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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. 3, March, 1849.

VOLUME II.

Price 2s. 6d. per annum.

The Presbyterian.

REPORTS OF THE RELIGIOUS SOCIETIES OF MONTREAL.

The Annual Meetings of the Religious Societies of this city were held in Zion Church, (the Rev. Mr. Wilkes,) during the week commencing January 29th, and occupied every evening from Monday till Friday inclusive. The attendance was large, and a deep interest in the proceedings was sustained throughout. We cannot attempt, in the space at our disposal, to give any report of the Speeches delivered by the gentlemen who proposed and supported the Resolutions. The important nature of the objects, not less than the able manner in which they were advocated, kept alive the interest of large audiences for nearly three hours on each evening, and sent them away, we believe, with a hearty desire to co-operate more zealously in the good work. The Reports of the several Societies are now published, and from them we make some extracts:—

THIRTEENTH ANNUAL REPORT OF THE MONTREAL RELIGIOUS TRACT SOCIETY.

The Committee will first give an account of the importations for the past year.

Importations.

The value of the Books and Tracts imported during the year amounts to	£185 6 7
Received from the American Tract Society,	43 15 8
Bought in the Province,	81 1 7
To which add Grants of Tracts from the Religious Tract Society, London,	19 7 1
And Books returned by Branches, &c.	4 15 10
	£334 6 9

Operations.

Books and Tracts sold in the Depository, for Cash,	£195 19 5
Ditto, ditto, ditto, on Credit,	166 8 9
The Gratuitous Distribution amounts to	87 18 8
	£430 6 10

The total number of publications received into the Depository is 90,012; and the issues for the year are 77,394. The particulars of this department are given in a Table of the Appendix.

Gratuitous Distribution.

The value of the gratuitous issues for the year is £87 18s. 8d., being £19 10s. 6d. more than the previous year, and the largest gratuitous issue ever made by this Society.

The following are the objects to which the grants have been made:—

Montreal Association, English, 28,639;	
French, 5,414; total	34,053
Hospitals, 1,010; Jail, 288,	1,298
Military, 4,205; Sailors and Immigrants, 2,910	7,115
Subscribers, 843; Ministers and Missionaries, 3,929,	4,772
The Country, 5,152; Associations in the Country, 1,870	7,022
Swiss Mission, St. Pie, 1,002; and Hotels, 300,	1,302
	55,562

Making a total of . . . 55,562

Religious Tract Society, London.

Our Parent Society is waxing venerable in age, being now in its fiftieth year. It is still increasing in usefulness—abounding in good works—scattering truth with a liberal hand—and multiplying the works of the "excellent of the earth" by millions.

During the year ending 31st March last, there had been sent from its Depository in London, 17,543,409 publications; making the Society's total circulation, in about one hundred languages, four hundred and sixty-three millions of copies of Religious Tracts and Books. Its total income for the year was £55,736 4s. 4d. sterling; and its gratuitous issues amounted to £8,188 14s. 3d., being £2,513 1s. 2d., more than the gratuitous receipts of the year.

There have been two hundred and thirty-five new publications issued during the year, beside a large number of books re-issued in a cheap form. The present will complete the Jubilee Year of the

Society; a Jubilee Fund has been begun, into which special subscriptions are being paid to enable the Society to extend its operations, having especial regard to Ireland and the openings on the Continent of Europe.

The Collection taken at the meeting amounted to £10 16s. 10d.

TWELFTH REPORT OF THE CANADA SUNDAY SCHOOL UNION.

The object of this Society is stated in the 2nd Article of its Constitution.

"The objects of this Association shall be to promote the establishment of Sabbath Schools wherever it is deemed practicable, and to encourage and strengthen those already in existence. The means to be chiefly relied upon to effect these objects, will be by maintaining a correspondence with the various Schools throughout the country, by the means of an Agent or Agents, whenever practicable, and by the cheap and gratuitous distribution of Library and other Books, suitable for Sabbath School Instruction."

During the past year, the issues from the Depository are the following: Library books, 16,851; Elementary books, 7,276; Bibles, 23; Testaments, 120; Hymn-books, 553; Tracts, 4,125. Total for the year, 29,015. Total since the establishment of the Union, 201,963. There have been issued eighty-one Libraries for Sabbath Schools. Of these, thirty-eight are Libraries of the London Tract Society, sold at one-half or two-thirds' value; and forty-three of the American Sabbath School Union, at the rate of \$10 each.

Free grants of books to a very considerable extent have been sent to Sabbath Schools in poor settlements. The value of these, together with the allowance made on Libraries sold, amounts, during the past year, to the sum of £126 3s. 7d., being £70 3s. 7d. of free grants of books, and £56 of allowance on Libraries sold.

From a Statement prepared in the Depository, we find one hundred and seventy-one schools have participated, during the by-gone year, in the benefits of the Union.

- 1st. Those who have been furnished with Libraries, 81
- 2nd. Those to whom grants have been made, but who have not been furnished with Libraries this year, 68

3rd. Those who have made purchases and received neither grants nor Libraries, . . . 22

Total,	171
Of these, there are conducted by	
Congregationalists,	8
Lutheran,	1
Unitarian,	1
Wesleyan,	17
Episcopalians,	7
Baptists,	10
Presbyterians,	23
Union Schools unknown,	84

Total,	151
In like manner, we find that the schools reported to the Committee, are conducted as follows:—	
Presbyterian,	26
Methodists,	11
Baptists,	11
Congregational,	10
Episcopalian,	2
Union,	35
Lutheran,	1
Total,	96

"The Missionary and Sabbath School Record," which was established in 1843, and has a circulation of three thousand copies monthly, continues to keep alive in the minds of the young that interest in the progress of the Redeemer's Kingdom, which the varied and recent intelligence that its pages contain, is well calculated to excite.

This is a publication excellently adapted for Sunday Schools. We trust it will be conducted with the ability which has thus far characterized it, and that it will obtain a yet more extensive patronage from our Sunday Schools.

The Collection at the meeting on Tuesday evening amounted to £12.

TWENTY-EIGHTH REPORT OF THE MONTREAL BIBLE SOCIETY.

General Summary for 1848.

This Society has issued from its Depository during the year, in cash sales, supply of Branches, Agents, &c., and gratuitously, Bibles and Testaments to the value of	£685 6 7
The several Branches, &c., have paid on account of Books,	307 16 9
The Free Contributions for the year amount only to	292 10 4
The value of the Distribution Gratuitously is	74 3 0
Remitted to the Parent Society,	624 0 5
The total Income, including the amounts paid by other Societies for the management of their Depositories,	818 13 8
The total Expenditure has been	1016 16 2
The present Balance in the hands of the Treasurer is	78 19 0

It becomes us gratefully to remember, that while the nations of the old world have been rocked with the tempest, we have been permitted to dwell in peace. It is true we are as a community suffering grievously in our commercial interests; but with such advantages as Divine Providence hath given us, we may hope, by the blessing of God, to be placed ere long in more prosperous circumstances. If so, may it be ours to bear in mind the wonderful openings for the circulation of this best of volumes—God's revelation of mercy to sinful men—which the revolutions to which we have adverted have made for the Church of God. Let faith be strong, and zeal be earnest. The cause is safe amid every change, and the triumph is certain. The song of victory shall be hymned by "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever. And the four-and-twenty elders which sit before God saying, "We give thanks O

Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned."

The Collection taken up for this Society amounted to £30, besides a pair of earrings.

LORD ABERDEEN'S BILL.

At the solicitation of a number of our readers, we insert beneath, the Bill commonly called "Lord Aberdeen's Bill," which was passed by the Imperial Parliament in 1843, immediately after the Disruption, as a declaratory enactment of the rights of the people in the election of Ministers to exercise the office of ministry over them. We have no room to offer any extended remarks upon the Bill, and we will consequently only recommend our readers to peruse it carefully, bearing in mind that it confers upon the people of Scotland no new privileges, but merely declares their rights as derived from previous enactments.

ANNO SEXTO & SEPTIMO VICTORIÆ REGINÆ.

CAP. LXI.

An Act to remove Doubts respecting the Admission of Ministers to Benefices in that Part of the United Kingdom called Scotland.—[17th August, 1843.]

WHEREAS certain Acts of the Parliament of Scotland, and of the United Kingdom of Great Britain, have declared that the Right of Collation in regard to the Settlement of Ministers in the Parishes to which they may be presented, belongs to the Church established by Law in that part of the United Kingdom called Scotland; And whereas Provision has been made by these Statutes for securing to the Church the exclusive Right of examining and admitting any Person who may be presented to a Benefice having Cure by the Patron of such Benefice; and in particular by an Act passed in the Parliament of Scotland in the Year One thousand five hundred and sixty-seven, intituled *Admission of Ministers; of Laick Patronages*, it is statute and ordained, that the Examination and Admission of Ministers within this Realm be only in the Power of the Kirk now openlie and publicly professed within the samin, the Presentation of Laick Patronage always reserved to the just and ancient Patrones; and by an Act passed in the Parliament of Scotland in the Year One thousand five hundred and ninety-two, intituled *Ratification of the Liberty of the free Kirk*, the Government of the Church by Presbyteries, Synods, and General Assemblies was ratified and established, and it was ordained that all Presentations to Benefices be direct to the particular Presbyteries in all Time thereupon, and to put Ordour to all Maters and Causes Ecclesiastical within their Bounds according to the Discipline of the Kirk; providing the foresaid Presbyteries be bound and astricted to receive and admitt whatsoever qualified Minister presented be His Majesty or Laick Patrones; and by an Act of the Parliament of Great Britain passed in the Tenth Year of the Reign of Her Majesty Queen Anne, intituled *An Act to restore the Patrones to their ancient Rights of presenting Ministers to the Churches vacant in that Part of Great Britain called Scotland*, the Right of the Church to receive and admit Persons presented to Benefices was again recognised and secured; and by an Act of the Parliament of Great Britain passed in the Fifth Year of the Reign of His Majesty of King George the First intituled *An Act for making more effectual the Laws appointing the*

Oaths for Security of the Government to be taken by Ministers and Preachers in Churches in Scotland, providing that certain Oaths should be taken by Ministers and Preachers of the Church of Scotland, and for preventing Delays in the supplying or filling up of vacant Churches in Scotland, it is also declared and enacted, that nothing herein contained shall prejudice or diminish the Rights of the Church, as the same now stands by Law established, as to the trying of the Qualities of any Persons presented to any Church or Benefice: And whereas it is expedient to remove any Doubt which may exist as to the Powers and Jurisdiction of the Church as by Law established in Scotland in the Matter of Collation, and as to the Right of the Church to decide that no Person be settled in any Parish or Benefice having Cure against whom or whose Settlement in such Parish or Benefice there exists any just Cause of Exception: May it therefore please Your Majesty that it may be declared and enacted, and be it declared and enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, That when a Presentation to any Benefice within that Part of the United Kingdom called Scotland by the undoubted Patron has been laid before the Presbytery of the Bounds, it shall and may be lawful for the Presbytery, as Part and as the Commencement of the Proceedings, in the Examination and Admission of the Person so presented for the Cure of that Parish, and of the Trial of his Gifts and Qualities, to appoint him to preach in the Church of the said Parish at such Times as the Presbytery may direct, or as may be directed by any Regulations of the General Assembly to that Effect; and after the Presentee shall have preached in the Parish Church according to the Directions of the Presbytery, the Presbytery, or a Committee of their Number, shall meet, after due Notice, at the said Church, and shall intimate that if any One or more Parishioners being Members of the Congregation have any Objection to the Individual so presented, in respect to his Ministerial Gifts and Qualities, either in general or with reference to that particular Parish, or any Reason to state against his Settlement in that Parish, and which Objections or Reasons do not infer Matter of Charge against the Presentee to be prosecuted and followed out according to the Forms and Discipline of the Church, the Presbytery are ready, either then or at their next Meeting, to receive the same in Writing, or to write down the same in their Minutes in the Form and Manner which such Parishioners may desire.

II. And be it enacted, That the Objections or Reasons aforesaid shall be fully considered and disposed of by the Presbytery by whom they are to be cognosed and determined on judicially, or shall be referred by the Presbytery to the superior Judicatory of the Church for Decision, as the Presbytery may see Cause, the Presentee and all Parties having Interest being heard in either Case on the same; and the Presbytery or other Judicatory of the Church to whom the said Objections or Reasons shall be stated or referred as aforesaid shall not, in cognocing and determining on the same judicially, have regard only to such Objections and Reasons so stated as are personal to the Presentee in regard to his Ministerial Gifts and Qualities, either in general or with respect to that particular Parish, but shall be entitled to have regard to the whole Circumstances and Condition of the Parish, to the Spiritual Welfare and Edification of the People, and to the Character and Number of the Persons by whom the said Objections or Reasons shall be preferred; and if the Presbytery or other Judicatory of the Church shall come to the Conclusion, as their Judgment on the whole Matter, that the said Objections or Reasons, or any of them, are well founded, and that in respect thereof the Individual presented is not a qualified and suitable Person for the Functions of the Ministry in that particular Parish, and ought not to be settled in the same, they shall pronounce a Deliverance to that Effect, and shall set forth and specify in such Deliverance the special Ground or Grounds on which it is founded, and in respect of which they find that the Presentee is not qualified for that Charge, in which event they shall intimate their Deliverance respecting the Pres

sentee to the Patron, who shall thereupon have Power to issue another Presentation within the Period of Six Calendar Months after the Date of such Deliverance if no Appeal shall be taken to a superior Judicatory of the Church, or in the event of an Appeal being taken to a superior Judicatory of the Church, then within Six Months after the Date of the Judgment of the superior Judicatory of the Church affirming the Deliverance of the inferior Judicatory of the Church or dismissing the Appeal.

III. And be it enacted, That if the Presbytery or other Judicatory of the Church, after considering all the Objections aforesaid to the Presentee, and all the Reasons stated against his Settlement in that particular Parish, shall be satisfied, in the Discharge of their Functions and in the Exercise of their Authority and Duty as Ministers of the Gospel and as Office-bearers in the Church, that no good Objections against the Individual or no good Reason against his Settlement has been stated as aforesaid, or that the Objections and Reasons stated are not truly founded in any Objection personal to the Presentee in regard to his Ministerial Gifts and Qualities, either in general or with reference to that particular Parish, or arise from causeless Prejudices, the said Presbytery or other Judicatory of the Church shall repel the same, and, subject to the Right of Appeal as hereinafter provided, shall complete the further Trials and Examination of the Presentee, and, if found by them to be qualified for the Ministry in that Parish, shall admit and receive him into the Benefice as by Law provided.

IV. And be it enacted, That it shall not be lawful for any Presbytery or other Judicatory of the Church to reject any Presentee upon the Ground of any mere Dissent or Dislike expressed by any Part of the Congregation of the Parish to which he is presented, and which Dissent or Dislike shall not be founded upon Objections or Reasons to be fully cognosed, judged of, and determined in the Manner aforesaid by the said Presbytery or other Judicatory of the Church.

V. And be it enacted, That it shall be in the Power of the Presentee, Patron, or Objectors to appeal from any Deliverance pronounced as aforesaid by the said Presbytery acting within its Competency as a Judicatory of the Church, which Appeal shall lie exclusively to the superior Judicatories of the Church according to the Forms and Government of the Church of Scotland as by Law established.

VI. And whereas by an Act of the General Assembly of the Church of Scotland, of Date Twenty-ninth May One thousand eight hundred and thirty-five, it was made an Instruction to Presbyteries that if at the moderating in a Call to a vacant Parish the major Part of the Male Heads of Families, Members of the vacant Congregation and in full Communion with the Church, shall disapprove of the Person in whose Favour the Call is proposed to be moderated in, such Disapproval shall be deemed sufficient Ground for the Presbytery rejecting such Person, and that he shall be rejected accordingly, and certain Regulations were passed for carrying the said Instructions into effect: And whereas it has been found by final Judgment of the Court of Session, affirmed by the House of Lords, that a Presbytery, acting in pursuance of the said Act of Assembly and Regulations, refusing to take Trial of the Qualifications of a Presentee, and rejecting him on the sole ground that a Majority of the Male Heads of Families Communicants in the said Parish have dissented, without any Reasons assigned, from his Admission as Minister, acted illegally and in violation of their Duty, and contrary to the Provisions of certain Statutes of the Realm, and particularly the Statute of the Tenth Year of Queen Anne, Chapter Twelve, intituled *An Act to restore Patrons to their ancient Right of Presenting Ministers to the Churches vacant in that Part of Great Britain called Scotland*: And whereas in some Instances a Presentee has, in pursuance of the said Act of Assembly and Regulations relative thereto, been rejected by a Presbytery because of the Dissents of Male Heads of Families Communicants, and a Presentation has thereafter been issued in favour of a second or subsequent Presentee, who has been settled in the same Benefice, and whose Settlement therein and Right thereto have not been questioned in any Court

of Law: And whereas it is expedient that such Settlement in and Right to the Benefice should be secured and protected from future Challenge on the Ground of the Incompetency of the Rejection of the first or prior Presentee; be it enacted, That it shall not be competent to challenge the Settlement or Right to the Benefice of any such second or subsequent Presentee, or to maintain any Proceedings at Law against the Presbytery or Ministers thereof, or other Parties, on account of such Rejection, unless such Challenge or Proceedings shall have been instituted by Action raised in a Court of Law before the First Day of May last.

THE CHURCH IN CANADA.

TO PRESBYTERY CLERKS AND OTHERS.

We must express our regret that so little interest in the object of our publication, is apparently taken by those parties, who, from their position, are peculiarly conversant with the proceedings of the various Presbyteries. We devote a considerable time to the selection and preparation of matter for our publication, and we do feel it deeply, that, in this and previous numbers, we have been compelled to go to press with scarcely an item before us, to show that there are Presbyteries in Canada. In this number, we are enabled to present copious extracts, exhibiting what the adherents of the Church in the Lower Provinces are doing, yet we are unable to give any idea of what the efforts of our own Clergymen are effecting in this Province. Our circulation in the Mother Country has been gradually extending, and we are most anxious that the details under the Canadian head should be as ample as possible. Information as to the real state of our Church in this Province, is peculiarly needed at home, and we believe that the more amply it is given, and the more widely it is extended, the better, for it will be, like "seed sown on the water" which "will be found after many days." We trust that we will not have reason to complain again on this subject, and that our remarks will be taken in good part by the parties for whom they are particularly intended, for in making them we are actuated solely by a sincere desire to promote the interests of that portion of the Church of which we are humble members.

PRESENTATION.

On the 19th February, the ladies of Kemptville and its vicinity, by the hands of Mrs. Langly and Miss Finny, presented the Rev. Joseph Anderson, of South Gower, with a splendid copy of Henry's Commentary on the Old and New Testament, procured at New York for the occasion, and intended as an expression of their esteem for him as a zealous minister of Christ. On receiving this valuable gift, Mr. Anderson expressed his deep gratitude to the donors in appropriate and affectionate language.

QUEEN'S COLLEGE SCHOOL.—In consequence of the very large increase in the number of scholars attending the Preparatory School of Queen's Col-

lege, it was found indispensably necessary to provide more extensive accommodation; especially as it was anticipated that the number of pupils would be still further augmented. The Trustees, anxious to promote the prosperity of the Institution, took measures for procuring the accommodation required; and Mr. Campbell, with his assistants and scholars, lately took possession of their new and spacious school room. On that occasion, the Rev. Dr. Machar, and Professors Romanes and Williamson, after examining several of the Greek and Latin classes, embraced the opportunity of addressing the assembled scholars, congratulating them and their teachers on the prosperous condition of the school, exhorting them to diligence in their studies, habits of industry, and good order, and expressing an earnest hope that by their exemplary conduct and proficiency in their studies, they may ever maintain the high character which the school has obtained. On the school breaking up for the Christmas holidays last Dec., the scholars presented Mr. Campbell with a very handsome Quarto Bible, as a testimony of their regard for him as their teacher, accompanied by an affectionate address.—[*Kingston Argus.*]

FIRE AT QUEEN'S COLLEGE, KINGSTON.—On Sunday, about the close of the forenoon service in the Churches, a fire broke out in Queen's College buildings. It originated in the third story, in one of the students' rooms, and destroyed part of the building used as a Boarding House, and also the part occupied by Professor Romanes. Fortunately, the fire was prevented from extending to the Class Rooms, Library and College School. From the circumstance of the fire occurring during the day, most of the furniture and other moveable property was saved. The portion of the buildings burned, belonged to Mr. James Morton, distiller, who, we regret to say, will be a loser of some £500, not having been insured. The Fire Companies, and Hook & Ladder Company, were early on the spot, and exerted themselves to the utmost to subdue the flames.—[*Kingston Argus.*]

THE CHURCH IN THE COLONIES.

Under this head for the future will be found such notices of the progress of our Church in the Sister Colonies, as we may from time to time glean from our exchanges, or with which we may be favored by the Clergymen or friends of the Church resident in the various dependencies of the British Empire. We are anxious that our Journal should present as wide a view as possible of the operations of the Church with which we are connected, and we think that intelligence with regard to the religious position of those, who are similarly situated with ourselves as Colonists, will prove peculiarly interesting to our readers.

The Congregation of St. Andrew's Church, Chatham, Miramichi, in the Province of New Brunswick, have given an unanimous call to the Rev. Wm. Stewart, Missionary from the Church of Scotland to the Presbytery of St. John, New Brunswick, to be their stated Pastor. The Rev. Mr. Stewart came out to this country about eighteen months ago, bringing with him certificates of the highest character from places where he had laboured in Scotland. This character he has amply sustained by his diligence, and faithfulness, and ability in his Missionary labours within the bounds of the Presbytery of St. John. He is expected to commence his labours in Chatham immediately.

We are principally indebted for the following items of intelligence, to our excellent and valuable contemporary, the *Guardian*.

We are happy to announce the arrival of the Rev. Mr. Herdman in the *Eurapa*, as Missionary for Pictou, and the appointment by the Colonial Committee of the Rev. Mr. Donald, as Minister of St. Andrew's Church, St. John, N. B., and the Rev. Mr. M'Bean, as Minister of St. James' Church, Charlottetown, P. E. I. The Committee also state that they have now the prospect of appointing a Minister for this city in the course of a short time. During his short stay in Halifax, Mr. Herdman preached repeatedly and with much acceptance in St. Matthew's and St. Andrew's Churches, to numerous and attentive congregations, and by his earnest, faithful and practical discourses, approved himself as a workman who needed not to be ashamed, rightly dividing the word of truth. He proceeded on Wednesday morning last in the Eastern stage to Pictou, the more immediate sphere of his missionary operations, where he will find a very extensive and destitute field of labour to engage his attention and call forth his active exertions. We shall be most happy to hear of his success in that part of the country, and we are fully convinced that nothing will be wanting on the part of the people of Pictou to render his ministry in that place pleasant and profitable to many immortal souls.—[*Halifax Guardian*.]

We are happy to find that the Rev. Alex. M'Gillivray, of M'Lennan's Mountain, still continues to attend to the interests, and supply the wants of the different vacant congregations in the Eastern parts of the Province, as often as he can find opportunity. His late visits to Wallace, Tatamagouche, and other places in that neighbourhood, have been exceedingly acceptable and profitable to the people in these long neglected districts. We trust he will have sufficient health and leisure to devote his attention, although it should be at distant intervals, to all the congregations now looking to him for spiritual instruction, until additional labourers are sent to the Colony. The Addresses from the Lay Association of Nova Scotia, from the Ministers and Elders at the communion at M'Lellan's Mountain, from the Committee of St. Andrew's Church, Pictou, and other places, have already reached their destination, and there can be no doubt that arrangements will soon be made by the Colonial Committee, to comply with the earnest and renewed entreaties of the vacant congregations still adhering to the Church of Scotland throughout the Province.—[*Halifax Guardian*.]

The Rev. Mr. Herdman, who arrived at Halifax, about three weeks ago, in connection with the Established Church of Scotland, preached to a large assembly in the morning and afternoon of Sabbath last, in St. Andrew's Church in this town. His discourses were pathetic, soothing and energetic, savouring of the grand mission with which he is intrusted. His arrival at this time of destitution in sacred things, is hailed with joy, as an omen of better times, when the country will be more abundantly supplied with pastors who will minister to the spiritual wants of the people.—[*Pictou Chronicle*.]

We are happy to inform the members of the St. Andrew's Church, that the committee of the General Assembly, to whom was entrusted the choice of a Minister to fill the place of the Rev. Mr. Halket, have appointed Mr. William Donald, of Huntley, to the charge: and that he may be expected shortly to assume his duties. Mr. Donald will come accompanied with the highest recommendations.—[*St. John Colonial Watchman*.]

Her Majesty, upon the application of the congregation, has been pleased to present the Rev. John M'Lennan, of Prince Edward's Island, to the charge of Cromarty Gaelic Church.

The Rev. J. M'Bean, appointed by the Colonial Committee to the charge of the Congregation at Charlottetown, Prince Edward Island, arrived in the *Niagara*, on her last trip. We have been requested to intimate, that Mr. M'Bean will preach in St. Andrew's Church, on the morning, in St. Matthew's Church, on the afternoon, and in St. Andrew's Church, on the evening of next Lord's day.—[*Halifax Guardian*, Feb. 16.]

THE CHURCH IN SCOTLAND.

JEW'S CONVERSION.

Address on occasion of Annual Collection.

The venerable Assembly of our Church again renews her affectionate entreaties to her members, to offer up their united and heartfelt supplications at a throne of grace, on behalf of God's ancient people, now scattered and peeled; yet still prisoners of hope, the destined heirs of promise—and reminds them of the importance of affording contributions, far more ample than they have hitherto given, for the purpose of communicating to Israel the knowledge of the truth as it is in Jesus; that, by the Divine blessing, a remnant may be added to the flock of the Good Shepherd; "who, turning unto the Lord, may have the veil taken away from their hearts."

There are many circumstances connected with the declarations of the prophetic record, and the present condition of the children of Judah, which lead us to believe, "that the Lord is about to arise and have mercy on Zion; and that the time to favour her, yea, the set time, is at hand."

The state of the General Assembly's Jewish Missions, at once calls for thankfulness to the Great Head of the Church; and affords an opportunity for the exercise of faith and patience.

In the schools in the immediate vicinity of Cochin, under the superintendence of the Rev. Mr. Laseron, the pupils continue to be regularly instructed in the Bible and Shorter Catechism. The school which is taught in *Cochin itself*, is placed in more unfavourable circumstances. An order has lately been issued by the elders of the synagogue, prohibiting the Jews from giving attendance upon Christian worship; or allowing their children to read or hear the New Testament. For the transgression of either of these injunctions, they are threatened with the penalty of excommunication. Similar measures may, for a time, prove injurious to the *other schools*; but they are highly disapproved of by the Jews themselves: and the Jewish elders have no power of enforcing their authority, by the infliction of corporal punishment upon the disobedient, or by subjecting them to fine or imprisonment.

Mr. Laseron, after a long course of religious instruction, has administered the ordinance of baptism to two heathens,—the one, a man of high caste, and the other, a girl of thirteen years of age. He entertains a very favourable opinion of the piety of both of those individuals; and they have exhibited an ardent desire to obtain admission into the Christian Church.

At Tunis, the labours of the Rev. Mr. Davis seemed, in no common measure, to be crowned with the enriching blessing of his Divine Master. The young, while engaged in the acquisition of secular knowledge, were becoming acquainted with the doctrines of the blessed Gospel—inquirers were daily calling upon our missionary, and listening with interest and avidity to his instructions. Several persons had expressed their conviction of the Messiahship of Jesus of Nazareth, and desired to obtain baptism. And there was an increase to the number of Jews who gave regular attendance upon the Hebrew service on the Lord's day.

The success of the Mission excited the angry passions of the Jewish rabbis; and, within the last few weeks, not satisfied with the most awful denunciations of Divine vengeance, they have exhibited such marks of indignity and personal violence towards the converts, as has induced Mr. Davis, after unsuccessfully employing every effort in his power to obtain protection for them from the constituted authorities of Tunis, to return to this country, in order to report the circumstances of the Mission, and to request the General Assembly's Jewish Committee to adopt such measures as to them might appear best adapted to secure religious liberty to those who embraced the Christian faith. The Committee are now employed in the prosecution of this most important object; which they deem of essential importance, not only for the protection of the inquirers and converts at Tunis, (with whom they most deeply sympathize); but also as bearing upon the general interests of Christian Missions in other parts of the world.

The Rev. Mr. Douglas continues to labour with much zeal and energy amongst the Hebrew population in London. He performs Divine service twice on the Lord's day, and once during the week, in the Jewish Chapel in Halkin Street. On the Sabbath, his ministrations are generally attended by about twenty Jews, (whom he afterwards privately instructs,) and also by many Christians, some of them belonging to the higher classes of society, who take a deep and lively interest in all that is calculated to promote the spiritual improvement of the descendants of Abraham. Every week he delivers a lecture in the Jewish quarter of the city, where, generally, a considerable number of Israelites assemble around him; some from the influence of curiosity; others, to cavil at his doctrine; and a third class, actuated by an eager desire to receive information, or to obtain guidance in their inquiries after truth. A large portion of every day is employed by Mr. Douglas in holding converse,—sometimes with enlightened and educated Jews; and, still oftener, with those who are moving in the humbler walks of life. Several Israelites have been received, during the last year, into fellowship with the Church of Christ; and still more are asking the way to Zion, and apparently listening with reverence and gratitude to the lessons of Gospel wisdom and Gospel grace.

The accounts from the Mission at Karlsruhe, are encouraging. Amidst the political convulsions which are taking place around him, the Rev. Mr. Suter has been preserved in peace and safety, and enabled quietly and steadily to pursue his missionary labours amongst the seed of Israel, both in the city and in the neighbouring villages. Comparatively seldom has he received an unkind reception; and often has he been welcomed as a friend. His expositions of Scripture have been listened to with attention—objections to his doctrine have been stated with calmness and respect—and a few of his hearers appear not far from the kingdom of God.

One intelligent young man has openly avowed himself to be a believer in Christ; but being still a minor, his parents (strongly against his inclination) have removed him from the guidance and counsels of his kind and pious Christian teacher. But He who, we trust, has sown the good seed in his heart, will not allow it to decay or perish; but cause it to bring forth the fruits of faith, love, holy obedience, and devoted zeal.

Our Church deeply laments the lukewarmness of many professing Christians within her pale, with regard to the conversion of a people through whose instrumentality we ourselves have derived all our privileges, consolations, and hopes; whose restoration to the family of God is represented "as life from the dead;" "whose fulness is the riches of the Gentiles." Carelessness, or indifference upon such a subject, is an unequivocal mark of a low state of spiritual religion; and no church or individual has reason to expect the Divine blessing, that does not supplicate, and diligently seek, "the good of Israel." Let, then, your prayers and your alms come up in memorial before God, fervently entreating, that Jehovah would fulfil His own promise, "that the children of Israel shall return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days."

By order of the Committee,

JOHN HUNTER, *Convener*.

COLONIAL CHURCHES.

It is with feelings of unfeigned gratitude that we record the bountiful returns made by some of the congregations of our Church since the last appeal made to them through the medium of its organ, the *Missionary Record*. We trust, that the extended circulation of that paper, will have the effect of swelling and sustaining the amount of the annual contributions. Indeed, we have no doubt, that, were the *Record* circulated throughout the length and breadth of the land, (as it very easily might be at its present reduced price,) double the amount of the past offerings of the Church to the cause of Missions might be realized. Our people require only to be made better acquainted with the spirit and inten-

tion of the Church in this matter, and with the appalling destitution of the means of grace that exists, both in heathen and in professedly Christian countries, in order to secure their hearty concurrence in, and liberal support of, such truly benevolent schemes. The character of these schemes requires merely to be generally known and understood, that they may be duly appreciated; and this may now be accomplished at very small cost, and with very little trouble on the part of ministers with their kirk-sessions. By increased zeal and activity, the objects of the Schemes might be carried out fully and efficiently.

In renewing an appeal to preachers connected with the Church, who may be either unemployed, or engaged in their work where they have little prospect of success, we would faithfully and earnestly expostulate with them on the obligations under which they are laid to devote themselves to the furtherance of the Gospel in foreign lands, whenever, in Providence, a door may be opened. The field is extensive, and most inadequately occupied by labourers; the population is of the most interesting character; and the cry, "Come and help us" loud and imploring. It were out of place here to enumerate all the claims which our brethren in America—multitudes of them connected by the nearest ties with ourselves—have upon our Christian benevolence. What forced them to emigrate? What allows us to remain in our mother-land? If, in Providence, they are called on to endure privations and trials from which we are exempted, what has caused the difference? And ought we not, in common gratitude, to deny ourselves, if need be, to some superfluities, that they who are deprived of many of the comforts of life, which we enjoy in abundance, may partake, in a far distant land, of the means of grace, and the consoling and strengthening ordinances of religion, through which alone they can be upheld in cheerful hope amid the hardships and discomforts of this present life, and prepared for a holy and happy immortality?

It is surely no common privilege to declare "the glad tidings" to such a people. Most gladly do they welcome each new herald as he appears on the scene. "Beautiful are his feet" who comes across the wide Atlantic, "publishing peace and salvation, and bringing good tidings of good." No preacher need dread a cold reception. In one sense, he will find "a people prepared." The soil is waiting for the operations of the spiritual husbandman. The memory of the past enhances the value of present privileges. The difficulty of obtaining the stated ordinances of Christianity makes these ordinances, when obtained, all the dearer. A Scottish preacher going among such a people on an apostle's errand, with an apostle's spirit, is certain of receiving an open-armed welcome.

And if the Church finds her licentiates slow in availing themselves of the opportunities which occur of occupying a transatlantic sphere of exertion,—hanging on, it may be, at the pool of home-promotion,—what a sad prospect is there of the future prosperity of the mother Church! Our parishes must be served by men who shunned labour abroad—who gave no proof that they were actually enlisted in the service of their Divine Master, who considered it His meat to do the will of His Father, even when He had not where to lay His head. If preachers have really counted the cost, and given themselves up unreservedly to the work of the ministry,—if they truly feel, that they are not their own, after having been invested with the sacred character of a preacher of the Gospel,—they surely will not be able to resist a call, when it comes in earnest and repeated tones, from the destitute among their expatriated countrymen; and if they do, can they be expected to enter very cordially or faithfully upon the discharge of their appointed duties in any parish at home to which they may be presented? The Missionary spirit is the spirit of a minister of Christ, wherever his lot may be cast. And ill does it bode for the Church of Scotland, if disappointment and "hope deferred" are the only motives which induce preachers to undertake the supply of our Colonial Churches; for those who remain at home, it may be feared, have not at heart the great objects of a Gospel ministry; and will prove, therefore, but cumberers of the ground in the vineyard of Scotland.—

Preachers are exhorted seriously to reconsider the motives which led them to seek license, and to ponder their responsibility to the great Head of the Church, whose parting command was, "Go ye into all the world, and preach the Gospel to every creature."

Our congregations have strong motives to contribute of their substance to this good work. It would be unfair and unjust to give to the Colonial Scheme a greater prominence than belongs to the other schemes of the Church. They all merit the support and the earnest prayers of the people of Scotland. But the claims of the Colonial Committee are, perhaps, the most easily understood, and the most readily appreciated. If contributions do not flow freely into its treasury, we may well tremble for the success of the others. We hope better things; we do sincerely and confidently hope, that the next Collection will surpass the last, and that our Christian people will show that they possess the "charity which never faileth."—[*Home and Foreign Missionary Record, for January, 1849.*]

CHURCH INTELLIGENCE.

THE MODERATORSHIP OF THE GENERAL ASSEMBLY.—We understand there is every probability that the Rev. Dr. Bell, Minister of the parish of Linlithgow, will be proposed for Moderator of the General Assembly of the Church of Scotland, in May next.

We understand that the Senatus Academicus of the University of St. Andrew's, on the 9th January, unanimously conferred the degree of Doctor of Divinity on the Rev. John Cook, A. M., minister of St. Leonard's, St. Andrew's.

The Senatus of St. Andrew's University has conferred on the Rev. James Wordie, of Cupar, the degree of Doctor of Divinity.

CLERICAL PRESENTATIONS.—The Queen has appointed the Rev. J. Maclellan to be preacher to the church or chapel at Cromarty, vacant by the transportation of the Rev. H. Mackenzie to the third charge of the parish of Inverness.

The Queen has presented the Rev. George Gibb to the church and parish of Glenisla, in the presbytery of Meigle and county of Forfar, vacant by the transportation of the Rev. James Watt, late minister thereof to the church and united parishes of Cortachy and Clova.

The Queen has presented the Rev. Duncan M'Farlane, Amulree, to the church and parish of Kinloch Rannoch, in the Presbytery of Weem, and county of Perth, vacant by the deposition of Mr. Alexander M'Intyre, late minister thereof.

The Queen has presented the Rev. John Robb to the church and parish of Longside, in the Presbytery of Deer.

Mr. James Gibson, assistant to the Rev. Dr. Auld of Ayr, has been presented by the Duke of Buccleuch to the vacant church and parish of Terregles in the Presbytery of Dumfries.

In compliance with the request of the Congregation, the Rev. Robert Kirk, of Port-Glasgow, has been presented to the Middle Church and Parish of Paisley.

We understand that the Rev. Mr. M'Duff, of Kettins, is to receive the presentation to the Church and Parish of St. Madoes, from the patron, Sir John Stewart Richardson, Bart., of Pitfour, vacant by the death of the Rev. Mr. Noble.

PRESBYTERY OF AYR.—This Reverend Court met in the Court-house of the County Buildings there, on Wednesday—the Rev. Mr. Gilchrist, of Dalnellington, Moderator. An application was made by the inhabitants of Patna and neighbourhood, requesting that the Rev. Mr. Macfayden, who has officiated with much edification for some time in Patna Church, may be settled among them. The Presbytery, accordingly, appointed a call to be moderated in favour of Mr. Macfayden, on Thursday, the 21st December.

THE HEBREW CHAIR—UNIVERSITY OF ST. ANDREWS.—We understand that the Rev. A. F. Mitchell, minister of Dunnichen, has been nominated by Her Majesty to the Hebrew Professorship in the University of St. Andrews, vacant by the death of Dr. Tennant.—[*Fifehire Journal.*]

REV. JOHN BYRES.—A number of the hearers of the Rev. John Byres, minister of the parish of Bathgate, entertained that gentleman to dinner in the Bathgate Hotel, on Tuesday, the 5th December, Thomas Durham Weir, Esq., of Boghead, in the chair. The chairman proposed the health of Mr. Byres, and presented him in the name of his congregation with a handsome silver tea service, bearing the following inscription:—"Presented to the Rev. John Byres, minister of the parish of Bathgate, by the members of his congregation, as a token of their respect and affection for him as their pastor."

SUDDEN DEATH OF THE REV. MR. NOBLE OF ST. MADDOES.—We regret to record the death of this excellent and amiable clergyman, who has been suddenly carried away in the midst of his days. Mr. Noble, we understand, preached at Kinfauns on Saturday last, and felt much in his usual way. On Sunday morning he was taken so unwell that he was under the necessity of sending intimation through the parish that he would be unable to officiate. During the day he continued to grow worse; and we understand, after the first attack of his malady, which was of an apoplectic nature, he was never able to speak. He died on Monday forenoon about eleven o'clock. —[*Perth Constitutional.*]

LADIES' ASSOCIATION FOR PROMOTING THE CHRISTIAN EDUCATION OF JEWISH FEMALES.—An eloquent and impressive sermon was preached in St. George's Church, Edinburgh, 10th Dec., by the Rev. John Caird of Lady Yester's, from Matt. vi. 33, to an overflowing audience, when, we are happy to state, a collection was made for this excellent Association, so well deserving of support, in its well chosen sphere of Christian labour, of upwards of £46.

DIET FOR HUMILIATION AND PRAYER.—On Thursday, in accordance with the resolution of the Presbytery of Edinburgh, adopted at a late meeting of that reverend body, a diet for humiliation and prayer, in consequence of the prevalence of cholera in the city and in different parts of the country, took place here, in the various churches and chapels connected with the Established Church. Public worship began at two o'clock, and we are glad to learn that the churches generally were filled, some of the congregations being nearly as numerous as on the ordinary Sabbath attendance. In deference to the solemn occasion, a number of the respectable shops were closed during church hours; the Court of Session rose at one o'clock; the Banks shut, and most of the public schools dismissed at the same time.—[*Edinburgh Register.*]

A number of members of the Presbytery of Glasgow met on Tuesday, the 26th December, along with ministers of chapels within the bounds of the Presbytery, to consider if, in the present circumstances of the city and neighbourhood, it was proper and expedient to take special notice of the prevailing malady in all their churches next Lord's-day. After solemn prayer and serious deliberation, it was unanimously resolved that every minister should do so. And it was further resolved that, during the prevalence of cholera, unless other arrangements are made by the Presbytery on 3d January, there shall be prayer meetings in Glasgow, every Sabbath evening, and also on one week-day. The prayer meetings to be held in St. John's Church, St. Paul's, St. George's and St. Matthew's; in the Barony also; and alternately in Gorbals and Kingston. The times of meeting were fixed to be seven o'clock on the evening of Sabbath, 31st December, and three o'clock on Tuesday, January 2. It was left to the ministers of country parishes to make such arrangements for the same purpose as may best suit the convenience of their people. It was not doubted that the appointment of prayer meetings would be generally acceptable; and every gentleman who spoke expressed his belief that by leading those who attend the prayer-meetings to commit themselves to the protection of God, and to consider Him as the infinitely wise and gracious Disposer of all, undue alarm at the present afflictive dispensation would be checked, and the solemn impressions under which many are now living might, by the blessing of God, be ripened into permanent good.—[*Glasgow Herald.*]

PRESBYTERY OF CUPAR.—A meeting of this Presbytery was held on Tuesday last, when it was

agreed that Sabbath the 28th Jan. should be held as a day of humiliation within the bounds of the Presbytery, in reference to the visitation of cholera. The case of Dr. Craig was next taken up, when testimonials of a most satisfactory character were laid before the Presbytery from a very large number of ministers and others, to the effect that he is a person not only of irreproachable character, but of sincere piety, extensive theological and literary attainments, and ministerial qualifications of a very high order, and a favourable report given in by the committee as to the answers given by Dr. Craig to the questions submitted to him with respect to his principles. Mr. Cochrane then moved a series of resolutions, as the deliverance of the Presbytery, to the effect that they should recommend the petition of Dr. Craig to the favourable consideration of the next General Assembly, and "insert in their minutes an expression of their earnest hope that the venerable Court will see it to be their duty to admit him to the status and privileges of a minister of the Church." The resolutions were unanimously agreed to; and all the documents in the case ordered to be transmitted to the Assembly accordingly. An application on the part of the Session of Dr. Craig's church to have the Relief congregation to which they belonged dissolved, and the congregation taken into connexion with the Establishment, was on the motion of Dr. Anderson, referred to a committee to make inquiry as to the steps to be taken for attaining the object proposed, which they all so much desired. Dr. Craig, Mr. Hood, watchmaker, and Mr. Patrick, tailor, appeared on the part of the Relief Session. Mr. Cochrane, while agreeing to the motion of Dr. Anderson, could have wished that the Presbytery had at once been able to agree to the prayer of the petition. He considered that the admission into the Church of the sole representatives of the Relief Church was a most important and most gratifying circumstance, and that the whole proceedings should be gone about with due consideration and with all publicity. Mr. Cook spoke to the same purpose, of the pleasure which this circumstance must afford to the Presbytery. After some discussion regarding the supply of ministrations to the parish of Darsie, the Presbytery adjourned.

CORRESPONDENCE.

[The Conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may, from time to time, appear under this head.]

FOR THE PRESBYTERIAN.

EVANGELICAL SOCIETIES AND PROTESTANT CHURCHES OF THE CONTINENT.

SECOND ARTICLE.

EVANGELICAL SOCIETIES OF FRANCE, BELGIUM AND HOLLAND.

A disposition of the human heart which marks the nature of true Christian zeal, is an anxious concern for the state of the Christian Church. It is unnecessary, I hope, to make use of arguments, to lay down principles, to draw conclusions, in order to convince any one of those who love God and his reign, that the interests of the Church are in the highest degree a source of deep anxiety to the believer. A man full of love to God, of zeal for his truth, will he not love that Church which God has set apart and which is called the Body of Christ?—that Church which is the pillar and ground of the truth, the depository of his laws, the stay of his worship? Types of the most perfect union are those which the Scripture places before us, to represent the Church. It describes

it as a single family which has God for its Father, Jesus Christ for its Ruler, the Holy Ghost for its Teacher and Comforter, and Heaven for its inheritance. The same interest, the same spirit, the same love bind all the members who compose it, and make them partakers of the same joy and of the same troubles. The Church of Christ here below, is the true country of the Christian believer. He entertains for her peace and prosperity the most fervent and sincere desires. Whether there be peace or war, revolutions in states, or vicissitudes in the affairs of life, these various events interest him only so far as they affect that Church of which he is a member. And as its prosperity is the principal source of his enjoyment, so its troubles are a great cause of his anxiety. When the Church is threatened with a storm, when he beholds her captive, oppressed, groaning "under the rod of iniquity", when she has received some dangerous wound; then he is afflicted, and humbles himself together with her;—he forgets his own individual prosperity to mourn for her. His cry is: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm cxxxvii, 5, 6.

In the first article, we have endeavoured to point out the tendency of the system employed by the Evangelical Societies, to extend a Spiritual Communism which, if forwarded as it has been, would eventually destroy the constituted Protestant Churches and all Christian organization in Protestantism. We have pointed out the duplicity of those men who are the soul of the Evangelical Society of France, and who declare in the fourth article of the laws and regulations of that society, that their agents, "ought not to forget that there is not only in the establishment of the Evangelical Society nothing hostile to the constituted Churches of France, but that on the contrary her Committee desires to concur everywhere, if possible, with the Pastors of these Churches, to the advancement of the Kingdom of God, by the propagation of the pure Gospel," and who, notwithstanding that positive declaration, *are chosen and active members of a Committee, which has for its sole object, to employ every means in its power "to propagate and to realize the principle of the separation of Church and State."* I wish I could say, in this alone lies all the evil; but unfortunately this evil is but the consequence of many other evils. It would be dangerous, as well as impossible, to conceal that Protestantism divides itself and weakens itself more and more. It is now almost impossible to see on the Continent of Europe a National Protestant Church, which we may consider as a living, well organized

and Missionary Church. The spiritual life is to be found in some very small dissenting congregations, or in a few individuals belonging still to the National Churches, although as it were by constraint. In our days, the doctrine of the visible Church is forgotten, and very often rejected as a dangerous error, and if the new sect of which I have been speaking, Plymouthism, which tends to overthrow the order of Ministry, has found so many adherents in Europe, it is because that heresy corresponds with the evil tendencies of our age. If in remaining silent, I could extinguish or eradicate the pernicious dissensions which agitate the National Protestant Churches in Europe, I would renounce with pleasure the task of pointing out their miseries; but as no good can be done systematically to a diseased person, or society of men, without knowing the nature of the disease—and having already exposed the imperfections, errors and heresy of the Evangelical Societies—having also declared that it is my firm conviction, that the spiritual radicalism that we observe in those societies, is but the consequence of many other evils, I feel that I ought to show my impartiality to the end; and in order to do so, I shall hold the same line of conduct towards the one as towards the other, and confine myself strictly to facts.

The National Protestant Church of France is divided into two sections, which form two different Churches, having a different constitution as well as a different government. The first section is the Reformed Church, or Calvinist. The Reformed Protestants have Pastors, Consistories or Presbyteries, and Synods. Until recently they were not allowed to assemble as a General Assembly; and when I was in Paris, in January, 1847, I was told that it would be dangerous for the cause of truth to demand the restoration of that General Assembly of which the Church had been deprived since the revocation of the Edict of Nantes. The majority of the Ministers and of the Elders who compose the government of that Church, it is thought, are Rationalists, and the Evangelical party were afraid that if they did ask and obtain a General Assembly from government, the Rationalists, being in the majority, might overthrow their Liturgy, which has been and still is a bulwark and a safeguard against Socinian doctrines and other heresies. This was the main reason why they were waiting for a better time to ask permission to assemble themselves as a General Assembly; and since they have succeeded in doing so, the impossibility of their agreeing in the adoption of a religious constitution and confession of faith, fully confirms that apprehension. I hope, some day, they will succeed. But, in the meantime the Evangelical party have founded a society, called the Central Protestant Society of France, of which I will have to speak in another article, and the

* La Reformation, 9th March, 1848.

object of which is, "to work towards the developement of faith and of spiritual life in the Protestant Churches of France, and to conduce to their extension by the diverse means which God will permit them to employ.*"

The Consistories or Presbyteries of each Reformed Church, are composed of Pastors attached to that Church, and of Elders or of respectable Laymen, chosen amongst the citizens who pay the heaviest taxes to Government. A church of the National Protestant bodies in France, does not mean a single congregation as in Scotland and some other countries, but may be composed, and generally is composed, of many congregations. For example, in Paris there are four temples or places of worship for the Protestants belonging to the National Reformed Church, but these four temples form but one church which has a Moderator for life (*Président du Consistoire*), attached to the Oratoire, and eight other Ministers, who have not only to preach regularly in these four temples, but also to hold divine service by turns in the following temples: of Versailles, of Saint Germain en Laye, of Bellevue near Meudon, of Corbeil, Les Agneux, Liancourt, Breuil, Clermont, Crèvecœur, Saint Maur, Joinquières, Lemeux, Compiègne and Pierrefonds. All these places are like *quoad sacra* Churches, some of them at least have Ministers attached to them; but they belong to the Consistory or Presbytery of Paris (*à l'Eglise Consistoriale de Paris*;) so that the Church of Paris has in its district:—

1st. Section: Paris.

2nd. Section: Batignolles and the Arrondissement of St. Denis.

3rd. Section: Versailles and the Department of Seine-et-Oise.

4th. Section: Les Agneux and the Department of l'Oise.

It is so, more or less, with all the Consistories (*Eglises Consistoriales*) in the French Reformed Church. The duty of the Elders is to watch over the exercise of discipline, the administration of the property of the Church, and the collections for the poor. Every two years the half of them are changed, which gives a chance to the Evangelical party to supersede the *Rational* party in the government of the Church; because, very fortunately, those who are the most pious are ordinarily also the most disposed to take some interest in the management of the affairs of the Church. As it is not always those who have some authority in the Church that come under the influence of the Gospel, it is truly a blessing to be able, in a Church such as this, without a solid, general and permanent organisation, to supersede the lukewarm or indifferent by others who have the fear of God in their hearts. Pastors are elected by the Consistories or Presbyteries, and

the election must be ratified by Government. The duties of the Synods are to watch over all that concerns the celebration of worship, the doctrines taught, and the conduct of ecclesiastical affairs. Their decisions, are subject to the approbation of Government. Five Presbyteries (*Eglises Consistoriales*) form a Synod. Each Synod is composed of the Pastors, or of one of the Pastors, and of one Elder or leading member (*Notable*) of each Church, so that a Synod is only composed of five Pastors and of as many Elders; and still a Synod cannot meet without the permission of Government, and cannot last more than six days. I am sorry to add, that since the revocation of the Edict of Nantes, the Synods have not been re-organised, and none of them has consequently been assembled. In their absence, the differences between Consistories and Pastors are carried before that member of the government called the Minister of Worship, who until this year has been always a Roman Catholic, and it is he who pronounces judgment. This requires alteration, and I hope that the Central Society will be a powerful instrument to bring about so desirable a reform. Finally, the Reformed Church possesses ninety-three Consistorial Churches, which have each several sections (*annexes*.) The number of its Pastors paid by the State is about five hundred; there are two Preparatory Schools belonging to that Church, one at Nimes, and the other in Paris; a School of Theology at Montauban, and a Chair of Divinity at the Theological School of Strasbourg.

The second section of the National Protestant Church of France is the Lutheran Church, called in French,—"*Eglise de la Confession d'Augsbourg*." That Church enjoys several peculiar privileges, in addition to those enjoyed by the former. The Lutherans of France, as well as the Reformed Protestant Pastors, have Consistories, but they have also Inspections, and a General Synod or General Assembly, held at Strasbourg. The Consistories in that Church have the same duties to perform as those belonging to the other section. In this as well as in the former, the half of the Elders are changed every two years. Pastors are elected by Consistories and confirmed by Government. The Inspections are composed of the Pastor and of one Elder of each Church of their circumscription. Each Inspection chooses among the members who compose it, one Clergyman who takes the title of Inspector, and is accompanied by two Laymen. That Inspector is bound to watch over the Ministers or Pastors, and to preserve order in the Consistorial Churches. The Inspection, which is similar to the Synod of the Reformed Church, except that the Synod should exercise the power, whilst the Inspection confers it, cannot meet without the permission of Government, and

cannot last longer than six days. A General Consistory or General Assembly exercises the supreme administration of all the Consistorial Churches and of all the Inspections. The Inspections and the General Assembly of that Church, meet regularly every year. Besides the General Consistory, and in the interval between one meeting and another, there is a Directory, composed of the President and of the oldest of the two Clergymen Inspectors, and of three Laymen, of whom one is named by Government, and the two others are chosen by the General Assembly. That Church possesses thirty-three Consistories or Presbyteries, six Inspections or Synods, a Directory, about two hundred and forty Pastors, paid by the State, and a School of Theology at Strasbourg.

The National Protestant Churches of Belgium are eight in number, with ten Pastors, viz.:—Antwerp, two Pastors, one German and one Dutch; Brussels, two Pastors, one German and one French; Dour, a French Pastor, with two *quoad sacra* churches (*annexes*); Ghent, a Pastor who preaches both in Dutch and in French; Liege, a Pastor who preaches both in French and in German; Marie-Hareberke, a Dutch Pastor who preaches also in French; Tourtay-Rongy, a French Pastor, with several *quoad sacra* churches (*annexes*); Verviers, a French Pastor, with two *quoad sacra* churches (*annexes*).

Although independent one of another, and governed by Consistories which have their peculiar regulations, the National Protestant Churches of Belgium have a Synod, composed of all the Pastors and an equal number of Elders. That Synod, recognized by a royal decree (*arrête royal*) of 1839, as expressive of the will of the Protestant Churches, rules the general affairs. For example, it is the Synod which examines the candidates called by the Consistories to occupy the place of a Pastor in Belgium, and which decides on the necessity of erecting a church in a city where it may be required. The Synod watches that the regulations peculiar to every Church under its jurisdiction are adhered to by the Consistories. It intervenes in differences among Pastors, or between Pastors and Consistories. It serves as a medium between the Government and the Churches, through its President. It is by the Synodal Committee that new Pastors are ordained over their flocks. The Government gives an allowance to the Synod annually, of one thousand francs for travelling expenses, stationery, &c. The Synod assembles annually at Brussels in the month of June; but it can be assembled more frequently in case of necessity. It chooses every year among its members a President, a Vice-President, and a Secretary, who form the Synodal Committee. The Synod chooses also a Commission, to examine the Pastors lately elected who

* Regulations of the Central Protestant Society of France, Art. I.

have not yet filled any pastoral charge;—and a Committee of Evangelization, which is bound to cause the Gospel to be preached to the Protestants disseminated throughout the kingdom.

In Holland there has been no Established Church since the year 1795. All the Churches are National, except the Baptist Church, and some other small dissenting Churches, which have separated themselves from the National Churches, and which are opposed to union of any nature between Church and State. However, even these dissenting Churches are constrained to submit their laws and regulations to the approbation of the King, and must bind themselves to support their own poor, or they would not be tolerated. All the denominations are incorporated bodies, and have the right to possess property, which is not the case in Belgium. When a dissenting Congregation desires to build a church in Belgium, they must build it in the name of a single man, and that not as a trustee, but as the real proprietor of the church. In Holland, as I have said, it is different. The Dutch Reformed Churches are composed of the Dutch, French or Mallan, and English Churches—these two latter have been in great part suppressed by Government. Formerly, in the year 1686, there were many English Churches all over Holland, and one hundred and forty-six French or Mallan Churches—there are now only two English Churches: one in Rotterdam and the other in Amsterdam—all the others have been successively suppressed—and, there are still seventeen French or Mallan Churches with twenty-four Pastors. By a decree lately issued, the government has withdrawn the allowance formerly given to nine other Mallan Churches, and to one of the Pastors of the Churches at Amsterdam, the Hague, and Rotterdam, which has obliged the Mallan Churches, on the authority of the fundamental law, to appeal from that decree to the Supreme Court where the matter is not yet decided. The Lutheran Church is divided into the old and the new Churches. And there is also the Remonstrant Church, of which the doctrines are Armenian. Each one of these Churches has a Consistory, composed of one or more Pastors, of Elders and of Deacons. A certain number of Churches form an “*arrondissement*” or district. All the Pastors of two, three, or more *arrondissements* in the vicinity form a “*Classe*,” which in its annual meetings elect the “*Classical Direction*,” composed of a President, a Secretary, four or six Clerical Members, and one Elder. Government chooses the members of the *Classical Direction*, from a list submitted by the *Class*. Each Province has a *Provincial Direction*, the members of which are elected by the *Classes* of each Province; and the *Provincial Directions* choose from among themselves the Deputies who are to sit in the General Synod, which assembles once a

year at the Hague. A permanent Synodical Commission directs the most important affairs of the Church, and prepares plans and propositions between the several meetings of Synod. There are forty-three or forty-four *Classes* in the Dutch Reformed Church. The election of Pastors is made by the Consistory in the bounds of which the Pastor elected is located or to be located, except where patronage exists. The difference between patronage in Holland and in Scotland is very great. In Scotland, it is the Patron who presents, and the Presbytery who confirms; whilst in Holland, it is the Consistory which presents, and the Patron who elects. It must be added, that even where the Dutch Church is not subjected to patronage vested in a private individual, patronage still exists; because, without the ratification of the King, no Minister can anywhere become a Pastor. Besides these two classes of patronage, there are also in some places Seigniors or Lords, who claim a right to object to the nomination made by the Consistories, and to reject the candidate.

In reviewing the substance of this article, we find, that not only the majority of the Ministers, who compose the French Protestant Church are Socinians, but that that Church, as well as the National Protestant Church of Belgium, is without organisation, without confession of faith and without constitution; and we also find the influence of the Dutch Churches, the majority of whose Ministers are either Socinians or lukewarm, paralyzed by the complication of their Church Government and completely controlled by the will of the Civil Government. However, if we have subject for sorrow in what the wicked, the ungrateful, the imprudent and the over-zealous have done against the National Protestant Churches of the Continent everywhere, we have also reason to be thankful to Almighty God; for the Lord has been with these Churches, and has blessed them far beyond what the timid faith of his children could expect. No doubt, the evil is great round about us, the obstacles are numerous and difficult to surmount, and we feel something of that grief which caused the Psalmist to exclaim: “My tears have been my meat day and night, while they continually say unto me, Where is thy God?”—“I have seen violence and strife in the city. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guilt depart not from her streets. For it was not” (always) “an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I should have hid myself from him: but it was thou, a man *mine equal, my guide, and mine acquaintance*. We took sweet counsel together, and

walked into the house of God in company.”* We also truly have met our brother Esau—Esau, a violent man, but our brother. Let us pray to our God, to “deliver us from the hand of our brother, from the hand of Esau.” Let us put all our confidence in his mercy and faithfulness, and the same words which were addressed to Paul will be fulfilled in our behalf: “I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”†

E. LAPELLETRE.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Though I do not think Mr. Fettes' Letters calculated to do much credit to himself, or good to any one, and my own is perhaps liable to the same objection, yet after its having been repeatedly asserted in the most insulting manner, that no attempt at an answer having been made, is a proof that we acquiesce in the justice of the charges brought against us, and seeing that another communication, from him, of the same boastful spirit with regard to themselves, and the same disparaging tone toward us, has been admitted into the *Missionary Record* of the Free Church, a publication which is supposed to contain no matter either of controversy or calumny, and is circulated for the edification of their people, wherever they have a Missionary or a Minister, I know not if silence be any longer justifiable. I therefore think we must make our appeal to the public, though it may be that in so doing we shall offend. For a remark applied by Calvin to the conduct of the Catholics with regard to the Protestants in his day, appears to me but too applicable to all who have ever engaged in either party or personal controversies. We are all too disposed to think well of ourselves, too confident in the rectitude of our own motives, and the justice of our own judgments, to exercise sufficient candour in estimating those of others. What Calvin says, I think but too applicable to the spirit in which we have been dealt with by the Free Church, and this is the hardest word we have written with regard to them. Let those of them weigh well what follows, who may feel again disposed to bear down our supposed weakness with the weight of their supposed superiority in favour with God and man. “Si Rabbino, istos interrogas, sitne fas hominem calumniari, in genere quidem negabunt, sed ubi ad nos ventum est, bonus zelus eos excusat, quia nihil illicitum esse putant, quod nos et causam nostram gravare possit. Præsertim hoc exemplo docemur, quam periculosum sit boni zeli color, nisi a Spiritu Dei regatur: nam semper in furiosam insaniam erumpit, et interim quibuscunque sceleribus tegendis mira est larva.”

*Psalms xlii, 3, 7, 9—14. †Gen. xxxii, 11, 12.

"If you ask these Rabbis, whether it is lawful for a man to speak evil of his neighbour, as an answer in general they will say No, but when the question is, how we are to be dealt with, a zeal for righteousness is their justification, and they think that they are permitted to use all means by which our persons and our cause may be brought into contempt. By this example we are especially taught, how dangerous the assumption of a zeal for righteousness may become, when it is not regulated and restrained by the Spirit of God; for on all occasions it breaks forth into mad fury, and in the mean time it serves as an admirable mask for covering all kinds of mischief."

JAMES C. MUIR.

South George Town, Jan. 1st., 1849.

[The following letters having been strangely mislaid, and long supposed to be lost, their publication was, most unintentionally on our part, rendered impossible prior to their recent recovery, as the author was unable to furnish copies, when so requested by us long ago. The two letters of Mr. Fettes, referred to by Mr. Muir in the following letter, appeared in our April and May Nos. for 1848.—ED. PRESB.]

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—I believe no printed copy of the letter I sent to Scotland in reply to Mr. Fettes has yet appeared, and it is possible none ever may appear, for I left the publication or non-publication of it, very much to the judgment of the party to whom it was addressed, and he may have thought, as I was more than half inclined to do myself, that it was not called for. Your republication of Mr. Fettes' letter, and still more his remark in his last note to you, that he considers the not denying his statements an admission of their truth, seem to demand from me a reply. I send you therefore a copy of the letter transmitted home. It is not unlikely that Mr. Fettes may still consider, that, because his heaviest charges are not denied, they are admitted as undeniable. I trust, however, that it will be evident to others, if not to Mr. Fettes, that a man may very well decline denying scandalous accusations, without its being supposed that he admits their truth, since his denial must leave the matter very much where it was;—for of what value is a man's testimony in his own behalf. Your publication of the accompanying letter will, I hope, close the discussion. I do not think Mr. Fettes will deny, and I know he cannot disprove anything I have stated as a matter of fact. I have not troubled the public with any opinion of mine as to the character of Mr. Fettes, or of the nature or effects of his labours in my neighbourhood. To his own Master, he standeth or falleth. Can he not leave me and my brethren to the same judgment? I am, Sir, your's truly,

JAMES C. MUIR.

South Georgetown, May 24, 1848.

SOUTH GEORGE TOWN, Oct. 15, 1847.

DEAR SIR,—There appeared, in the April number for the present year, of the *Missionary Record*

of the Free Church, a letter from the Rev. Mr. Fettes' one of their Missionaries here, containing very heavy charges against the Ministers in this country in connexion with the Church of Scotland, which seems to demand some notice from us, and which at the same time it is difficult to tell how to deal with.

"Romish Superstition," (says Mr. Fettes in his letter), "here peculiarly active and abundant, has exerted a dreadful influence even on those who in their youth were trained by pious parents to worship their God and Saviour in Scotland's favoured land. But Romanism has done but little compared with the carnal selfishness, the spiritual deadness and too often the gross ignorance and even profligacy, of those who have either come or been sent out here as Ministers of Christ's Church of Scotland."

Now as general accusations of this kind are not easily disproved, however false they may be, those who overlook the correspondence of the Free Church and sanction its publication should not send them round the world without being careful to ascertain their truth. The above atrocious charges brought against Ministers of the Church of Scotland rest solely on the authority of Mr. Fettes, and his means of knowing the truth, and character for telling it. Of his character for telling the truth, I know nothing except from this letter. As to the means of knowing the truth in this case, the Editor of the *Free Church Record*, in laying his letter before the public, says, that in it "Mr. Fettes gives expression to the convictions which large opportunities of personal examination brought to his mind." But to this endorsement of the letter by the Editor of the *Record*, little value is to be attached. The letter itself furnishes us with much better means of forming a correct judgment on the point. For the letter has a date, and in it Mr. Fettes informs us when he came into the country, and gives an account of all his movements, up to the time of his writing the letter. He himself, therefore, makes us fully acquainted both with the extent to which he had viewed the fields of our labours, and the time he had for making observations on what he saw, when he drew up his report for his friends in Scotland. We landed, he says, at New York on the 29th October, 1846, and proceeding thence, reached Montreal on the 5th November. "On Sabbath November 8, I was enabled to preach twice to the people in Cote Street Church. The week following, in company with a friend from Montreal, I crossed the St. Lawrence, to visit the settlements on the English and Chateaugay Rivers." "About the middle of the following week we returned to Montreal; and at a meeting of the Mission Committee, it was arranged I should make the English River and Chateaugay settlements my head quarters for the winter, extending my labours to other settlements round about. On November 28, I accordingly removed from Montreal to where we now are; from that to this I have been labouring as the weather and my health would permit, within a circuit of thirty miles."

We see then that his opportunities for personal observation were confined to a district of thirty miles, no great extent in this country, as a sphere of Missionary or Ministerial labour. In reality, however, I have reason to believe, both from his letter and other circumstances known to me, such as the state of the weather and roads, and his near neighbourhood to me, his labours up to the time of his writing the letter were very much confined to the bounds of my own congregation. Every thing that is specific in the letter refers to it, or its immediate neighbourhood. The places named and the parties spoken of almost all belong to it. Such were what the Editor of the *Record* calls the large opportunities of personal observation, which brought home to Mr. Fettes' mind the convictions which are sent into the world under their joint sanction. I have my own doubts whether the convictions of either of them extended any farther than a belief, that the statements of the letter would find an easy credence among their readers, though it must be confessed that, to many minds, no great extent of personal observation is required to bring home the conviction that their neighbours are no better than they should be. Mr. Fettes did perhaps believe that he was writing the truth, and the Editor of the *Record* that he was publishing

the truth, but they should not have led the world to believe that either of them could testify to it of his own knowledge. Mr. Fettes had, when he wrote the letter, January 19th, 1847, been about two months in the country, had probably never spoken with any of our Ministers but myself, and that only for a few minutes on a casual meeting, had seen little or any of our congregations except of my own, and had therefore no opportunities for forming a personal estimate of the general, literary, moral and religious character of our Ministers, or of the effect of their ministrations among the people. If Mr. Fettes drew the dark picture of carnal selfishness, spiritual deadness, gross ignorance and profligacy which he holds up to the world as the type of those sent out from Scotland to this country as Ministers of Christ; if I say he drew the dark and disgusting picture from me, and assumed that the rest were like me, he ought to have said so,—and been prepared, if called upon, to prove it. I do not, however, suppose that he intended any personal application of it, nor do I wish to have any personal controversy with him either about his character or my own. What he says he, applies generally, and I think I have shown he could have no general knowledge of the characters, acquirements, labours and influence, whether for good or evil, of the parties whom he holds up to the world as to every good word and work reprobate. It is plain that of himself Mr. Fettes could know nothing or next to nothing of the Ministers in connexion with the Church of Scotland, or of any Ministers who had come or been sent out from Scotland, in this country, nor of their ministrations. If any thing could justify him in sending home such heavy accusations, or the Free Church in receiving them and giving them to the world, it must be that this unworthy character belongs to us as a matter of public notoriety. That there is what you would call a *fama clamosa* against us, and that Mr. Fettes has only written and the Free Church published, what every body who knew us was saying. Now if the Free Church will say, in some official way, that such was the view they took of the matter, when they suffered this accusation to appear in the pages of their *Record*, and that they would not have allowed such a vile stigma to be attached under their sanction to the character of any body of Ministers on the authority of an obscure individual, if it had not been well known to them from other sources that it was just and well deserved; or if the Church of Scotland will say, that the character of Ministers in connexion with her in this country suffers in public estimation in consequence of such foul charges; I think I can engage that they will be refuted in the only way in which they can be reputed, that is by public testimonies to their falsehood. Unworthy characters may have been found amongst us, some such there may be still amongst us, as amongst every body of Ministers in this or any other country. But if it be said on any authority worth the contradicting, that the character given in Mr. Fettes' letter as that of the Ministers here in connexion with the Church of Scotland, is more applicable to them than to Ministers in connexion with the Free Church, or to any other body of Ministers of any denomination in the Province. I engage for my brethren that we shall have it contradicted and stigmatized as a calumny by Ministers of every denomination here, by Ministers and members in connexion with the Free Church itself, by men of all ranks and degrees who have had any opportunity of becoming acquainted with our Ministers, or of witnessing the effect of their labours. In this country it can do us no harm; nor do I think there could be found in this country a single publication that would have given it a place in its pages. To answer it in our own name would be to bear witness of ourselves. To call upon the public to bear witness in our behalf, while it rests on its present authority, would seem to be making much a do about nothing. You in Scotland can best judge whether it be worth to get it contradicted, or whether it may be left to stand as it is. This letter may serve to show that we are not afraid to meet it. The challenge I have given will be made good when required.

I will now advert to some statements in the letter of a more specific and circumstantial character, and to which I shall endeavour to give a specific and circumstantial answer, with the hope that the Free

Church will henceforth exercise a little more caution in giving to the world reports from their agents in distant parts, when such reports are injurious to the character of parties, whom perhaps they have no right to accuse even if guilty, certainly none to accuse falsely, or without clear proofs of their guilt. For according to the exposition of the Ninth Commandment in our Shorter Catechism, it forbids whatsoever is prejudicial to truth, or injurious to our neighbour's good name, and sure I am that the publishing of such letters as that of Mr. Fettes is both prejudicial to truth and injurious to the good name of those who publish such things and those against whom they are published, and thus breaks the commandment, to the injury of every interest it was intended to guard.

I now quote from Mr. Fettes' letter:—"On the English River, I found a comparatively thickly populated settlement. They had a church, but it was unfinished, and unfit for use. They got occasional sermons from Mr. Muir of the Establishment. He was accustomed to preach a sermon in the three weeks in a school house. They had also got occasional service from one or two Ministers of the Associate Synod, from the United States. Excepting these, they had been left to themselves;—and with the exception of a few, spiritual deadness and carnal security seem to have paralysed every religious feeling and faculty, vice and ignorance having produced their common fearful effects among them." After detailing some proceedings in the Chateaugay settlements, he goes on to say, "As regards the more important, the inner, the spiritual life of these districts and masses of our fellow countrymen, I can only say in the words of the prophet, darkness covers the earth, and gross darkness the people. Romish superstition, here peculiarly active, &c.," as quoted in the beginning of my letter,—and then he continues—"Narrations, however particular and minute, must fail to convey anything like a correct view of the fearful picture. It is only by inspection—close, accurate inspection, that the truth can be come at. Nor is it in the towns and cities, that the moral, spiritual, and mental condition of the people in Canada can be ascertained. It is in the country, in the bush, or partially cleared and settled districts, where all those influences, which restrain open vice in cities are removed, that human nature is found, in all its naked deformity and degradation."

Now this refers to a district, in which I had been labouring for about ten years, when Mr. Fettes wrote his letter. There are not, I should suppose, in the bounds of which he chiefly speaks, ten families who, at some time or other, were not connected with my congregation; probably not one with which I am not personally more or less acquainted. Whether, therefore, I have equal abilities for forming a just estimate of their character, or equal uprightness. For stating it, I have at least had far better opportunities for forming it than Mr. Fettes. I am an equally obscure individual with himself. The world knows as little of me, as of him. Neither of us can easily produce witnesses to prove what we say. For there is no court in which we can bring them forward for examination. Nevertheless, I have such confidence in a simple statement of the truth, as leads me to hope, that my words will "bring home conviction," even where my person and character are alike unknown, much more easily, than his manifestly rhetorical and exaggerated account of the matter,—as both readers and writers in religious periodicals are too well acquainted with this style of writing, to be greatly imposed upon by it. Even one of the fearfully ignorant people, spoken of in Mr. Fettes' letter, remarked upon reading it, that if Mr. Fettes had been furnished with the names of the places, he could have written it, as well before he left Edinburgh, as since he came here. Seeing that, of spiritual deadness, and carnal security, there is here, and everywhere else, enough, and more than enough, to make sad any one who seriously contemplates it. After all my labours—after the labours of other Ministers of different denominations for years—after a year of Mr. Fettes' labours among this people, there is still much deadness and carnal security to humble us all. For myself, I am probably as well aware of its extent as any other, and know better

than any other, in spite of what efforts made to overcome it, it still exists, yet have I not lost either heart or hope, in preaching or in praying, that it may be overcome. I have seen the like before, and so I think might Mr. Fettes if he had been looking for it. Were I to say, and I could easily get witnesses, whose testimony would anywhere outweigh that of Mr. Fettes, to bear me out in saying, that the English River and Chateaugay settlements contain a people, in the main, of as orderly, peaceable and industrious habits, as those in any parish of, what in his letter he justly calls, "Scotland's favoured land;" were I to say this, I would be saying no more than the truth, and I might adduce many proofs in support of it. For instance, I feel as certain as that I now write, that if any person acquainted with the history of new settlements on this continent, were brought unto those named in the letter, and told they were hardly twenty years old, without "the inspection, the close accurate inspection," which Mr. Fettes says he employed, such a one at a single glance, would pronounce it an utter impossibility, that such a people as the letter describes, could in that time have converted the rude forest into the pleasing picture, everywhere around him, of well cleared, well fenced, well cultivated fields, covered with comfortable houses, and farmsteadings. Worldly minded they might be, but not a people so sunk in ignorance and vice, that even the dregs of large cities might be ashamed to associate with them.

Mr. Fettes has, I think, grossly calumniated the people of those districts, and he has done so with the intention of covering with shame, those whom he describes as sent out as Ministers of Christ's Church in Scotland. Any testimony from them, or from me, to the contrary, must seem like a bearing witness to ourselves. Under this disadvantage Mr. Fettes laid us, when he took upon him the part of our accuser. His accusations are of such a nature, heavy as they are, as will hardly admit of being refuted by the testimony of others in our favour. The court into which he summons us, that of the whole reading public, is one, into which we cannot easily follow him, either to sift his evidence, or to produce our own. In what way, can I or my brethren disprove our "gross ignorance, carnal selfishness, or profligacy"? How can the charge of "spiritual deadness, carnal security, ignorance and vice," be rolled away from the people under our charge? What would it avail us, to deny our own ignorance, selfishness, and profligacy, or the spiritual deadness of our people?—or to procure epistles of commendation from others in their or in our own behalf? Such judgments upon the hearts, and inward spiritual condition of men, whether favourable or unfavourable, whether right or wrong, cannot easily be either proved or disproved. A Paul may judge one way, and a Barnabas another. It may be in vain therefore to attempt to defend either my own character, or that of my people, from the unjust expressions and uncharitable judgments of Mr. Fettes. But what I undertake to do, and what I will do, and in a way that perhaps he did not expect, but will not be able either to gainsay or to resist, is to prove that he is a false accuser of the parties, whose character it is the main design of his letter to blacken—and that he either wilfully misrepresented the subject that lay before him in its truth, to those who had no means of knowing it, but his information—or that, according to a supposition suggested above, without examination, he, to the injury of his neighbour's good name, wrote from a picture formed in his imagination before he left Scotland, and called it a representation of what he saw here. The case is this, Mr. Fettes says, he found here, "a people who had come from Scotland's favoured land, so spiritually dead, so carnally secure, so paralyzed in every religious feeling and faculty, so sunk in ignorance and vice, that he could not look upon the fearful picture without sorrow and amazement, and that in searching for the causes of this sad spectacle, he found them in the neighbourhood of Romish superstition, but above all, in the evil influence of those sent out, as Ministers of Christ's Church in Scotland;" and he founded these charges upon what he himself had seen of the effects of their ministrations. He tells us also where it was that he had

seen these effects. It was in the English River and Chateaugay settlements.

Now, in the first place, I would remark, that of the Presbyterian population in these settlements, about one half were brought up at home, under the ministrations of the Synod of Ulster, the Secession, the Relief, and other dissenting bodies, that of the other half from the Church of Scotland, about equal proportions sat under the ministers now in the Free Church, and the Established. The praise and the blame of their condition when they arrived here, must be pretty equally shared among all these parties at home. I know I have stated the proportions pretty near the truth, for there are few Presbyterian families in the district, whose certificates I have not seen, or when certificates were wanting, where, by their own testimony, and that of others, I have not endeavoured to ascertain their religious standing and connection in the old country. But it is evident, that Mr. Fettes finds the chief cause of the evils he saw, or fancied he saw, in the want of proper instruction and superintendence, since they came out here. To speak of my own labours amongst them, would of course be nothing to the purpose; yet something I must say on that head, though it shall be as little as possible. Let the reader then go back to what he says of the English River settlements, and compare it with what I have to say. In order the better to understand the whole subject, I may remark, that what he calls the English River and Chateaugay settlements have hitherto always formed one Congregation—that the Church in which I preach regularly every Sabbath forenoon, is built between the forks of the Chateaugay and English Rivers, so that while it is in the centre of the two divisions of my charge, it is at one extremity of each. It is in the spot most convenient for both when united, but the least convenient for either, if separated; and to this circumstance much of the success, both of Mr. Fettes and others, in exciting divisions in my Congregation, is to be attributed. Even with one Church, however, and with one Minister, if he were a good one, they would be considered not ill provided for even in Scotland's favoured land. The most distant family, in either division, is not more than six miles from the central Church. To accommodate them, however, from a very early period of my ministry, sometime in the first year of it as well as I can remember, I began to preach every Sabbath afternoon alternately, in a school house, about the centre of these divisions, continuing to preach every forenoon in the central Church. How would any one, from the way in which Mr. Fettes speaks of my preaching to the people on the English River, once in the three weeks, ever have imagined that they were an integral part of my regular Congregation—that a great part of them come to hear me every forenoon in the centre Church, and that I preached in a school house, once a fortnight, in the midst of them. One would think from what he says, that they were in some cutting district, and had no further connection with me, than the hearing of this occasional sermon in the three weeks. But besides this, Mr. Fettes mentions occasional service which the same people received from Ministers of the Associate Synod from the United States. Now who would suppose from this statement, that these services commenced about nine or ten years ago,—that they had been continued during all that time, with what frequency or regularity I cannot say. But this I know, that under their auspices a separate congregation had been formed some years ago, elders appointed, the Sacrament of the Lord's Supper dispensed, a Church built, (the same he mentions as not finished nor fit for use when he wrote, but in which he now preaches,) that they had applied to the Legislature and got an Act passed to enable their Ministers to solemnize marriage, and keep authentic registers of baptisms. These things surely indicate considerable exertion on the part of these Ministers among the people. Could Mr. Fettes be ignorant of these things, when this congregation with its elders, breaking off their connection with the Ministers from the United States, were, and are still his principal supporters in that quarter. And if the people are still in the deplorable condition he describes, is all the guilt of it to be laid at the door of the Ministers from Scotland? But this

is not all, about six years ago, Mr. Gibb, the son of a worthy Scottish Minister, but himself educated in the United States, came to take charge of a Congregational Church in the immediate neighbourhood of the same English River settlement. He visited me, as I did him frequently, and as far as my testimony is of any value, I cheerfully bear witness, that he was neither an ignorant nor profligate man; and as I heard and believe, was an able and acceptable preacher. He continued to preach for two or three years, once a fortnight in the winter months, and every Sabbath during the summer ones, in the same school-house, where I am in the habit of preaching. He left about three years ago, but was succeeded by Mr. Robertson, whom I once heard preach, and to my judgment he preached the Truth in Christ, as clearly and earnestly as any Minister of the Free Church, or any other could do. He fixed his residence in the very midst of the English River settlement, and preached in the school-house every Sabbath, till at length he got a Church built a mile from it, and less than a mile from Mr. Fettes' Church. In this he preached every Sabbath, at the time of Mr. Fettes' coming, and was doing so at the time he wrote his letter. Is it possible that Mr. Fettes, preaching once a fortnight so near to him, could be ignorant of it? If he knew this, that the people of the English River settlement were within no great distance of the Church in which I had been preaching every Sabbath, for ten years and had a sermon from me in the midst of them, every Sabbath fortnight, that the same people, during the same period, had been receiving occasional services from Ministers of the Associate Synod from the United States, had for six years been receiving sermons from Congregational Ministers, at times once a fortnight, at other times every Sabbath, that at the time he wrote, and for some time previous, one of these Ministers was living amongst them, and devoting to their instruction, I believe, his whole ministry, week-day as well as Sabbath-day;—could Mr. Fettes know this, and write of them as a people whose spiritual condition was comparatively neglected. If he did not know things so easily to be known as these, how could he presume to speak so confidently of the spiritual condition of a people, of whose circumstance he knew so little?

Nor let any one suppose, when I speak of Congregational Ministers, or of Ministers of the Associate Synod labouring among the people, that it means the same thing as it would in Scotland, namely, the taking charge of a particular congregation. They were rather seeking to form congregations, and every one of them had as free access to the whole people as I have, and used it as freely—as freely as Mr. Fettes himself has done, and met with just as much opposition from me, as he has. Has he, or any of these Ministers, been opposed by me, or by my people at my suggestion, in any way? and have they not used their liberty to the fullest extent? Did they not visit my people, and did not their friends solicit every family in the neighbourhood to attend their ministrations and forsake mine? I know they did, and I know, and the whole people know, that I never attempted publicly or privately to oppose them—that I said, and acted in the spirit of the saying, "Let them do what good they can, and God forbid that I should hinder them." If then he or they have done little good, and if in spite of us all, the people are such as Mr. Fettes describes, though I do not admit that they are so, who is to be blamed for it? Was it a righteous thing to charge the whole of this supposed guilt upon Ministers, who have either come, or been sent out here, as Ministers of Christ's Church in Scotland?

After reviewing what I have written, and carefully considering the whole tenor of it, and every particular expression in it, I cannot to the best of my judgment discover that I have written otherwise, than the maintaining of truth between man and man, and the vindication of my own and my accused brethren's good name fairly demanded. When Mr. Fettes bore testimony against us, he was not on oath before an earthly tribunal; but in his letter, he speaks not only as in the sight of God, and in His name, but, as if zealous for the advancement of his glory—if then for the attainment of this object, he felt constrained to assume the part of the accuser of his brethren, he ought, I think, to have considered more

carefully the words of his heavy accusation, and sifted more accurately the evidence on which he made it. I have already quoted what the Shorter Catechism says the Ninth Commandment forbids. I shall now quote, what the same authority says it requires, and let Mr. Fettes, and those who have abetted him in his attempt to take away our good name, seriously ponder the words of the Venerable Instructor of their early days, when from its pages, sacred in every Scottish family, their mother taught them to say, "The Ninth Commandment requireth the maintaining and promoting of the truth between man and man, and of our own and our neighbour's good name, especially in witness bearing."

JAMES C. MUIR.

REVIEWS AND EXTRACTS.

THE RISE AND FALL OF THE PAPACY, AN EPISTOLARY DISCOURSE, BY ROBERT FLEMING; London, 1701.

When, after perusal of the work, whose title heads this article, our thoughts were led to a contemplation of the present aspect of Modern Protestantism, so languid, so lifeless, so nominal, so non-protesting, they reverted, saddened by the contrast, to the days when those God-fearing men—the Scottish Reformers, and after them the Covenanters, boldly proclaimed the solemn truths of the Gospel, and alike careless of fortune, fame or even life, defied the utmost vengeance of their oppressors and death itself. When we think of the fearless front those pious men presented to the encroachment of error in its every shape, and of the good they wrought out for future generations, we almost fear that, as a punishment for our degeneracy, the candle may be taken out of our candlestick for a season. Instead of union, unanimity and unity, instead of standing 'shoulder to shoulder,' and presenting an impervious phalanx to the bold onset of modern infidelity, the alluring fascinations of modern latitudinarianism and mock charity, and the insidious advances of the Papacy, Protestants are divided and at enmity one with another about non-essentials and mere matters of form and discipline. We do not hope to see one Church upon the earth; but surely Christians should waive their minor differences. Why all these disputes? Why should we not hail as brethren all who labour in the same vineyard, although, like the man whom the disciples encountered casting out devils in the name of Christ, "they follow not with us."

We see the Papacy again dispersing its most able and most dangerous soldiery, spreading on all sides lines of circumvallation, sending its missionaries to India and China, concentrating much of its energies on the occupation of America and Polynesia, again step by step regaining influence in England and re-establishing bishoprics in that country, pouring in armies of priests into this country, and committing the instruction of youth to men, whose object, it is not uncharitable to suppose, is "to swathe" their minds till they assume the prescribed fashion. When all these,

and many other, indications of returning power and vigour are exhibited by the Romish Church, "Why sit we all the day idle?" Shall we remain till the shorn locks have grown again, without endeavouring to repress the spread of what we believe to be a dangerous error, and to be rendered doubly so from the aptitude with which the human mind clings to external pomp and imposing grandeur, such as are the magnificent accompaniments of the Romish ritual. Protestants used not to be so chary in speaking of the Mistress of the Seven Hills, as they are now wont to be. Protestants used not to be so heedless of her advances as they now are. We quarrel not with toleration in itself; we believe that men are responsible for their religious belief, and we would interfere with no man's belief or opinions except with the lawful weapons of persuasion and conviction; but we do protest against the tacit compromise with Popery, which is but too prevalent amongst Protestants of the present day. It was not so when a Knox reproved alike the errors and vices of churchman or layman, peer or peasant. It was not so when that fearless man, strong in the Faith, and earnest in the defence of the right, with the unwonted accents of stern rebuke caused royalty itself to shed the bitter tears of humiliation, and awakened a transitory gleam of better feeling in the breast of the unhappy but guilty Mary. In those days men had seen the Papacy in its true light, and knew with what they had to contend. Their writings show this, but their theatre was not the study or the peaceful pulpit. Action—constant, continued, energetic action, was demanded of them, and they were constantly employed in combatting abuses and resisting assaults from within and without. How could a Knox sit calmly down to commit his thoughts to writing, and thus perpetuate them for the guidance of future generations? His preaching was generally extemporaneous, his thoughts welled forth from the deep fountain of his soul, a perfect torrent of irresistible eloquence, carrying conviction into the minds of many, striking terror into the hearts of the guilty, and carrying with him the sympathies of his hearers. Well was it for Scotland that her early Reformers were men cast in such a mould, since the pen was not in those days the powerful instrument it now is; the press had not then effected the mighty revolution in the world which it has since accomplished; and the tongue was a mightier engine far with those who were ever instant in season and out of season, than the pen could have been. Yet, when they wielded the pen, it was with a force and vigour, a depth of conception and earnestness of expression, that is rarely, if ever, to be found amongst modern writers. The works of Knox, for instance, are characterized by great force of diction and in-

tensity of thought, though to modern ears the charge of ruggedness of style might seem a well founded one. We select the following powerful and almost prophetic denunciation of the French Monarch, uttered after receiving intelligence of the massacre of St. Bartholomew at Paris, as an instance of the keen foresight which he appears to have possessed, and which the author of the work we are about to consider seems to have inherited. "Sentence is pronounced in Scotland against that murderer, the King of France, and God's vengeance shall never depart from it, nor his house; but his name shall remain an execration to posterity, and none that shall come of his loins shall enjoy that kingdom in peace and quietness unless repentance prevents God's judgment."

It is almost needless to state how remarkably this denunciation has been accomplished. How unsteady has the French Throne been! How often has it been tottering! Once it was usurped by the haughty, but eventually humbled, Corsican, whose history proves that truth is often stranger than fiction! and now how signal has been its overthrow! We have often been at a loss to account for some of those remarkable glimpses into futurity, which undeniably were occasionally enjoyed by some of the Reformers and their successors. We do not suppose that they were gifted with prophecy, though on any other supposition the reconciliation of the facts of their predictions and subsequent verifications is a work of difficulty. Out of a host of such instances which are recorded, we will only, for the sake of illustration, allude to Jerome of Prague's prediction, "*Centum annis revolutis Deo respondebitis et mihi*," uttered at the stake, and the subsequent appearance of Luther at the time indicated; and to Wishart's announcement to Cardinal Beaton, that he would soon be laid as low as he was then exalted; though perhaps, in this last instance, it may be said that, as is often the case, the prediction led to its own fulfilment. We have often thought that the assumption, that the fulfilment of such a prediction should be regarded merely as a coincidence, is not always correct, as men placed in the peculiar position of the early Reformers, surrounded with dangers and difficulties of every kind, and with their lives in their hands, are drawn into purer reliance upon their Maker. The knowledge, for instance, that at any moment they might be slaughtered in cold blood, must have tended to purify the Covenanters of their earthly dross, and fit them for translation to another and a better world; and may it not be, that some of the prophetic exclamations, recorded to have fallen from the lips of dying martyrs, have been the outpourings of the rejoicing spirit, gazing upwards like another Stephen, and seeing the windows of Heaven opened. Be this as it may, and with deep reverence is it

that we have at all alluded to the subject, it is undeniable that many of the Covenanters had attained to an exalted spirituality of feeling. The accents of prayer were constantly heard from their lips, the hymn of praise was now raised by the quiet ingle-side, round which a once happy family gathered in fear and trembling, and again it rose on the mountain pass above the wild wailing of the wind, often guiding the steps of the oppressor to the retired spot, where they had met to worship their Maker, "far from the busy haunts of men." Situated as many humble and devoted Christians then were, the Bible their only book and most valued treasure, and the constant companion of their wanderings, their minds dwelt constantly on its comforting passages, and they arrived at a higher degree of spiritual elevation than is commonly enjoyed by Christians in our day. We believe then that many of the learned, talented and pious pastors, who underwent such an ordeal as we have faintly described, may have had their spiritual understanding so enlightened as to see more clearly the meaning foreshadowed in some of the unfulfilled prophecies, than is generally done in more peaceful times; and we think that we can trace a lingering of their keenness of spiritual vision through the writings of their immediate successors. The work, the perusal of which has led us into the preceding train of thought, may be cited, as tending to substantiate this idea. Considerable attention has been directed to it within a short period, owing to the extraordinary coincidences which have been established between the author's surmises and the recent exciting events in Continental Europe. Before entering upon the consideration of these, we would merely state that, as we learn from the preface to the edition before us, Mr. Fleming came of a goodly stock, as by the female line he was a great grandson of John Knox, from whom he seems to have inherited, as we have before said, a large measure of intellectual power. The son of a Scottish Clergyman, he was educated in Holland, and, after having been the pastor of Churches at Leyden and Amsterdam, removed to London, where he died in 1716. "*The Rise and Fall of the Papacy*" was originally preached as two separate discourses, but was afterwards thrown together into one, on the first day of at once a new year and a new century, 1700. It was our intention to have given a sketch of our author's views; but, as similar ones have been enunciated by a correspondent under the signature of "G," we will conclude by merely citing the passages, which contain the conjectures, which have been confirmed by the course of events within a few years. In the preface to an edition published in Edinburgh, the predictions contained in this work, which have been clearly fulfilled, are stated to be,

1. The persecution of the French Protestants in 1723;

2. The massacre of the Protestants at Thom in 1724:

3. The extinction of the French Monarchy in 1794; while 1848 is fixed as the period at which the Papacy will receive a blow so decided as to lead to its overthrow.

The fall of the French Monarchy is thus alluded to, "So that there is ground to hope, that, about the beginning of another such century, things may again alter for the better, for I cannot but hope that some new mortification of the chief supporters of Anti-Christ will then happen: and perhaps the French Monarchy may begin to be considerably humbled about this time; that, whereas the present French King takes the sun for his emblem, and this for his motto, "*Nec pluribus impar*," he may at length, or rather his successors, and the monarchy itself (at least before the year 1794) be forced to acknowledge that in respect to the neighbouring potentates) he is even "*singulis impar*."

The eventful year 1848 is thus alluded to; "The fifth vial which is to be poured out on the *seat of the beast or the dominions that more immediately belong to, and depend upon, the Roman See*; that I say this judgment will probably begin about the year 1794, and expire about 1848, so that the duration of it upon this supposition will be the space of fifty-four years." With this remarkable passage we conclude our extracts, but we cannot refrain from observing, that it is a very remarkable coincidence, that the troubles, which have so agitated the European world, have been confined to those countries where the Papal religion is professed and the spiritual supremacy of the Pope is acknowledged. We may mention that a cheap edition of the work has been published by the American Protestant Society of New York, so that it can now be obtained for a very small sum by any of our readers who may feel desirous of procuring it.

THE HEADSHIP OF CHRIST OVER THE CHURCH.

From the Duke of Argyll's "Presbytery Examined."

We have spoken of the efforts Presbytery had been making to clothe its principles in a dogmatic form—to gather up and condense them, as it were, under the assertion of some abstract truth. We have now only to introduce to the notice of our readers, the particular truth which was chosen for this purpose, and which has descended, as a watch-word, to the present day.

* Presbytery Examined: an Essay, Critical and Historical, on the Ecclesiastical History of Scotland since the Reformation. By the Duke of Argyll. London: Edward Moxon, 1848.

It was, that "Christ is the only Head of the Church." Although the expression that Christ is the Head of the Church is one which occurs more than once in Scripture, this favourite assertion of Presbytery can hardly be regarded as the mere quotation of any particular text. It is, in fact, the expression of a truth so rudimentary and essential, that it may almost be regarded as a truism. It does not need any particular text to establish that Christ is the Head of the Christian Church. But it may require some explanation how this truth was conceived to embody and represent the claims of Presbytery. The connection of ideas is certainly not obvious—in fact, only to be explained by the connection of events. The history of a Church is no bad exponent of its dogmas. We have only to remember what it was that Presbytery had principally to defend, to see what it was that was very likely to become its *idée dominante*. Its theology had not been the object of attack. No emendation had been proposed of that "clear summary of Christian doctrine, grounded on the Word of God," which, on the shortest notice, the Reformers had presented, in 1560, to the Parliament of Scotland. It had not been its doctrine, but its liberty,—not the tenets of its divines, but the power of its Assemblies,—which had been continually exposed to hostility and attack. Yet on the liberty and power of those bodies depended the liberty and power of the Church to exercise the right of self-government. But this right was a natural right, and like all such, claimed first by instinct,—then defended on principle,—at last on doctrine. It was the same right which had been felt and acted upon by each individual mind, as it awoke to the errors of existing authority. It was the same right which had been obeyed by those who gathered round the first Reformers, to define the terms of their own belief, or to concert measures for the propagation of the truth. Still more strongly, then, must it have been felt by those Assemblies which represented the religion of the people, and of all orders in the State.

We have seen how soon it had become the doctrine as well as the practice of Presbytery, that the Church owned no authority superior to that of its own collective voice. Behind this principle Presbytery had entrenched itself against such claims of authority as the Romish Church acknowledged in its Priesthood—such Headship as it recognised in its High Priest,—the Pope. But it was equally applicable to negative that authority which in England had been transferred to the Sovereign, and which James VI. was attempting to assert in Scotland. Here, then, we have the clue to the language of Presbytery. It object was to establish the full right of self-government, by means of denying the existence of any authority, in

the world, superior to that of her own Assemblies, But *denials*—mere negations—never make good popular watchwords. Some form of positive assertion is always requisite, especially where religious feelings are to seek expression. This assertion, then, was chosen, that "Christ is the *only* King and Head of His Church." But *how* did this express the principles referred to? The truth is, it did *not* express them at all; but it was conceived to do so, and therefore was as useful as if it did. We can trace, however, the connection of ideas. Since Christ was the "*only*" authority recognised, and since Christ was not on earth, it was taken for granted, as following, that no authority remained *in this world* entitled to interfere, in spiritual things, with that of the Church, speaking through its own representative Assemblies.

Such is the history, both in the order of time, and in the connection of ideas, of this celebrated formula of expression. It certainly expressed,—if not the principle it was conceived to express,—at least the high value set upon that principle by the Presbyterian Church. As involving an argument it is of no value, but as conveying a feeling it is full of meaning. Nor was that feeling destitute of a good foundation. It was the same which was breathed in the equally impetuous, but more logical language of Knox himself, when the courtiers of Mary had questioned the right of holding Assemblies without her permission—"Take from us the freedom of Assembly, and take from us the Gospel." Used as an exponent of this feeling the formula to which we refer was not, we believe, of much earlier origin than the Second Book of Discipline; nor, we think, did it become current in the popular mouth until a somewhat later period.* It was, however, just such an adoption as was sure to be made by a great popular religious party. The sacredness of the name invoked, and the self-evident truth of the assertion made, served to represent,—however illogically they expressed,—both the religious importance, and the soundness of the principles involved in the claims of Presbytery. Thus, also, this formula served to concentrate the passions requisite to defend those

* The expression referred to in the text is used in the first Confession of Faith, drawn up in 1560; but it is evidently not used in any sense connected with that which was afterwards attached to it. It occurs in Article 17, "Of the Church," and refers to the invisible or universal Church, "which contains of all realms, nations, and tongues." It is thus employed in more strictly Scriptural sense than that which later Presbyterians have been in the habit of assigning to it, as may be seen by comparing with it the most prominent passages in which it occurs in Scripture, e. g. Ephesians, i. 22, 23; Coloss. i. 18. I mention this use of the expression in the original Confession of Faith, because more than one hundred and twenty years after that Confession was written, this passage was referred to, both by Presbyterians and Episcopalians, as having been used in the same sense with which subsequent events had connected it, and from which it had

claims. The counter-passions, which Presbytery had to meet, had been now sanctified by an assumption of religious principle. How better, then, could it conduct the fight than by throwing up similar entrenchments, and calling to its aid, as its enemy had done, notions of *Jus Divinum*? Such notions had been every day becoming more familiar. Everything in it and around it impelled it in this direction—one in which, certainly, its enthusiasm did rush to very impetuous conclusions. The only Head of the Church was its First Founder; its right of self-government was therefore derived from Him; its cause against usurping Heads was therefore His: in fighting for the Covenant it fought for Christ!

Thus, in this position, built up so naturally,—so plausibly,—so unsoundly, the fanaticism of Presbytery was complete. In identifying the cause of the Covenant with that of the "Crown of Christ,"—His "Headship," with that of the General Assembly,—use is evidently made of a purely religious idea, quite irrelevant, for the purpose of sanctifying not merely the ecclesiastical principles of Presbytery, but the special measures adopted in their defence. To the majority of our readers perhaps no proof is requisite of that which indeed is quite apparent—the extravagance and fanaticism of this language in itself. Yet as it is used in the present day as a legitimate and rational form of expression for conveying the same ideas, it may be well to examine it a little more closely.

We have already traced the meaning and intention given to the phrase to be the assertion of—a principle of the greatest value and importance—the right of the visible Church to the privilege of self-government; and this right it was supposed to represent by denying the existence of any individual, or of any body whether lay or spiritual, entitled to control the Church's own collective voice. But it is plain that of this principle the phrase in question is a most illogical expression. The assertion that Christ is the only King and Head of His Church is one which might have been, and would have been, admitted by the proudest occupant of St. Peter's chair. Nor need it have suggested any doubt to Henry VIII. as to the law-

become inseparable in their ears. I may here, also, mention that the same Confession of Faith was referred to at the same time as laying down, or at least referring to, the later Presbyterian dogma of the absolute separation between Civil power and Church power, because it speaks of obedience "to the supreme power, *doing that which appertaineth to his charge.*" But this passage, taken in connection with the immediate context, proves exactly the reverse. It occurs, in Article 25, "Of the Civil Magistrate," in which it is declared that to him specially belongeth the "purgation" of religion. And it is in reference to the exercise of this power, thus ascribed to him in spiritual things—in reference to his right of suppressing erroneous doctrine—that the Confession proceeds to denounce those "who resist the supreme power doing that which appertaineth to his charge," as resisting "God's ordinance."

fulness of his supremacy. Neither Hildebrand nor Henry would have been very much pushed for an argument in defence of the position which they held, or assumed, if these had been exposed to no more formidable attack than that of the favourite assertion of the Presbyterian Covenant. "Headship"—we may suppose His Holiness very naturally arguing—"if chosen to denote that supremacy which Christ exercises over the Church He Himself has founded, is, of course, a position as much above, as it is different from, every other. The authority which we hold over the government of the Church is not rival, but subordinate to—not independent of, but derived from His." As the disputes between the various Christian communions of the world have respect, not to the existence or non-existence of Christ's Headship—since this is acknowledged by them all—but to the laws of sub-government, (so to speak) which He has indicated in His written Will, it is clearly most illogical and absurd for any one to cover its peculiar principles, in respect to these, under the assertion of a rudimentary truth, which all equally admit. Certainly some more conclusive argument must be selected by Presbytery whether against the supremacy of Popes and of Kings, or in favour of the supremacy of its own General Assemblies. For, if the non-existence of any earthly "Head" over the visible Church be enough to overthrow the assumed authority of Popes and Sovereigns, as involving claims of earthly Headship, it must be equally sufficient to deny the same authority to General Assemblies,—which also, we believe, hold their sittings upon earth. If it be not, the argument must be that the authority assumed by those bodies is neither of a kind, nor of a degree, to be incompatible with the sole Headship of Christ. But if proof of such compatibility be left open to General Assemblies, so must it also be open to Popes, to Bishops, and to Kings. Thus the dispute is referred back again to that legitimate ground of argument from which dogmatic fanaticism has withdrawn it. The controversy turns—not on the question whether or no Christ be sole Head,—but on the question to whom He has committed the lawful powers of sub-government over the visible Church,—what the nature of those powers are—whether they represent, in any degree, the powers attached to His Headship, or whether they are so reduced in extent, and altered in their nature when existing in the hands of men, that they are lowered, in fact, to the mere duty of ordering all things "in decency and order." But whatever be the truth on the important subjects involved in these questions,—whether the Popish, or the Prelatic, or the Presbyterian view be correct as to the nature, the seat, and the extent of "spiritual power"—the Headship of Christ is a truth in itself equally consistent with

them all; and nothing can be more clear, that if the principles of Presbytery be true principles on the government and nature of the Church, they must be more coherently expressed, and more logically supported, than by the clamorous repetition of the motto of the Covenant.

Holding as we do that those principles, rightly understood, are sound,—that they are of unspeakable importance to civil society, as well as to the society of the Church, we should wish to see them more fairly dealt with. The language we have referred to does not only fail to express them, but positively misrepresents them, by ministering to notions as to the nature of "spiritual power" with which those principles are inconsistent. The right of self-government which, as founded on true ideas of the nature of "The Church" is a principle on which we think all sound ecclesiastical politics must rest, is one which is nevertheless not susceptible of just expression as a religious dogma, or as an abstract truth. It is a right of too indefinite meaning to be capable of assertion in such a shape. It may exist in a thousand different forms, and is compatible with a thousand different modifications and restrictions. A Church would be self-governed in one sense and in one degree, which elected a single representative, and agreed to abide by his decisions. A Church would be self-governed in another sense and in another degree, whose legislative and executive powers were vested in an Episcopate originally appointed by election. A Church might be self-governed in another degree, which had grown up under conditions of civil society limiting to a certain extent its powers of government, and beyond this limit leaving it free. A Church might be self-governed in other degrees under the infinite varieties of circumstance and arrangement which it is easy to conceive. But the right of self-government in the earthly society of the visible Church,—even if it could be defined with accuracy,—has nothing to do with Christ being King of His Church; that is to say, that the Kingship of Christ, in the only sense in which this expression has any meaning at all, is equally compatible with every form of outward governance, which does not involve open and clear defiance of any of the positive ordinances of His written Will. And to such contravention of His ordinances, the acts and will of EVERY ecclesiastical government may lead, whether that government be vested in a Pope, an Episcopate, a Sovereign or a General Assembly. One may be more safe, another less safe, as a guide to truth. But none are to be absolutely trusted. None, therefore, represent the Headship of Christ; nor may that Headship be pleaded by any of them as in any direct sense the foundation of its own authority,—far less as the measure of the inviolability of its own power.

THE VITAL PRINCIPLE OF PLANTS.

One of the causes that most embarrass the progress of cultivation is our not perceiving with sufficient clearness the presence among plants of a vital principle identical with that of animals. Because plants neither walk, nor fly, nor crawl; because they are not endowed with the sense of pain or pleasure; because they neither struggle nor shriek, we are too apt to forget that they are alive, and consequently to treat them as if but rods of metal or plaits of leather. Once grant that they are living beings that breathe although we see no mouths, that they digest although no stomachs are discoverable by common eyes, and above all things, that they feel, however low their sensations may be, and half the modes of cultivation employed by unskilful gardeners will stand conspicuous as palpable errors. Only show that plants are endowed with a life, identical in its nature with that of animals, although different in its manifestations, and men must necessarily make it their first business to study the history of that life, and master all which interferes with its healthy exercise. That step once taken, no cultivator capable of using his reason will poison plants by a contaminated atmosphere, or paralyze them by an eternal footbath of cold water, or suffocate them in places where not a breath of air can reach them, or starve them by withholding the food without which they cannot exist, or cram them with incessant meals of heavy indigestible matter, which can but reduce them to the condition of an apoplectic glutton. At present these things are done every day.

In general, no such evidence can be found as will satisfy unreasoning minds of the presence among plants of an animal life. But here and there cases arise which leave no doubt upon the subject. We speak not of the power of motion possessed by the lower forms of vegetation, nor of the animal matter which others generate in their cells, but of the effects produced by certain powerful agents upon the most highly organised plants of which we have any knowledge.

It was long ago shown by Professor Marcet of Geneva, that if the common Kidney Bean, the *ilac*, and other plants, were exposed to the action of such poisons as destroy animal life, they will not only perish under their influence, but in a manner analagous to what occurs among animals. If an animal is dosed with arsenic, or corrosive sublimate, or any poisonous metallic salts, it perishes by inflammation or corrosion: plants die in a similar way, their leaves turning yellow and withering, no art sufficing for their recovery. On the other hand, vegetable poisons destroy life by a species of paralysis, leaves bending, and becoming flaccid, and the whole plant rapidly falling into a state resembling stupefaction, and ending in death.*

Professor Macaire varied these experiments with the same result. Every one knows that if the stamens of the common *Berberry* are touched with a point, they suddenly rise upwards and dash their anthers against the stigma; that after a time they fall back, and then they are able again to present the same phenomenon. Here we have an example of unusually concentrated vegetable vitality. When a twig of the *Berberry* in flower is placed in weak Prussic acid, or a solution of opium, the stamens lose their irritability, and become so flaccid and flexible that they may be moved backwards and forwards without difficulty; if the flowers are cut off and placed on Prussic acid, the same thing happens, but more rapidly. When, however, the *Berberry* is placed in solution of arsenic or corrosive sublimate, the stamens equally lose their excitability, but instead of becoming flexible, they are made stiff, hard, and brittle. Effects quite similar, are produced upon the Sensitive Plant and other species.

Here, then, we have direct proof, where plants are so constituted that their phenomena can be conveniently studied, that their life is affected by destructive agents in the same manner as if they were really animals; and hence we are led to the highly important inference, that the great principle of life within them is in its essential nature the same as our own.

* See Lindley's "Introduction to Botany," vol. II., p. 151, 4th edition.

Dr. Marcet has lately tested this curious theory by means of Chloroform, and the results obtained by that agent entirely confirm the conclusions which had been previously deduced from the action of poisons. On the 19th of last October he read the following statement to the Physical Society of Geneva:—

“If a drop or two of pure chloroform be placed on the point of the common petiole of a leaf of the Sensitive Plant, the petiole is soon seen to droop, and directly afterwards the leaflets collapse in succession, pair by pair, beginning with those that are situated at the extremity of each branch.* A minute or two afterwards (the time varying with the irritability of the plant), most of the leaves near that on which the chloroform was placed, and situate below it on the same stem, drooped one after the other, and their leaflets collapsed, although not in so decided a manner as those of the leaf to which the chloroform was applied. After a certain time, which varies with the condition of the plant, the leaves gradually open; but when touched they are no longer irritated so as to collapse, as they do in their natural condition. They remain in this passive state, benumbed, as it were, for a considerable time, and it is not generally until some hours have elapsed that they regain their original sensibility. If, however, while in this passive state, the leaves be again touched with chloroform, they collapse as before. It is not till after several doses that they lose their sensibility entirely, or at all events until the next day; sometimes they wither completely after too many applications of the chloroform. The purer the chloroform and the greater the excitability of the plant, the greater are the effects produced.

“If, instead of putting the chloroform on the base of the petiole, a little be dropped on the leaflets near the extremity of a branch, the effect is very nearly the same as before. The leaflets on the branch collapse pair by pair, the common petiole droops, then the leaflets on the other branches approach each other in their turn. At the end of two or three minutes the nearest opposite leaf, and if the plant is active, most of the other leaves lower down on the same stem, follow their example. When, after a time, the leaves re-open, they manifest the same insensibility as before.

“What is most curious in all this is the manner in which the action of the chloroform spreads from branch to branch and from leaf to leaf, though the liquid disappears by evaporation almost as soon as it is placed on the plant. The action, as has just been seen, seems to advance from the leaf to the stem, and then down the latter; as a general rule, those leaves which are above the one acted on by the chloroform are not affected. De Candolle, on making similar experiments on the same plant with a drop of nitric or sulphuric acid, observed, on the contrary, that the leaves above that touched were affected, while those below were not. This fact is explicable by considering the corrosive poison as borne along by the ascending sap, that is of course, from below upwards. But how are we to explain the apparent transmission of the effects of the chloroform in the opposite direction, from above downwards? Is it the descending sap which has the peculiar property of carrying the narcotic effects of this singular compound from one part of the Sensitive Plant to another? or can there be in this plant any special organs susceptible of being affected by certain vegetable poisons in a way not unlike that in which the nervous system of animals is affected? Notwithstanding the interesting facts made known by Dutrochet and others, this subject is still in too uncertain a state to enable a cautious man to give any opinion. However it may be, the fact is curious and well worth the attention of those who study such matters.

“Experiments of the same kind as the above, made with rectified ether, gave results somewhat similar to those just detailed. There was this difference, however, that whilst a drop of chloroform, placed on the common petiole of a leaf, at the end of a branch of the Sensitive Plant, made most of the other leaves below the same branch collapse, ether only affects,

as a general rule, the leaf on which it is placed—the neighbouring leaves not being generally affected. I may as well observe, however, that the experiments with the ether were made after the others, and at a time of the year when the sensibility of the plant is on the decrease, so that it is possible that the intensity of the effects might have been affected by this circumstance.”

We have just repeated the trial of chloroform, and with a similar result. There was, however, this difference, that here and there the leaflets remained paralysed, as it were, and still unable to open after eighteen hours' rest; they seem to be dead. This was apparently caused by excess of chloroform, a larger dose than that employed by Dr. Marcet having been used, in consequence of the sluggishness of the plant at this season. It is thus seen that overdoses of chloroform kill plants as well as animals, though small doses are innocuous.

Such experiments render it impossible to doubt the analogy, or rather identity, of animal and vegetable life, and should teach the gardener that if his plants are to be maintained in health, it can only be by his giving the same attentive study to their habits and peculiarities as is applied by medical men to those of man and other animals.—[*Gardeners' Chronicle.*]

MISCELLANEOUS.

FORMAL DEPOSITION OF THE POPE.—*Rome, Dec. 29.*—Yesterday evening, at sunset, the Castle of St. Angelo, by the consecutive discharge of one hundred and one great guns, announced to this metropolis and the world in general, that the dynasty which had reigned over Rome for 1,000 and 48 years has come to a close, and a new Government is to be called into being by the mandate of the whole population assembled in a constituent representative body by universal suffrage;—the great bell of the Capitol, which only tolls for the death of a Pope, pealed solemnly. It was exactly on the 24th November (the fatal night of the flight of Pio Nono) that in the year of our Lord, 800, Charlemagne arrived in Rome to be crowned on Christmas Day of that year by Leo III., and to institute and formally corroborate the donation of Pepin by the erection of the Papal Sovereignty. That arrangement, the keystone of the arch of European politics for the following eight centuries, was occasionally disturbed, and, in our own times, the Papacy has relapsed into its mere spiritual essence twice, under the two Popes of Pius VI. and VII.; but these occurrences were from without, by external pressure and accidental combination: the Popedom had a recuperative energy within the Roman States; but now the disconnecting agency is from within, and, for the first time, the Romans themselves have declared that no Priest shall hold a King's authority in Rome.

COMMISSION OF THE GENERAL ASSEMBLY OF THE FREE CHURCH.—The Commission of the General Assembly of the Free Church met in Edinburgh, November 15th. Mr. Alexander Dunlop, advocate, gave in an elaborate report from the Special Committee appointed by last Assembly to consider how the expenditure of the Church could be best economised and its management consolidated. The Committee proposed the appointment of a standing Finance Committee, consisting of nine elders and four ministers, to superintend the entire monetary affairs of the Church; besides various other changes by which a saving of about £783 will be effected yearly. The consideration of the report was delayed till the meeting of Commission in March. The subject of the Foreign Mission Scheme engaged some attention, with a view to an energetic effort being made throughout the Church in December next, to extricate that important Scheme from its present embarrassments. Dr. Buchanan, Convener of the Committee on the Sustentation Fund, gave in a report, recommending that the sum of £60 be declared the dividend for the half-year; and stating that the Fund is at the present time £600 less than it was at the same period last year. In the evening there was a discussion on the question of recalling Dr. Duff from India, and appointing him

to the vacant chair in the New College. A motion by Dr. Candlish in favour of this proposal was carried by thirty-two to twenty-four.—[*Glasgow Guardian.*]

FREE CHURCH PRESBYTERY OF GLASGOW.—At a meeting of this body, on the 3rd of January, the Rev. Mr. Menzies, Moderator, in the Chair, the following statement was made in reference to the *Sustentation Fund*. Dr. Buchanan said that it was well known to this Court and the Church generally that they had not been progressing recently in this fund. It had been rather retrograding; and the committee felt that it was absolutely necessary to do something to arrest the backward movement, and, if at all possible, without further delay, to bring the fund to the position which the General Assembly, in the meeting in 1847, determined to aim at. For the purpose of stirring up the office-bearers on this subject, the committee had instructed himself, as convener of the committee, to found upon one of their minutes a circular to be addressed to every minister and deacon's court of the Free Church at large. In that minute the committee had taken occasion to bring out what had not been sufficiently noticed or adverted to, the prodigious pressure on the resources of this fund, arising from the fact that a number of congregations contributed a very limited sum at all. He would bring some of the facts contained in the minute before the Presbytery. It appeared that at the date of the last Assembly, that there were thirty-six congregations of the Free Church which contributed less than £25 each. The sum which they contributed was £590, therefore, the average amount was only £16 7s 9d. Other twenty-five congregations averaged £27 each, exclusive of the thirty-six last named. Two hundred and ninety averaged only £73 each, and seventy averaged £113 each. These were the four classes into which the aid-receiving congregations had been arranged:—the congregations contributing less than £25, then those more than £25 and less than £50, then those more than £50 and less than £100, and under £125. They had six hundred and ninety-seven ministerial charges, of these only one hundred and sixty-seven contributed to the fund as much as they drew out of it, so that five hundred and thirty were debtors to the fund—the five hundred and thirty were debtors to the one hundred and sixty-seven congregations to the extent of £37,160. Now, it was impossible for any one who understood a scheme of this kind, not to see the danger to this fund was great and imminent, so long as the burden was unequally distributed. This committee had prepared an appeal to them, pressing on these five hundred and thirty congregations to make an effort to raise their contributions. There were sixteen congregations who had five hundred communicants, yet not one of these sustained themselves; and there was one with one thousand communicants, and not in the Highlands either, but in a great town, receiving aid from the fund. (Hear.) About thirty ministers had been raised to what was called the one-and-a-half money, and yet twenty-three of these congregations, he regretted to say, had fallen behind nearly £5 on the last half-year, from their former subscriptions. Unless that enormous load was taken off, the fund would be in a very precarious position, and like a pyramid placed on its narrow end, and they all knew that such was not a very stable position. After a few further remarks, the Reverend Doctor read the circular which had been prepared, and proceeded to say that he hoped that the step which the committee, after mature deliberation, had adopted, would meet with the sympathy of the members of the Courts of the Church. He would leave the matter in the hands of the Presbytery and of the Church, and hoped they would give the matter all their consideration. A conversation then ensued, in which Dr. Paterson, Mr. Gibson, Dr. Forbes, Mr. Brown, Mr. Roxburgh, and Mr. Leirie, took part. The matter then dropped.

CALL.—The Rev. Alex. Henderson, minister of the East United Presbyterian congregation, Dunblane, has received an invitation to proceed to Farbolton, Canada West, to be the minister of the Presbyterian Church there, and to found and superintend the Classical and Theological Seminary proposed to be established in that place.

* Previous to the experiment with chloroform, I took care to ascertain that a drop of water placed gently on a leaf of the Sensitive Plant produced no effect.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

A meeting of this Corporation was held on Monday, 26th February, the Rev. Alex. Mathieson, D.D., in the Chair. The Treasurer reported that he had invested on Mortgage of real estate, with the addition of two personal sureties, £450 of the Funds, that about £45 remained uninvested, and the remainder, £27 9s. 9d., was retained by the Savings Bank.

Considerable dissatisfaction was expressed by the members present, at the small number of Congregations which have sent in returns of the collections made for the present year, although two months have already elapsed since the first Sunday in January, the day appointed by the Synod for the Annual Collection. The Treasurer was instructed to address a circular by post to all those Congregations which shall not have transmitted contributions before the 20th March, calling attention to their duty in this matter, and requesting an immediate compliance with the injunction of the Synod.

The smallness of some Congregational Collections occasioned much surprise, and a hope was expressed that Ministers would bring this Scheme more prominently before the people, and by pressing its claims on their liberality, greatly increase the contributions to the Fund. A glance at the collections; reported in this and previous numbers, will show in what a niggardly manner some Congregations support the Fund, and we cannot refrain from expressing our conviction, that if Ministers did their duty in this matter with earnestness and zeal, very different results would be exhibited.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount previously Reported	£494 12 6
Contribution from Dundee, per Rev. Duncan Moodie	0 10 0
Ditto from Lanark, per Rev. Thos. Fraser	1 10 0
Ditto from Clinton, per Rev. Geo. M'Clatchey	0 10 0
Ditto from Valcartier, per Rev. D. Shanks	1 0 0
Ditto from Simcoe, per Rev. Geo. Bell	1 10 0
Ditto from Perth, per Rev. W. Bain	£3 3 7
Ditto from Bathurst, per Rev. W. Bain	0 5 6 3 9 1
Ditto from Martintown, per Rev. John M'Laurin	2 5 0
Ditto from Montreal, per Rev. A. Mathieson	21 0 0
	£526 6 7

JOHN GREENSHIELDS, Treasurer.

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Barker, Markham, 5s; Thomas Peck, 2s 6d; R. M'Naught, 2s 6d; Thomas Ure, D. L. Macpherson, James Gilmour, Allan Gilmour, C. Atkinson, H. E. Montgomerie, Montreal, 2s 6d each; R. Dickson, Chateaugay, 2s 6d.

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FRENCH MISSION FUND.

The Treasurer of the Financial Committee of the French Mission Fund, begs to acknowledge receipt of the following contributions since 1st January:

Perth Congregation, per Rev. W. Bell	£1 5 0
Fergus do. per Rev. Dr. Mair	0 0 0
Beansville do. per Rev. G. M'Clatchey	0 10 0
Perth Congregational Association, per Rev. W. Bain	6 8 11
Three Rivers, per Rev. James Thom	3 0 0
Frampton, per Rev. James Stuart	1 10 0
Galt, per Rev. J. M. Smith	3 13 0
Pakenham, per Rev. Alexander Mann	2 10 0
Proceeds sale Fancy Work, Mrs. Smith	£4 15 0
Ditto ditto, Mrs. Macintosh	4 16 8 9 11 8

£31 8 7

Congregations are earnestly requested to contribute as early as possible, and forward the proceeds to the Treasurer, Mr. HUGH ALLAN, Montreal.

The Convener of the Sub-Committee of the French Mission, acknowledges the receipt of French Bibles and Testaments, to the value of Five Pounds, being a grant from the Ottawa District Bible Society.

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ANNUAL SUBSCRIPTIONS.

(Continued from our last number.)

1847-48.			
RELIEF PUBLICATION.			
Andrew Cowan	1 15 0	0 15 0	
John Speirs	1 5 0	1 5 0	
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1848-49.			
RELIEF. PUB. BUR.			
Hugh Allan	£1 5 0	£0 5 0	£0 5 0
W. Edmonstone	1 10 0	1 0 0	1 5 0
H. E. Montgomerie	1 0 0	0 10 0	0 10 0
Andrew Allan	0 10 0	0 0 0	0 0 0
John Murray	0 10 0	0 0 0	0 10 0
Thomas Ure	0 10 0	0 5 0	0 10 0
John Macfarlane	0 5 0	0 0 0	0 0 0
R. M'Naught	0 5 0	0 10 0	0 5 0
W. Stephen	0 10 0	0 0 0	0 0 0
W. Carter	0 10 0	0 5 0	0 0 0
W. Cowan	0 0 0	0 5 0	0 5 0
W. Kinloch	0 5 0	0 0 0	0 0 0
W. Muir	0 15 0	0 5 0	0 0 0
R. Muir	0 15 0	0 5 0	0 0 0
G. Templeton	0 0 0	0 0 0	0 5 0

W. J. Ralston	0 0 0	0 0 0	0 5 0
J. M. Ross	0 5 0	0 5 0	0 0 0
Jas. Scott, Jr.	0 0 0	0 0 0	0 0 0
Jas. Benning	0 5 0	0 0 0	0 0 0
Hon. P. M'Gill	1 10 0	3 0 0	1 10 0
W. Thompson	0 0 0	0 5 0	0 5 0
D. Mair	0 0 0	0 5 0	0 5 0
W. Ross	0 5 0	0 5 0	0 0 0
J. Greenshields	1 5 0	1 5 0	0 0 0
Mungo Ramsay	0 10 0	0 5 0	0 0 0
W. Benny	1 0 0	0 5 0	0 0 0
John Campbell	0 0 0	0 10 0	0 10 0
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