I may thus have an opportunity of preaching the Gospel to my Jewish brethren at Bizerta.

December 29th.—MENZEL JEMEEL. We left Tunis this morning, and had hoped to have arrived at Bizerta this evening; but the badness of the road prevented it, and we were obliged to seek shelter six miles from Bizerta.

December 30th.—BIZERTA. I awoke very early this morning. One of our attendants, a Muslim, was very loquacious; he sat like an oracle amongst several Mahomedans, and lectured on the diversity

of languages, on the goodness of God in bestowing the boon of speech on the human race and not on the brute creation. He said one of the reasons why man was endowed with speech was, that he might be able to direct an erring brother in the right way, as well as to point out the right way to those who were ignorant of the same. I here interrupted him by saying, "You are perfectly right; I shall therefore act on your theory, and employ my organs of speech according to the purpose for which they were intended. Know, therefore, that the only right way that is to be trod by the human race is the Lord Jesus Christ, who called Himself 'the way, the Truth and the Life.'" He began to argue against my statements by the caricature he drew of the worship of Papal Christians; and said, "Do you wish me to be such a mad and foolish idolater as those who kneel thus before a deaf and dumb idol?"—mimicking at the same time the gestures of poor deluded Roman Catholics. I told him, "No, I look upon those worshippers in the same light with yourself; the Bible is our rule of faith where idolatry is deprecated in most awful terms." We left Menzel Jemel about seven o'clock A. M., and arrived at Bizerta about half-past nine. We were kindly received by the British consular agent here, who told us that he despatched three small boats to the island of Galata in search of any relics of the Avenger. About twelve o'clock, Padre Joseppe, a Capuchin monk, who has the charge of the Roman Catholics here, paid us a visit. He told us that there were about 120 members of the Church of Rome, composed of Maltese and Italians. They have no place of worship. After he left us, we visited the Jewish quarter, as we could not leave for Tabarca before the promised protection arrived from Tunis. From the magnitude of the two synagogues, which I consider a correct scale for ascertaining the probable amount of a Jewish congregation, I should be disposed to estimate the Jews here at 300 souls. An old rabbi, however, told us that 500 was the number. We entered a little seminary belonging to the smaller synagogue. Soon after our entrance, Mr. Davis asked for a Bible; the Pentateuch was handed to him; he opened Deut. xviii., and asked to whom these words (verses 15-18) referred. The Jews who were there began to mention different personages, but not the right one. In the meantime an old rabbi came in, an acquaintance of Mr. Davis, by whom Mr. Davis was interrupted in conversation. I continued therefore his line of discourse with the Jews who were present, and endeavoured to impress on their minds the necessity there was for faith in the Lord Jesus as the only true Mediator and Saviour; proving to our brethren at the same time, that in their present state they had no prospect of salvation, and that by rejecting the claims of Christ they also rejected what Moses in the Law and the Prophets did write, and therefore had no title to be called the children of God. In support of this I adduced several passages from the Old Testament. Mr. Davis's old acquaintance opposed my statement by mere assertions. But we were not inclined to yield to assertions without proofs, and therefore insisted on a proper exposition of several passages from Daniel and Zechariah. The poor old rabbi found himself driven to deny the inspiration of the Prophets, and to allege that, as mere fallible men, their writings might be incorrect. I remonstrated most severely with him for his infidelity before the Jews present, and proved by a Talmudical assertion, that, if the Prophets were mere fallible men, and their prophecies incorrect, then the rabbis must be considered to have been completely ignorant, and their writings a tissue of unintelligible statements. I concluded by severely rebuking their unbelief, and invited them in the words of the prophet, "Turn ye, turn ye, why will ye die. O house of Israel?" We parted, however, in a very friendly manner.

December 31st.—Walking on the terrace early this morning, I observed a boy going about and ringing a little bell for the purpose of assembling the Roman Catholics in the Capuchin monk's house to hear mass. The gates of this city were closed from twelve to ten o'clock P. M. There is a tradition that the regency is to be invaded by a woman at this hour. The custom once prevailed in the city of

Tunis, but is now given up. Our promised protection only arrived about six o'clock this evening.

January 1st, 1848.—Mr. Davis left this morning for Tabarca. I remained here to await the return of the three little boats which were sent to the island of Galata on Wednesday last. About twelve o'clock I was honoured by a visit from the principal Jews here. They seemed a superior set of men. By their conversation they afforded me many opportunities of proclaiming to them Salvation through Jesus Christ; and they did not manifest any disposition to oppose what I advanced from the Sacred Records in order to illustrate and enforce the doctrines I preached. They seemed more willing to sit in the attitude of humble learners than of haughty critics. They left me about one o'clock P. M., and appeared to be in very good humour with their visit. At two o'clock I proceeded to the synagogue. When I entered that building, I observed a number of children in one corner standing round a venerable Jew, who was instructing them. This was a sort of a Sabbath class of Jewish boys. Being naturally fond of children, as well as desirous to hear what they were taught, I directed my steps to the juvenile corner; but, before I reached that quarter, a voice overtook me, crying, "Here, here!" I obeyed the summons. It was from another part of the synagogue, where an old rabbi was sitting and expounding the prophets, and the voice that I heard was that of the expounder. I wished to take my place among the audience, but the lecturer insisted that I should sit close to him. I availed myself of the invitation, and was thus seated on the chief place in the largest synagogue of Bizerta. After the little commotion, which my entrance caused, had subsided, I said to the rabbi, "Proceed now with your exposition." The old man seemed a little embarrassed, but I emphatically repeated, "Proceed now with your exposition." The rabbi, wandering from his immediate subject in hand, said that he would prove to me that every Israelite was a child of eternal happiness; for which purpose he adduced the following passage from the traditions of the fathers—"Every Israelite is sure of a portion in the next world." I opposed this assertion, showing to all the Jews in the synagogue that the above passage proved nothing to the purpose. The "portion" spoken of may be either good or bad; and I quoted Dan. xii. 1-3, to confirm my statement on the subject. "Besides, the assertion you made is in direct opposition to the plainest declarations of the Word of God." I then repeated Jer. v. 1-5 and Ezekiel ii. by heart. I appealed to the rabbi, as well as to the audience, whether they did not agree with me that the rabbis are worthy of being altogether thrown overboard, since they dare make the Word of God of none effect. The rabbi said he was not aware that there were such passages in the Bible as I had quoted. This unguarded remark of the poor rabbi gave me a great advantage over him. I fixed my eyes upon him, and in a determined voice rejoined, "Ah! thou a master in Israel, and knowest not these passages?" I took a Bible from one of the Jews, and opened it at the place where those passages occur, and handed the Sacred Volume to the rabbi, saying, "Perhaps you would be kind enough to read those portions of Holy Writ yourself." The Jewish expounder looked rather annoyed at this rebuke. But I had not done with him yet; I took courage and addressed his audience in the following words: "Seeing, dear brethren, that in accordance with the prophet Jeremiah your shepherds cause you to go astray; and that according to the prophet Isaiah the wisdom of your wise men is perished, and the understanding of your prudent men is hid, as ye observe this day verified in the case of your spiritual leader,—I pronounce him, therefore, unfit to handle the Scripture of Truth. Listen to me; I will unfold to you the things belonging to your eternal happiness. I then proceeded to open and allege unto them from the Sacred Records that Jesus was the Christ, and the Only Conductor to true happiness. My discourse lasted for about an hour, during which time none durst interrupt me. The fact is, the whole congregation seemed sensible that their spiritual leader led them anywhere but in the right direction. After I had done, an old Jew asked a few questions of

minor importance, which were answered, according to his own statement, to his satisfaction. I then took a friendly leave of my hearers. Some said they should like to call upon me in the evening, and I said I should be very glad to see them. Thence I proceeded to the house of the principal Jew at Bizerta: he is considered to be the most hospitable Israelite in this regency. Some of his brethren here say that he is a second Abraham as regards hospitality. When I arrived at the house, it was just about dinner-time. The dining-room was full of his brethren, who were invited to take their Sabbath dinner with him. I was very kindly and hospitably entertained. Many occasions were afforded me for turning their attention to that Sabbath which remaineth for the people of God. I tried to allay controversy as much as possible. My aim was simply now and then to state a Christian doctrine, and to elucidate it by some passage of Scripture, on which I endeavoured to rivet their thoughts, and thanks be to God, succeeded in doing so. Three asked for permission to call upon me to-morrow to discuss the doctrines of Christianity, which permission of course was granted. One in particular volunteered to convince me that I was wrong, and promised himself a great victory over me in argument. In order to equip him properly for his important combat, I recommended him to read several controversial works against Christianity, written by some of the most learned Jews during the last three centuries. The recommendation rather cooled his zeal a little. However, he repeated his notice. Several Jews, whom I saw in the synagogue, called in the evening, with whom I had a good deal of profitable conversation.

January 2nd.—This being the Lord's day, and there being no Protestant place of worship here, I commenced the day by reading with Uzan, one of the Jewish converts baptized on Christmas last, who accompanied me hither and proved very useful to me in my missionary capacity, till twelve o'clock, the hour my Jewish friend had fixed for his attack upon Christianity. Two hours elapsed, but my antagonist did not make his appearance. I thought, therefore, the time would not be mis-spent, if I went to see him. When I saw him and chid him for not keeping his appointment, the reply he made was, "I heard from several Jews, who listened to you in the synagogue yesterday, that you are like Elisha ben Abuyah, so that, were I even as great as Rabbi Mayir was, I should still stand in need of learning the law out of your mouth; so that I require more time to prepare for a controversy with you than I imagined." I insisted, therefore, that, amongst the other books I mentioned for his perusal, he should also read the New Testament, with a copy of which I supplied him, and positively affirmed that I would not enter into any discussion with him about Christianity as long as he was not well prepared, as I should not like to take advantage of his ignorance.

—The rabbi, whom I had rebuked yesterday in the synagogue, having called upon me desiring to purchase a Bible, I told him that I did no business on the Lord's Day, but said, "I will present you with a New Testament, and after you have read carefully the Gospel according to St. Matthew, call upon me, and I may present you with a copy of the Old Testament also." I took a walk towards evening, and observing several Jewish young men sitting in a shop and conversing together, I entered; they seemed all attention as soon as Uzan and myself were added to their circle; asked them whether they acted on the advice of their wise king, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." They seemed terror-struck. My yesterday's sermon in the synagogue not only makes the Jew

* The above expression requires a little explanation for the non-initiated, which I supply in the shape of a note. It is related in the Talmud tract Ch'guigah, that Rabbi Elisha ben Abuyah pried too much into the mysteries of Paradise, which led him to renounce Judaism. But so great was his learning, that, even after his apostasy from the religion of the rabbis, Rabbi Mayir used to follow Elisha's horse, and learn the law out of the mouth of Ben Abuyah.

afraid to argue with me, but also induces them to show a great deal of deference. The Jews simply said, that they had not any wise men in Bizerta who would be able to supply them with that wisdom. I told them it was found in the Bible, so plain and simple that he that runneth might read it and make it his own. I then expounded Proverbs viii., and thus preached Jesus to them. They listened attentively and gratefully; for, when I got up to take my leave, they begged me to stay a little longer with them.

3rd.—This morning, after reading with Uzan a couple of chapters in the Bible, I took a walk with him. Several Jews observed us and joined in our walk and conversation. I dwelt, therefore, on the principal features of the writings of the Evangelists and Apostles. I also entered several shops, and directed the attention of the shopkeepers to that merchandise which is better than the merchandise of silver, and the gain thereof than fine gold; which is more precious than rubies; and all the things that they could desire did not admit of comparison with it. Several Jews complained that they had no schools in Bizerta for their children. I am sure a Christian school would be gratefully hailed by many of them. Whilst sitting near a coffee-house with several Jews about me, a young intelligent Mahomedan, perceiving from my conversation with my brethren that I was a Christian, charged me with image-worship, and the Jew with Talmud worship. I soon undeceived him by affirming that I abhorred idolatry more than any Muslim, and that I cordially rejected all sorts of Talmud, whether Jewish, Mahomedan, or Popish; my creed was framed, I continued, on the Word of God alone as found in the Old and New Testaments. This pleased the young Mahomedan very much. I then told him my mind respecting the Koran. I trust and pray that my visit to this place may not be easily forgotten. I have every reason to believe that a spirit of much inquiry has been awakened in many a Jewish soul after the Truth as it is in Jesus. May the Lord give them no rest till they shall find rest in Him!

4th.—This morning I received a letter from Mr. Davis, dated Sidi Mansoor, January 2nd, informing me that he found the dead bodies of two of the seamen drowned on the night of the 20th ult. An hour after I received that communication, the writer made his appearance, and I spent the remainder of the day with him, listening to his account of the people he lately saw, their customs, manners, disposition, &c. &c.

TUNIS, January 6th.—We arrived here about two o'clock, and were heartily welcomed by our dear Christian friends, and rejoiced to hear that, though both of us were absent from Tunis on Sunday last, our Sabbath service was not interrupted. The Rev. R. Irvine, incumbent of St. John's, Lambeth, arrived here during our absence, whose services Mrs. Davis secured; and the whole congregation seemed highly delighted at this providential occurrence. Uzan, as soon as he returned home, went amongst the Jews to hear their schemes about the mission; he brought us word that the rabbi assembled this very evening all the Jews who send their children to Mr. Davis's schools, and threatened them with excommunication if they continued to allow their offspring to receive instruction in the Jewish Christian schools established here by the Church of Scotland.

7th.—Several Jewish boys were absent from school to-day by reason of the rabbi's threats. There is no diminution, however, in the girls' school. I had a long conversation with several Jews about the folly of being afraid of man's excommunication, and exhorted them rather to fear lest they should be excluded from the kingdom of heaven. Mr. Davis sent two messages to the rabbi, warning him against interference with his schools, to which the rabbi replied, that he would not interfere with any adult Jew who was disposed to embrace Christianity, but would do everything in his power to stop the attendance of children on Christian instruction. Notwithstanding this declaration poor Uzan was excommunicated. However, the anathema does not seem to distress him much. He intends writing a letter to the rabbi, in which he purposes stating his reasons for believing in the Lord Jesus Christ. I do not apprehend much damage to the mission from this little

commotion; on the contrary I anticipate much good. In consequence of Uzan's baptism many Jews are beginning to take courage. I consider Uzan a most useful auxiliary to the Jewish mission here.

The work of the Lord in this station, we are glad to perceive, is advancing prosperously, even amidst threatened opposition; and the apprehension entertained by the rabbis of farther secessions from the ranks of their followers appears to be well founded. Two additional converts have been baptized, one of whom is far advanced beyond the ordinary limit of human life. The other has firmly, in the strength of the Lord, aided upon his convictions of the truth of the Gospel, amidst many efforts of various kinds that have been employed to shake his steadfastness. Many, however, are still deterred by the threats held out against those who desert Judaism; but we cannot doubt that the means of intimidation that may be employed, and which are indicative of a declining cause, will be in vain employed in opposition to the working of Him Who giveth grace unto the humble, and Who affords strength to them that have no might.

Extract of a Letter from the Rev. Nathan Davis to the Convener, dated Tunis, May 3rd, 1848.

We have had to encounter another storm excited by the rabbis, occasioned by the baptism of old Mr. Nigjar, and of a very respectable young man, named Bochozba. All sorts of means have been employed to prevent the latter from making a public profession of faith in the Lord Jesus Christ. His employer has been instigated to dismiss him; his father-in-law has been induced to take away his wife from him. They threatened him with severe punishment, and, as these threats failed, offered him bribes in order to prevent him from acting according to the dictates of his conscience and from following his sincere convictions. Bochozba, however, stood his ground. Several times did he come to me with tears in his eyes, caused by the bitter persecution he had to encounter. I directed him to look up to Him Who alone can strengthen the weak and confound the mighty. The fury of the enemies of the Truth abated, and milder methods were latterly adopted by them to obtain their end. At this time he came forward and asked for baptism, which I solemnly administered to him and Mr. Nigjar on Sunday, the 26th of March, at our morning service, in the presence of the English congregation and of the converts.

Old Nigjar is now in his 93rd year, and I have every reason to believe that he is a changed man. His son, a lad of about fifteen, attends our schools, and makes not only very considerable progress in secular knowledge but in spiritual also. He is desirous of baptism, but I think it more prudent to let him wait a little longer.

The girls' school is in a remarkably flourishing state. There are now upwards of eighty pupils who attend regularly. Of the boys' school I cannot say the same. The scholars are returning gradually, but, I fear, it will take a long time before it will be so filled as it was at the close of last year. However, the Jews at present know what my object is, and, if they still send their children, it proves that prejudice is dying away, and that the power and influence of the blind leaders of Israel is beginning to diminish.

The Mahomedans very justly say that the most despicable of all men is he who has no religion at all. A superstitious Jew has a conscience, an infidel can have none, and hence he is not only to be dreaded as an enemy, but he is even most dangerous as a friend. As far as my own experience goes, I have found this perfectly true; and lately I had an additional proof of it.

Certain infidel Jews here, who professed themselves friendly to my proceedings, as they did also to other missionaries before me, have been discovered counteracting my plans in the most underhand manner possible. I have already felt the evil arising from this, inasmuch as they led astray a convert of whom I entertained a high opinion, and I dread lest they should be the means of doing great harm to this

mission. Let us, however, hope for the best. The time may come when their eyes will be opened to see the error of their ways, and when they will find that it is hard to kick against the pricks.

I am continuing to receive visits from inquirers; and lately a young man came here from Susa in order to receive Christian instruction. He is a jeweller by trade. He obtained a New Testament about two years ago, and, having read it attentively, and compared it with the prophecies of the Old, he became convinced that Jesus of Nazareth is the Messiah, the Saviour of the world. He has obtained work, and attends the Hebrew service.

In explaining the Scriptures to the Jews, I make it a rule not only to point out to them the only way of salvation through a crucified Redeemer, but I also seek to direct their attention to the principal errors of Judaism. This answers a double purpose. It not only enables them to perceive the Truth more clearly, but fortifies them with arguments against the supporters and defenders of those errors. They thus become capable of giving a reason for the hope which is in them, and are furnished with means by which they may be able to subvert the stronghold of Satan—the incoherent rhapsody of fable—the Talmud and the other Jewish traditions. For this purpose I notice every feast as it occurs. Within the last five weeks we had two, those of Purim and the Passover; the former especially has been greatly perverted by the corrupted minds of the rabbis.

The chief rabbi of Tunis has done, and is doing, all in his power to prevent the Jews from coming to me. He threatened them with the bastinado and the ban, means entirely opposed to the laws of Turkey. Men like Lord Cowley and Sir Stratford Canning have obtained religious liberty throughout the Turkish empire; but it requires men like them in spirit and principles to enforce them in every province. This would check the malice of the rabbis, and we might expect to see glorious fruit resulting from it. Our schools would be crowded and flourish, the eyes of the blind would be opened, and the wilderness and the desert would rejoice and blossom as the rose. But, as I have said before, we must submit our case to Him Who over-rueth everything to His own glorying and hope for better things.

MISCELLANEOUS.

SYNOD OF MERSE AND TEVIOTDALE.—This reverend court met in the parish Church of Kelso on Tuesday, 24th October, when the Rev. Henry Taylor of Westruther was elected moderator for the ensuing half-year. [Mr. Taylor, a few years ago, was a member of the Presbytery of Montreal, and was a zealous Missionary to several bodies of Presbyterians residing south of the St. Lawrence.]

LAY ASSOCIATION OF NOVA-SCOTIA.—The following abstract of the proceedings of the meeting of the Lay Association of Nova Scotia on Wednesday evening, October 25th, which has been transmitted to us by the Secretary for publication, will, we have no doubt, be interesting and acceptable to many of our readers. After the chair had been taken by Robert Hume, M.D., Vice President, and the meeting opened, the Report of the General Committee for the past year was received and approved of, and a number of accompanying communications read from the Colonial Committee of the Church of Scotland, from members of the late Deputation, from correspondents at Pictou, New Glasgow, Prince Edward's Island, and New Brunswick, addressed to the Association. The Report of the Education Committee was then submitted to the meeting, with copies of correspondence and other documents. It gave a full and particular account of the steps which had been taken for the foundation of the Caledonia Academy, its present efficient and prosperous condition under the able and diligent superintendence of the teacher, Mr. Costley, the number of pupils in attendance at the different classes, the system and regulations for the management of the institution, the tuition-fees, and other information. The Committee expressed their entire satisfaction with the arrangements which had been made for conducting this excellent institution, and their fixed determination to render it as efficient and useful as

possible. From the brief period that had elapsed since its formation, and the success which had attended their endeavours, the Committee were led to believe that the Academy will be well supported, and that it will not be less creditable to the Association than advantageous to the public. The Report further stated that the continued increase of pupils would very soon require the appointment of an Usher to take charge of the younger scholars, and recommended that a fund should be formed for purchasing prizes to reward the most distinguished scholars at the examination to be held previous to the Christmas holidays. The thanks of the Association were then given to the Education Committee for their valuable services during the past year, and, on motion, they were re-appointed to serve for the ensuing year. Mr. Costley, having been introduced to the Association by W. B. Fairbanks, Esq., acting chairman of the Education Committee, was appointed one of its members. The thanks of the Association were afterwards voted to the Colonial Committee of the Church of Scotland, for their prompt attention to the communications of the Association, and more especially for procuring, and sending to Halifax, Mr. Costley as Principal of the Caledonia Academy, and for the valuable donation of Reports and other pamphlets lately received from that body; also to the Rev. J. C. Fowler, of Ratho, a member of the late Deputation, for his active and successful exertions in aiding the Colonial Committee in the appointment of Mr. Costley; to the congregation on the West Branch of the East River of Picton, for the handsome donation made to the funds of the Association, transmitted by John Holmes, Esq., and to other parties in Picton, for similar donations; and to Neil Rankin, Esq., of Charlottetown, P. E. I., and others for liberal donations to the funds of the Association. The work entitled *Heathen Converts, &c.*, by Rev. George M'Donell, of the Church of Scotland, at Bathurst, N.B., was brought under the consideration of the meeting, and strongly recommended to the favourable attention of individual members of the Association. A Committee was then appointed to prepare an Address to the Colonial Committee of the Church of Scotland on the present state of the Church in this Province, representing the destitute condition of many vacant congregations, and earnestly soliciting the appointment of additional ministers and missionaries, the Address to be transmitted with as little delay as possible. After the admission of new members and collection of dues, the meeting adjourned.—[*Halifax Guardian.*]

The Rev. W. R. Park, of Johnstone, has been appointed pastor of the church and parish of Cumberland. We are informed that the settlement will be a most harmonious one.

ST. GEORGE'S-IN-THE-FIELDS, GLASGOW.—A meeting of the congregation of this chapel was held on Friday, at which the Rev. James Smith of Cathcart presided, for the purpose of moderating in a call to Mr. William Dill, preacher of the Gospel (lately assistant to the Rev. John Campbell, minister of Selkirk), to be their pastor. We are happy to observe that the loss which the congregation sustained by the translation of their much esteemed minister to Newton-on-Ayr, is about to be supplied. The call to Mr. Dill has been most harmonious; and notwithstanding the vacancy, the congregation has not been diminished.—[*Renfrewshire Advertiser.*]

BALMORAL.—Sunday was very rainy—the first really bad day that we have had since her Majesty has come amongst us. However, notwithstanding the unpleasant weather, Her Majesty and the Prince attended Divine service at the parish church—their third visit to Crathie. The church was well attended, but few strangers were present. Mr. Anderson, the parish minister, preached an excellent sermon from Paul's 1st Epistle to Timothy, 4th chapter and 8th verse: "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

REV. DR. GARDINER.—On Monday last, the Rev. Dr. Gardiner, minister of Bothwell parish, and formerly Moderator of the General Assembly, was presented by his parishioners, his co-Presbyters, and other friends, on the forty sixth anniversary of his

ordination as Minister of the Church of Scotland, with a magnificent portrait of himself, by John Graham Gilbert, Esq., of Yorkhill. The presentation took place in the school-house, in presence of a numerous and highly respectable company of the contributors, ladies as well as gentlemen.—[*Gree-nock Advertiser.*]

INDUCTION AT TONGUE.—On Thursday, the 24th ultimo, the Presbytery of Tongue convened and inducted the Rev. Angus Logan, late of Berriedale, Caithness, to the ecclesiastical living of Tongue, which was rendered vacant by the translation of the Rev. Hugh Mackenzie to the Gaelic Church of Cromarty. The Rev. Alex. M'Coll, of Durness, moderator of the Presbytery, presided on the occasion, and preached an eloquent and impressive sermon from 1st Thessalonians, ii. 4.; after which the ceremony of induction was gone through by making the usual proclamations and examination, and Mr. Logan received the right hand of fellowship from all the ministers present. On the dismissal of the congregation all the members met their new pastor at the door of the church, and cordially welcomed him to his charge. In the evening the members of Presbytery and a party of gentlemen dined in Tongue Inn, Mr. Horsburgh, the Factor, in the Chair, and Mr. Paterson, Melness, Croupier, when a pleasant and entertaining evening was enjoyed by all.—[*Glasgow Mail.*]

EDINBURGH MIDDLE DISTRICT AUXILIARY BIBLE SOCIETY.—The quarterly meeting of the collectors and subscribers of this Society was held in the Rev. Dr. M'Crie's Church, Davie Street, on Monday last, Mr. Arthur in the chair. In the addresses delivered to the meeting the progress of liberal opinions on the Continent was instanced as opening a new field of operations for the Society. In a letter, which was read from one of the agents of the Society in Germany, it was stated that the whole of Austria, into which six months ago not a single copy of the Scriptures could have been introduced, is now open for the circulation of the Bible, as well as Hungary and Upper Silesia. It was also mentioned that in Vienna itself, where there are three agents of the Society, Dissenters are now allowed to preach to the people without molestation.—[*Scotsman.*]

REV. J. G. WOOD, LATE OF PAISLEY.—The induction of this Rev. gentleman took place in Old Machar parish-church on Thursday. The Rev. W. S. Kemp of Dyce, Moderator of the Presbytery, preached from Exodus iii. 2, and addressed pastor and people. After service Mr. Wood received a cordial welcome from those of the congregation present, of whom there was a considerable number. The Rev. W. R. Bell, of Linlithgow, introduced Mr. Wood on Sabbath forenoon; and the Rev. gentleman himself preached in the afternoon.—[*Glasgow Daily Mail.*]

A chaste monument has been erected to the memory of the late Rev. Mr. Hall, of Cromarty.—[*John O'Grout Journal.*]

TRINITY COLLEGE CHURCH.—This venerable edifice having been acquired by the North British Railway Company for the enlargement of their station, operations for its removal have since commenced. Divine service was performed within its walls on Sunday for the last time, when sermons appropriate to the occasion were preached by the Rev. Dr. Steven, minister of the charge, and by the Rev. Dr. Grant, of St. Mary's Church. As the Trinity College Church is now almost the only existing specimen of ancient Gothic architecture in the city, its removal must be viewed with regret, notwithstanding the advance of modern improvement. The Rev. Dr. Steven, in concluding his discourse, said he might perhaps be forgiven for advertising in a few words to the origin and early history of Trinity College Church. It was, he said, founded and endowed by Mary of Gueldres, the consort of King James II. of Scotland. When James lost his life in 1460, whilst besieging the Castle of Roxburgh, the widowed Queen hastened to the camp, and inspired the Scottish nobles with fresh courage. Presenting herself with her infant son (afterwards James III.) at their head, she urged her forces on-

ward; and success speedily crowned her energetic example and spirited counsel. Within two years after this the Queen commenced the building of this church, which, however, she did not live to see completed, having died in 1463. Within these walls her remains are said to have been deposited, with much funeral pomp. Mary's demise, when the building had little more than commenced, may probably have been the reason why the edifice was never finished. The church was solemnly dedicated to "The Holy Trinity;" and this foundation, which was richly endowed, consisted of a provost or head, eight prebendaries, and two clerks. The duties of these ecclesiastical functionaries are most minutely laid down in prescribed regulations; and, from certain indications in those regulations, it would seem that the morality of the fifteenth century was widely different from what it ought to have been. Shortly after the establishment of the Reformation, the patronage of this institution and that of Trinity Hospital was transferred to the Town Council. In this venerable building, which is on the eve of being delivered over to the hand of the destroyer, "the Truth as it is in Jesus" has been statedly proclaimed by several eminent men. Among these in early times he would enumerate Walter Balcanquhall, who became pastor in 1598; of Patrick Galloway, in 1607; of Thomas Sydeserf, afterwards Bishop of Galloway; of Henry Rollock, in 1628; of Robert Laurie, Bishop of Brechin; of John Moncrieff in 1792; of Archibald Riddell in 1702, and Robert Dick in 1768. To these he (Dr. S.) could, if time permitted, add many well-known names from the middle of last century down to and including his respected predecessor.—[*Edinburgh Register.*]

MISSIONARY CALAMITIES.—The *English Church and State Gazette* says:—We regret to learn from the public papers that Dr. Battleheim and his family have been murdered at the capital of Loo Choo, where they were residing. Dr. Battleheim, who went to Loo Choo under the auspices of the Bishop of London, who promised, we believe, to ordain him after a specified term of service in the Loo Choo Mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterwards joined the Church of England. He was a young man of much talent, and of no inconsiderable experience. His wife was a native of London, and we believe that they had two children. The disastrous fate, which has fallen upon them, is said to have also visited the Romish Missionaries.

PROTESTANTS IN FRANCE.—An agent of the Foreign Evangelical Society in France recently found in one department of the nation sixty vacant parishes. They said they were formerly Protestant, and now were not Catholic; they had no religion. Of one hundred and fifty Missionaries, one-half had been Roman Catholics. Ten years ago colporteurs could be obtained only from Switzerland, but now they are furnished in France. Of one hundred and twenty colporteurs, one hundred and ten were once Roman Catholics, and one-half of the Board of the Evangelical Society were formerly Catholics.

RESIGNATION OF DR. COOKE.—The retirement of such a man as Dr. Cooke from the active duties of the Ministry, cannot but awaken reflections of solemn interest. The state of the Presbyterian Church when first he entered it, the changes that have since passed over it, and in which he bore the most distinguished part, and its history for upwards of forty years, in connexion with its present position and prospects, are all more or less directly associated with his name. His present sphere of labour is one of which his past experience may be brought to bear with powerful effect upon the rising ministry of Ulster, and we trust he will long be spared to discharge the solemn trust reposed in him by the body with whom he has been for such a lengthened period so honourably connected.—[*Banner of Ulster.*]

THE JEWISH MISSION OF THE FREE CHURCH.—The Mission of the Free Church at Pesh, in Hungary, is for the present abandoned in consequence of the disturbed state of the country. The Rev. Mr. Wingate has returned to Glasgow.—[*Scotsman.*]

THE LATE DR. ADAM CLARKE.—A correspondent sends us the following original letter from the late Dr. Adam Clarke to Mr. D. Brochie, Thurso. It is quite characteristic of that wonderful and gifted man:—"Pinner, Middlesex, August 23, 1830. Dear Sir, Your letter of the 5th has not reached my hand till this morning; and now it is too late to attempt anything relative to the Mission you propose. To me your account is interesting, and I think there is a very open door in the parts you mention. I believe the Conference would be glad to send a Missionary to the Orkneys, did they see any likelihood of success. I sent Mr. [] there; but he got no encouragement, and scarcely any person to hear, though he spent several weeks there. This damped every expectation. But you give me an encouraging account. I wish we had men and means. I have hard work to carry on the Shetlands; but I should rejoice were the Orkneys joined to the former. Classes should be formed wherever the preaching is well received. It is like sowing by the way-side to continue preaching without this. Without it good desires and convictions come soon to nought. I think, if your statement had been laid before the Conference, some attempts would have been made both for those northern parts of Scotland which you visit, and for the Orkneys. There is one Mission that I wish to see established before I die, and in relation to which I have prayed and often laboured, but apparently without success for many years—a Mission to the island of Mull and the other Hebrides. I have not succeeded, because I could never find a proper man who could preach in Erse. Do you understand the Erse? Can you preach in it? Would you go to Mull, and try (if you can preach in the language of the island)? You may ask me why I am so interested in behalf of those islands, and particularly in behalf of Mull? I can soon tell you. By my mother I am directly descended from the Lairds of Mull. My grandfather Maclean was grandson of the famous Sir Lauchlan Maclean, Laird of Mull, who was killed in a feud by the Macdonalds in 1598. I consider that island as my country; and have ever longed to get that Gospel planted in it, by which I myself am saved. I still wear the tartan of my clan, and dress myself in it every 30th of November (St. Andrew's day) with jacket, kilt, plaid, bonnet, dirk, claymore, pouch, &c. Were there no other way to attempt this, I would sell my English coat to do it. I have been searching everywhere for the proper Gaelic preacher, a holy man, an able preacher, and a sound Methodist; but, alas! I never have been able to find one. Do you know such a person? Will you inquire, if you do not? I think you should never travel and preach four times in one day. This is lighting the candle at both ends. Pray God be with and prosper you!—I am, dear Sir, yours truly, ADAM CLARKE.—P.S. I fear I have not hit the true spelling of your name; those who have names that are not common should be particularly careful in writing every letter, that they may not be mistaken."—[John O' Groat Journal.]

OBITUARY.

Died, on the 24th August at his residence, Rope-walk Cottage, Irvine, Scotland, Capt. John Hamilton, formerly of Dalhousie, in the 80th year of his age. The deceased was the first merchant that commenced business in Dalhousie, Chaleur Bay; and, having carried on an extensive and successful trade during fourteen years, then retired to spend his declining years in his native land. He was also chiefly instrumental in bringing to this country a number of settlers who, from their own industrious efforts have attained a degree of comfort to themselves, and added materially to the agricultural improvement of the County of Restigouche; in the infant state of which hospitality could rarely be obtained or expected, his house was ever open to the traveller, or the needy, who always experienced his benevolence: and mainly through his praiseworthy exertions the inhabitants are indebted for the only place of worship that adorns Dalhousie, viz., St. John's Presbyterian Church. His simple, unostentatious manners, coupled with his truly hospitable and generous

disposition, had endeared him to the residents of the Baie de Chaleur throughout its whole extent, and they deeply sympathize with his family, both here and in Scotland, in their present bereavement.—[Gaspé Gazette.]

DEATH OF THE REV. JOHN EDWARDS, MINISTER OF MARNOCH.—The *Banffshire Journal* announces the death of the Rev. John Edwards, Minister of Marnoch, which took place at the Manse of Marnoch, at two o'clock on the morning of Sabbath last. "Mr. Edwards," says that paper, "is the clergyman to whose settlement so great an opposition was manifested, giving rise to so many and so important proceedings in the Civil and Ecclesiastical courts of the country. The case was among the first in which the Veto-law was put to the test, and it may in fact be regarded as the beginning of those discussions which ultimately led to the Disruption of the Church in 1843. Indeed the 'Strathbogie case,' as it was termed, has a world-wide celebrity; and to the clergyman now deceased a kind of historical importance attaches. As was to be expected, Mr. Edwards was at first by no means popular in the parish. Gradually, however, his high abilities as a preacher, his Christian forbearance and kindness, won the affections of the people; and we can now say with the utmost confidence, that never was any minister more deeply and sincerely regretted by a parish. Mr. Edwards was a native of the parish of Grange, in which his father was a merchant, and an Elder of the Established Church. He was born in 1792, and consequently at his death was in his 56th year. He has left a widow, but no family."

POETRY.

The following beautiful and instructive lines, which convey such a keen reproof to those daring men who deny the God that made them, recal to our recollection an affecting incident which is related of the celebrated but unfortunate African traveller, Mungo Park. On one occasion, (we quote from memory) we are told in his life, he had travelled through a pathless desert for several days till his strength was so completely exhausted that he despaired of seeing the close of the day. Oppressed with the fierce glare of the burning sun, faint, weary and sinking beneath the pangs of hunger and thirst, his heart sank within him; and so utter was the prostration of strength, and so overwhelming the feeling of desertion and loneliness, that he felt ready "to lay him down and die" without an effort to preserve his life. While thus crushed with mental and physical distress, his eye accidentally lighted on a single plant of a beautiful kind of moss, growing amidst the burning sands, which everywhere else met his view. The sight at once checked his repinings, and inspired him with renewed hope. What, thought he, does the Maker of the Universe afford the means of life to this tiny plant, and shall I despair and "say in my heart, There is no God?" Deriving renewed vigour from such consolatory and strengthening reflections, he arose from the sand on which he had thrown himself, and, pressing onwards, soon emerged from the desert, and obtained food and shelter. On how apparently trivial an event may the whole course of our lives turn, and shall we say "in our hearts, There is no God?" "Are not we of more value than many sparrows?"

ATHEISM.

BY MRS. SIGOURNEY.

"The fool hath said in his heart, There is no God,"
 "No God, no God!" The simple flower,
 That on the wild is found,
 Shrinks as it drinks its cup of dew,
 And trembles at the sound.
 "No God!" Astonished Echo cries
 From out her cavern hoar,
 And every wandering bird that flies
 Reproves the Atheist's lore.
 The solemn forest lifts its head,
 The Almighty to proclaim;
 The brooklet on her crystal bed
 Doth leap to praise His name;
 High sweeps the deep and vengeful sea
 Along its billowy track;
 And red Vesuvius opens its mouth
 To hurl the falsehood back.
 The palm-tree with its princely crest—
 The forest's leafy shade—
 The bread-fruit bending to its load,
 In yon far island glade—
 The winged seeds, borne by the winds,
 The roving sparrows feed—
 The melon of the desert sands—
 Confute the scorner's creed.
 "No God!" With indignation high
 The fervent sun is stirred,
 And the pale moon turns paler still
 At such an impious word;
 And from their burning thrones the stars
 Look down with angry eye,
 That thus a worm of dust should mock
 Eternal Majesty!

LAY ASSOCIATION MONTREAL.

ANNUAL SUBSCRIPTIONS.

(Continued from our last number.)

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John Greenshields	1 0 0	1 5 0
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Cawford Glen	0 5 0	0 5 0
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James Johnston, 1847 & 1848, each	0 10 0	0 0 0
W. M'Culloch, ditto, ditto	0 5 0	0 0 0
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The person who delivers the *Presbyterian* in Montreal, will call in the course of a few days on subscribers, who, we hope, will settle with him for the past year's subscription.

Several Communications from Correspondents have come to hand too late for this number.

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