





BEAUHARNOIS.

of the COUNTY OF

MAP

PRESBYTERIAN CHURCHES in connection with the CHURCH OF SCOTLAND.

- |      |             |      |             |
|------|-------------|------|-------------|
| X A. | Huntingdon  | X G. | Huntingdon  |
| B    | Georgetown  | H    | St. Maurice |
| C    | Dundee      | I    | Ormsdown    |
| D    | Beauharnois | J    | Beach Ridge |
| K    | Charlevoix  | M    | Hamersford  |
| L    | St. Louis   |      |             |

References

# 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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### The Presbyterian.

#### THE CHURCH IN CANADA.

##### PROSPECTS OF THE CHURCH AT THE WEST.

From private correspondence we learn that, notwithstanding the considerable amount of temporary defection which occurred in the West, a returning affection to the Church of our Fathers is steadily and rapidly on the increase in that part of the Province.

One of the members of the Hamilton Presbytery (the Rev. Mr. McKid) recently spent better than three weeks on a Missionary tour through the Western part of the Province; and from what came under his observation it would appear that the reaction in our favour is very strong.

Even where the Ministers seceded, and used all their personal influence to carry the Congregations with them, it has been made manifest that, as soon as a Minister of our Church is settled, with ordinary pastoral diligence, a respectable Congregation will soon be rallied around him. Hamilton, Guelph, Fergus, and Dundas and Ancaster are cases in point. Take the last one for illustration. After the secession of their former Minister, they were for upwards of two years and a half without another; and the Dundas branch of the Congregation was for the whole of that time almost entirely without a supply of ordinances. At the time the call for their present Minister (the Rev. Andrew Bell) was first brought before the Presbytery, it was sent back for want of the necessary number of signatures required by the Synod. And now Mr. Bell reports having

ascertained in the course of his pastoral visitations that there are more than double that number of families (from 80 to 90) connected with the Congregation and professing adherence to the cause. There are now about 110 members in full communion. And, when he dispensed the Sacrament of the Lord's Supper at Dundas in February last, about a year after his settlement, although the weather and the roads were both unfavourable, there were about 80 actual communicants at the Tables, and the Church was so crowded that many people had to go away without being able to find accommodation. The Congregation, although not of course so large on ordinary Sabbaths, is still respectable in number and steadily increasing.

##### PRESBYTERY OF BATHURST.

The Presbytery of Bathurst met at Smith's Falls on the 6th day of March last, for the purpose, *inter alia*, of taking the steps, required by the laws of the Church, for releasing the Rev. G. Romanes from the Congregation of Smith's Falls, and translating him to the Professorship of Classical Literature in Queen's College, to which he had some time ago been appointed by the Trustees of that Institution.

Several members of the Congregation were present at the meeting, and expressed great regret at losing a Pastor so efficient, and so highly esteemed by the Congregation, as Mr. Romanes was, and more especially as by his departure the Congregation is left vacant and without any near prospect of a Minister. This they felt to be very injurious to the interests of the Congregation in its present circumstances. Viewing

Mr. Romanes's appointment, however, to Queen's College as one of great importance to the general interests of the Church in this Province, they gave a reluctant consent to his translation, and, in doing so, requested the Presbytery to write to the Colonial Committee urging the strong and peculiar claims of the Congregation, and soliciting the exercise of the Committee's influence in procuring for them with the least possible delay a suitable successor to Mr. Romanes. A Petition for this purpose, numerously signed by the Members of the Congregation, had previously been forwarded to the Rev. Mr. Fowler of Ratho in order to be laid before the Committee. We sincerely hope that the great Head of the Church will soon provide for this important and interesting Congregation a man after His own heart to make known to them His will for their salvation and break unto them the bread of life.

The following Extract from the Minutes of the Presbytery will show the estimation in which Mr. Romanes is held by the Brethren of the Presbytery:—

"The Presbytery, at the same time, resolved to record the high estimation in which they held their brother Mr. Romanes, and the strong sense of the loss which they sustain in his departure from them. Connected with the Presbytery almost from its formation, his piety, his talents and obliging disposition have enabled him to render important services to the interests of this Church and of religion generally within the bounds of the Presbytery, and have gained for him the regards of the Members of the Presbytery, and of the Presbyterian community generally throughout the District. The Presbytery, however, rejoice in Mr. Romanes's appointment to the influential office which he now fills in Queen's College, believing that it will conduce greatly to the interests of the Church and of sound education in this Province, and they assure him of their brotherly affection and best wishes for his usefulness and happiness in this life, and for his bliss and glory in the life to come, as a faithful servant of the Lord."

This Presbytery, we understand, some time ago formed a Presbyterial Association, consisting of the Members of Presbytery and such laymen adhering to our Church as shall pay the annual sum of five shillings. The immediate objects of the Association are,—1st. To provide and pay a Missionary to travel within the bounds of the Presbytery, in order to supply, as far as practicable, destitute Settlements and vacant Congregations therein. 2nd. To assist deserving young men, living within the bounds of the Presbytery, who may wish to study at Queen's College with the design of becoming Ministers of our Church.

It is provided by the Constitution, that an annual meeting shall be held in every Township within the bounds of the Presbytery where any of our Ministers is settled, at which the Minister of the place shall be assisted by the two Ministers of our Church that are nearest to him, when addresses on Missionary and religious subjects shall be delivered and Collectors appointed to visit families and individuals likely to contribute for the objects of the Association.

In most, if not in all, of the Congregations of the Presbytery, these meetings, we understand, have been held in course of the winter. They were well attended and were felt to be very interesting. The people seemed highly to approve of the objects of the Association and cordially to co-operate in giving them effect. From the spirit displayed by the people at the meetings and from reports of several of the persons appointed to collect, it is expected that, when the Collection Lists from the several Congregations shall be returned to the Presbytery at their meeting in May next, they will feel warranted to make application to the Colonial Committee for a Missionary. Irrespectively of the good likely to be done by this Association in carrying out its specified objects, it is calculated, by the meetings held and the other measures adopted in terms of its constitution, to have a very beneficial effect in its reflex influence upon the Ministers and people of the Congregations interested in its verifying to them our Lord's promise—"Give and it shall be given to you."

#### PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held their ordinary quarterly meeting at Hamilton on Wednesday. There were present the Rev. Mr. Cruickshank, Moderator, Mr. William King, Mr. George McClatchey, Mr. Alexander McKid, Mr. Andrew Bell, Dr. Hugh Mair, and Mr. Colin Grigor, Ministers, besides several Elders.

The Presbytery had some conversation upon a remit of the Synod as to the best order for keeping Presbytery Rolls, to be uniformly observed throughout the Church, when they agreed to report it to the Synod as their opinion that Ministers' names in

Presbytery Rolls should stand in the order of their admission to the Presbytery.

The Rev. John William Baynes, Minister of the Presbyterian Congregation at St. Catherine's, was introduced to the Presbytery, and, with a view to his being ultimately connected with them, presented a number of documents testifying as to his education, orthodoxy, and standing as a Minister. These, after having been read, were laid upon the Table, for further consideration, until next meeting.

It will be recollected that, when the Presbytery of Hamilton applied to the Synod, at their last meeting, in conformity with the Regulations for the reception of Ministers and Probationers, for leave to take Mr. William Bell, Probationer, on trials for ordination as Minister of Stratford and Easthope, the Synod, in view of his having been so very recently admitted as a Probationer, granted leave to the Presbytery to proceed as they should see meet, upon condition of his being employed as a Missionary for six months previously to being settled. While Mr. W. Bell has occasionally visited other vacant Congregations, a considerable portion of the time has been spent in Stratford and Easthope; and the following Paper, which was transmitted to the Presbytery and laid before them at their present meeting, shows the result of the probation:—

"EASTHOPE, 27th March, 1848.

"To the Presbytery of Hamilton,

"REV. GENTLEMEN,

"We have had an opportunity, for the last six months, of witnessing the exemplary conduct of the Rev. Wm. Bell, and of ascertaining his acceptableness as a Preacher amongst us; and, finding that he is more popular now than he was at first, we request the Presbytery to send one of its members to moderate in a call with the view of his being ordained as our stated Minister; and for his support as a Minister in connection with the Church of Scotland we bind ourselves to pay yearly the sums opposite our respective names in a previous subscription list."

Signed by 106 male persons.

The paper alluded to shows about £70, but, as the subscription lists had not been completed at the time that was transmitted to the Presbytery, there is reason to believe that half as much more may perhaps be raised.

The Presbytery, considering the invitation to Mr. Wm. Bell, formerly sent from Stratford, as virtually a call though not regularly moderated in, proceeded to hear a portion of his trials for ordination upon subjects formerly prescribed, which were unanimously sustained. The call was appointed to be regularly moderated in by Mr. McKid at Stratford and Easthope on the 3rd and 4th of May. The next meeting of Presbytery was appointed to be held at Hamilton on Monday the 15th of May, by which time Mr. Bell was directed to be ready with the remainder of his ordination trials; and, in the event of these proving satisfactory, the Presbytery resolved to proceed to Stratford the same week, and

ordain and induct Mr. Bell on Wednesday the 17th.

A Memorial from the adherents of the Church at London in regard to the recovery of the Church property having been laid before the Presbytery, the Presbytery agreed to such directions and encouragement to be given them, as the circumstances of the case seemed to require,—as also to recommend them to the favourable consideration of the Lay Association. A similar recommendation was also agreed to in the case of another Church somewhat burdened with debt.

Several papers were presented to the Presbytery by the Elders and Trustees of St. Andrew's Church, Hamilton, in regard to matters connected with the Congregation. After the reading of these papers there was some conversation as to the course to be pursued, when it was proposed and agreed to that the Ministers of the Presbytery should have a private conference with Mr. McKid; and the Presbytery adjourned for two hours for that purpose. When the Presbytery resumed, the Moderator announced that, in the private conference which they had held, Mr. McKid had agreed to put himself entirely at the guidance and disposal of the Presbytery, but that after consideration they had felt the whole case to be beset with so many difficulties that they had resolved to defer taking any action in the matter until next meeting of Presbytery, when they had every hope that an amicable adjustment would without doubt be come to.

Mr. Cruickshank asked and obtained leave of absence for a few months to enable him to visit Scotland for the benefit of his health,—and stated to the Presbytery that he had the prospect of being able to procure a supply of sermons for his congregation.

#### ORDINATION OF THE REV. WM. STEWART.

On Wednesday last, the 22d instant, the Presbytery of St. John met in the Scotch Church here at 11 o'clock, preparatory to the ordination of the Rev. Mr. Stewart, as Missionary from the Church of Scotland within their bounds. The documents required by the laws of the Church, being submitted to the Presbytery by their clerk, were regular and sustained. Mr. Stewart then delivered the following discourses on subjects which had been formerly prescribed, viz. Homily Lecture, Exercise and Addition, Exegesis and Popular Sermon, which were highly satisfactory. He afterwards underwent a searching examination in Greek, Hebrew, Church History and Divinity. The Presbytery adjourned at 2 o'clock, to meet again at half past 3. The Rev. Mr. Stewart then preached before the large congregation assembled, from 2 Cor. chap 5, ver. 11, "Knowing therefore the terror of the Lord, we persuade men." After which the Rev. Mr. Ross gave from the pulpit an account of Mr. Stewart's appointment by the Colonial Committee of the Church of Scotland, and his acceptance of it. He then proposed the questions prescribed by the Church to the Candidate for Ordination, and, these being answered, Mr. Stewart was solemnly set apart to the office of the Holy Ministry by Prayer and the laying on of the hands of the Presbytery. This was followed by an address from Mr. Ross on the objects of the Gospel Ministry, and the means by

which these objects are most likely to be secured.—The whole service left upon the minds of all who witnessed it, a deep impression of the simplicity, yet solemn and scriptural character, of Presbyterian and primitive ordination in the Church of Christ.—*St. Andrews Standard, March 26.*

The reader will find in another column a letter from our agreeable correspondent, the Rev. Mr. Fettes, of the Free Church. Not satisfied with the amount of "sturdy particulars" (to use his own powerful phraseology) which we caused him to furnish from his own writings, he offers in the handsomest manner to produce another sketch still more "sturdy" in particulars and more sombre in colouring than his first one. This offer we are obliged to decline. If the Rev. Gentleman is determined to enact the part of "Katerfelto," who "at his own wonders wondered for his bread", he must look out for another stage whereon to play out his part. He himself will admit that we devoted plenty of space to him in our last; and he then, for the first time in his life, had an audience of sixteen hundred persons to listen to his eloquence.

CANADA SUNDAY SCHOOL UNION.

We have received the Eleventh Annual Report of the *Canada Sunday School Union*—that for 1847, and will furnish our readers with an abstract of its contents.

The efforts of the Union have been restricted to the specific object, for which it was originally constituted, of encouraging among Christians of all denominations the establishment of Sabbath-Schools wherever opportunity offers, and of fostering those already in operation; whilst their full efficiency is sought to be promoted by supplying them with suitable books and tracts. There is acknowledgement of devout thanksgiving to God for the measure of success which the Institution has attained, and for the increasing appreciation of Sabbath-school instruction. The want of an efficient Travelling Agent is represented as having crippled the efforts, and impaired the activity and usefulness, of the Society; and an earnest hope is entertained that this deficiency will be supplied during the current year. Regret is expressed that Returns to the Annual Circulars have not been sent in so regularly as in some previous years—a deficiency which the periodical visit of an Agent would tend to greatly diminish. The heavy postage precludes in many cases returns from the poorer settlements.—103 schools have been reported; 11 of which have been established during 1847. They number 892 Teachers and 5902 Pupils, 1154 of whom, we regret to say, are reported as unable to read, whilst 31 of the Schools are not open throughout the year. 89 Schools are supplied with libraries, the beneficial influence of which, not only upon the scholars themselves, but upon their parents and other adults, is amply attested. There have been issued

during last year 13,799 of Library books, 3,029 of Elementary books, 447 of Hymn books, 104 of Bibles and Testaments, and 1956 of Tracts. The total for 1847 is 19,335; whilst from the commencement it amounts to 172,948. In 1847 there have been issued 90 Libraries, a number far exceeding any previous year's issue. These libraries, composed of religious publications calculated to instruct and interest the young, emanate from the London Tract Society and the American Sunday School Union. The former has published two libraries, a large and small, comprising each 100 volumes, and sold at one-half or two-thirds' value (£3 10s and £2 respectively), while the library of the latter, containing 100 volumes, is sold at £2 10s. We notice with pleasure free grants of books to the amount of £42 3s 6d to poor settlements, and the allowance made on libraries sold to £107 10s. For being enabled to produce these results, a heavy debt of gratitude is due to the above mentioned Societies in London and New York.—The circulation of the *Missionary and Sabbath-School Record*, which issues from the Canada Sunday-School Union, amounts to 2500 copies monthly.—Of 150 schools that have participated during the by-gone year in the benefits of the Union, we find that there are conducted by

Presbyterians . . . . .	32
Baptists . . . . .	17
Methodists . . . . .	17
Congregationalists . . . . .	14
Episcopalians . . . . .	10
Persons of various Denominations, or where the Denomination is not reported . . . . .	60
Total	150
We find that the schools reported are conducted thus;	
Presbyterian . . . . .	32
Union* . . . . .	28
Methodist . . . . .	17
Baptist . . . . .	11
Congregational . . . . .	9
Episcopalian . . . . .	6
Total	103

Sabbath-school instruction is stated to be steadily, though not rapidly, advancing; although the sad announcement is received from some quarters, marked by great religious destitution, that there appear to be no competent teachers willing to enter upon the work. It is gratifying, however, to learn that, in not a few districts where the population is divided into different denominations, there is presented the interesting spectacle of Christian men and women overlooking their sectional peculiarities and combining their exertions in imparting to

\* Schools not in connection with any sect, composed of, and conducted by, those of different creeds, where differences would seem for a time to be forgotten in the all-absorbing work in which they are engaged.

the young a knowledge of Him, all whose children compose but one family, and of whose kingdom they are willing subjects. The Returns speak encouragingly of the general bearing of the schools upon the moral tone and character of the community at large, and that their influence tends, though in a small degree indeed, to stem the torrent of Sabbath desecration in this country, which threatens to lower so much the reverence for the worship and ordinances of God still dwelling in the hearts and consciences of our Protestant population. The Report concludes in the following terms;

"It is our conviction, that Christians cannot overrate the importance of leavening thoroughly with the principles of the Bible the minds, memories and consciences of childhood and of youth. Heavenly wisdom is the foundation on which alone the highest order of intellectual and moral elevation can be built. There is no sound or thorough education which does not rest upon the acknowledgement of Divine truth as that which is essentially supreme. A people growing up in ignorance of God, or daring disregard of his authority—whatever their merely intellectual attainments, social comforts, or mechanical superiority may be—are yet a moral spectacle, dark and ominous enough. The Christian philanthropist recognises in the Sabbath School an engine of influence reaching to the very foundations of individual happiness and national progression, striking at the first buddings of ungodliness, and pointing the soul, almost from its birth, to those things which concern its everlasting peace. Its pretensions are humble, but its aim is high. It seeks, under the effectual blessing of the Spirit of grace, to 'turn from darkness unto light;' to shield our country from future unbelief, anarchy and wrath; and to write the truth of God 'upon the forehead of the age to come.' For the encouragement of this system our Union has been organized; and, in continuing to prosecute the work, we entreat the people of Christ to strengthen our hands alike by active, cheerful liberality, and by their prayers for a yet greater measure of union and success."

From the Appendix we learn that, of 5 schools under the superintendance of females, the one at Amherstburg is a *coloured* school of 30. Miss Gibbs remarks that "in other places some *coloured* teachers are at work, but have no suitable libraries, and find it difficult to keep up an interest. White people would not teach." Honourable mention is made of Miss Ann Dixon's school at Kenyon near Lochiel. It numbers from 50 to 60, is open during winter, and is conducted by her with very little assistance.

In conclusion, we have drawn out a concise tabular view of the relative attendance at 110 schools reported.

Schools.	
1 . . . . .	= 410*
4 . . . . .	= 215 each†
5 . . . . .	125 to 150 inclusive
6 . . . . .	100 to 125 do.
8 . . . . .	75 to 100 do.
21 . . . . .	50 to 75 do.
36 . . . . .	25 to 50 do.
29 . . . . .	under 25

110

\* That of Trinity Church, Montreal, established we believe, and ably superintended by the late indefatigable Pastor Rev. Mark Willoughby.

† Wesleyan Methodists, Montreal.

In connection with the above Report, we give the following extract from the *Christian Visitor* :—

#### SABBATH SCHOOLS.

There is no direction in which the Church can now look with so much hope as towards the Sabbath School. Here the good seed of the kingdom, which is the Word of God, is sown; whence we may reasonably expect a harvest for God. Those, who have ever felt the power, and known the privileges, of the religion of Jesus Christ, will be solicitous to promote it, and will rejoice in this wonderful agency so efficient and so simple, giving exercise to whatever amount of talent or acquirement they may possess, and the fullest assurance to their reason or their faith that, if they abound in the work of the Lord, their labour shall not be in vain.

The Sabbath-school, being under God one of the chief dependencies of the Church, capable of being made its most efficient instrumentality, not only for teaching children, but, through them, of securing the regard and confidence of parents, should be, we consider, under the direction and oversight of the Church as much as is the pulpit. Its superintendent should be the man of their choice; its teachers should possess their confidence; it should be conducted so much in accordance with their wishes that it would have their strongest sympathies and prayers.

A person possessing the necessary qualifications for a superintendent will never object to this. The superintendent above all should have a most careful regard to the interests of religion and the good of souls, which, every one knows, can never be secured by means which introduce strife and debate amongst Christians; and, rather than retain a place, or secure one, contrary to the known wishes of a Church, will gladly make way for one commanding advantages for the service which he does not possess. Where Churches, therefore, are without a superintendent of their choice, we would recommend action as soon as possible; appoint the man, and pledge to him your countenance and assistance, that he may have confidence to enter upon the work.

Appoint, if need be, a Committee to assist him in securing a suitable number of teachers, and to visit from house to house in looking up scholars. Many of those who most need the advantages of the Sabbath School, and would make its best scholars, can be had only by being sought out. The teacher, who looks up his own class, instead of taking one made up to his hand, will be most likely to be interested in his class, and secure their attachment to himself; especially will this be the case, if he occasionally calls upon them at their homes to entertain and encourage them.

On account of the indolence of many professors, and their indifference to the welfare of souls, it is not always convenient or possible to secure the services of a sufficient number who are professedly Christians; in such circumstances, we think the services of those who are of good moral principle, and who would be pleased with the service, ought not to be dispensed with; they often make the most efficient teachers, and the services of such have very frequently been sanctified of God to themselves, and made the means of their conversion. We have often heard objections to this, but it has most generally been from those who, professing to be disciples and servants of Christ, could not be induced to attend either as scholars or teachers.

Thus, if we had a sufficient number, who, with other qualifications, possessed that of personal piety, and in teaching could communicate what they had heard and seen and handled of the Word of life (of which they had felt the power), we should have the most valid reason for restricting the service to such; but, in forwarding so noble a work, we would never give place for a moment to those who, having the keys of the kingdom, will neither enter in themselves, nor allow those entering to go in.

Early attention should be given to the Sabbath School library. This is one of the greatest attractions to many families, and also to most of the scholars, and by very little exertion every school might now be put in possession of a good library.

Suffer then, friends of religion and friends of children, the word of exhortation; "Say not ye,

there are yet four months, and then cometh the harvest; behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." The sooner this work is taken in hand, and the more vigorously it is prosecuted, the better. Why may we not have in every village, and in connection with every church, a flourishing Sabbath-school calling into exercise talents which have long been hidden as in a napkin, but for which an account must soon be rendered? What Christian can look forward without feeling the force of constraining obligation, either as he contemplates the necessities of the Church of Christ, or the perils which beset the path of the rising generation, to be doing what he can to train up those who shall sustain the cause of religion, when the present members of our churches shall have ceased from their labours, and to direct those minds and hearts, whilst they are susceptible of the deepest impression, which shall soon be subject to all the temptations of a deceitful world and subtle adversary? What an amount of comfort to multitudes; and what profit to families and to Churches, if our older Christians would resolve to make the most of what little time remains to them, improving and extending the privileges of the Sabbath School; and if young Christians, who have been called to special efforts, as the Apostle says "because they are strong," and because the Word of God abideth in them, would enter this field, as one in which they may do much to honour Christ, and save souls from death—one in which they will feel daily incentives to watchfulness, prayer, and a careful study of the Word of God, and become in this way "rooted and grounded in the faith." Christians, arise and be doing.

#### COMMON SCHOOLS IN UPPER CANADA.

The Chief Superintendent of Education for Upper Canada has recently issued an Address to the Trustees of Common Schools. This document we have perused with much interest, and, as we deem it well worthy of the considerate attention not only of the Trustees in particular, but of Teachers and Parents in general, we willingly devote a portion of our columns to a few paragraphs from it.

GENTLEMEN,—By the choice of your neighbours, and with the enlarged powers conferred on Trustees by the present School Act, and the longer period of their continuance in office, you are placed in a position to do more for the rising generation of your respective neighbourhoods than any other class of men in Upper Canada. With you rest both the power and responsibility of having your School-house suitably furnished, and the employment of a Teacher properly qualified, and worthy to teach your children the rudiments of those branches of knowledge which they will be required to apply and practice in future life. If your School-house is comfortless and unfurnished, and if your School-master is inefficient, on you rests the responsibility, while on the young will be entailed the evils of your conduct. If, on the hand, your School is a central, intellectual, and moral light to your Section, to you will the honour of it be due, and on you will be showered the grateful acknowledgements of an enlightened rising generation. I utter, then, but the plea of your own children, and of posterity, when I entreat you to spare neither labour nor expense to establish in your Section a thoroughly good School. Whatever else may be bad, let the School be good; whatever else may be overlooked, let nothing, appertaining to the efficiency of the School, be neglected. It is the greatest benefit you can impart, and the best legacy you can leave to those who shall succeed you.

Frequent changes of the School Teachers are injurious no less to schools than to Teachers themselves. Acquaintance with the disposition, abilities, and habits of pupils is essential to the Teacher's full success; nor is a child's acquaintance with a Teacher of much less importance to his successful application. Every Teacher has his own modes of

thinking, explaining, illustrating, admonishing, &c.; and a familiarity with them is of no small advantage to pupils, whose time ought not to be wasted in learning new modes of new Teachers, instead of prosecuting their studies without distraction or impediment, as they have commenced them. A teacher ought not to be changed without a strong necessity; that is, provided he is competent and industrious. Otherwise, the sooner an incompetent, or indolent, or vicious Teacher is changed, the better; for such a Teacher is a scourge rather than blessing to any neighbourhood. But a good Teacher is almost above price, and ought to be retained or sought for as the most valuable of prizes.

It is not, however, to be forgotten that, if Trustees would procure and retain a good Teacher, and if they would render his labours successful, three conditions are necessary,—to pay, to respect, and to co-operate with him. It is in vain to look for ability and attainments in a profession which is not well supported; and no profession will be wanting in ability and attainments, which is well supported. The fault is, therefore, with employers, if there be not competent School Teachers; and with employers is the remedy for the incompetency of Teachers. If Trustees will, therefore, guarantee the punctual payment of a competent support, they will not want a competent Teacher. It is true, that both moral and patriotic considerations favour the profession of School-teaching; but they ought not to be paralyzed by anti-patriotic and immoral selfishness; and such considerations ought to operate upon the employer as well as the employed. The law comes in to the aid of this requisite of good Teachers and good Schools,—so far as punctuality of payment is concerned,—and requires it on the part of Trustees in order to their being entitled to their apportionment of the Legislative grant.

Equally do Trustees and parents consult the interest of their children by treating the Teacher with proper respect—the respect which their children must entertain for him, in order to be benefited by his instructions—the respect due to an instructor of youth—to one authorized and employed to form the mind of the rising generation. Children will not respect a Teacher more than their parents; and disrespectful remarks of parents, relative to the Teacher have often destroyed his authority and paralyzed his exertions in governing and instructing their own children.

Nor should Trustees and parents stop short of decidedly and cordially co-operating with the Teacher. Having done their best to secure a good Teacher, they have but commenced the school part of their duty to their children and their country; and they will lose no small part of the value of the Teacher's services, if they do not evince an interest in the school, and in the plans and labours of the Teacher—if they do not support the necessary arrangements for the general good of the school—promptly and cheerfully supply the required books—secure the constant and punctual attendance of the children—see that their children are cleanly in their persons and decently clothed—not judge the Teacher on the testimony of their children, who are interested and incompetent witnesses in several respects—not speak disapprovingly and disparagingly of the Teacher in the presence of their children—govern their children properly at home, and see that they learn their appointed lessons and exercises, if they hope to enable the Teacher to govern and teach them successfully in school. It should be remembered, that the efficiency of a school depends little less on the parents than on the Teacher; and that the success of the best and most laborious Teacher must be very limited without such co-operation on the part of Trustees and parents. It is also to be observed, that the Teacher is responsible to the Trustees, and that through them alone individual parents have a right to interfere with him. These relations of parents with the school Trustees should strongly impress, whenever necessary. The school is likely to be most efficient in every respect where Trustees, parents, and Teacher act as partners—each keeping his own place and performing his own share of the work,—all mutually sympathizing with each other, and alike interested in the common object of educating the youth.



On the all-important subject of the constitution and government of Schools in respect to Religious Instruction, I beg to refer you to the Book of Forms, Regulations, &c., chapter vi. section 6. The law carefully guards against any interference with the rights of conscience by expressly providing that no child shall be compelled to read any religious book or to join in any exercise of devotion to which his or her parents or guardians shall object. But by this restriction the Law assumes that which has been considered by many as above civil authority to enact—which has been enjoined by Divine authority—the provision for religious exercises and instruction in the Schools. The Government does not assume the function of religious instructor; it confines itself to the more appropriate sphere of securing the facilities of religious instruction by those whose proper office it is to provide for and communicate it. The extent and manner in which this shall be introduced and maintained in each School is left with the Trustees of each School—the chosen guardians of the Christian educational interests of the youth in each School Section. If Trustees employ a drunken, a profane, and an immoral Teacher, they act as anti-christian enemies rather than as Christian guardians of the youth of a Christian country; and, if the atmosphere of Christianity does not pervade the School, on the Trustees chiefly must rest the responsibility. On the fidelity with which this trust is fulfilled by Trustees, are suspended, to a great extent, the destinies of Upper Canada.

Finally, permit me, gentlemen, to conclude this brief address, as I began it, by reminding you of the dignity and responsibility of your office; an office excelled in dignity and importance by no other civil trust in the land. It is the office of the Justice of the Peace to repress crime, to commit offenders, to maintain the authority of law; it is your office to prevent crime, to implant the principles of order and industry, to make virtuous and intelligent men; not to command a company or a regiment, but to develop mind and form character; not to buy and sell articles of merchandise, but to provide clothing, and food and wealth for the intellect and the heart. Of all others Trustees should, indeed, be the "select men" of the land. The people should, therefore, seek fit and proper Trustees with as much care and solicitude as they would seek proper representatives in the Legislature; and every man invested with the office of School Trustee, should spare no pains to qualify himself for its duties, and to fulfil with faithfulness and public spirit the sacred trust committed to him. God, his country, and posterity will sit in judgement on his conduct. He acts for those who will live after him; he should, therefore, act generously and nobly; and those who shall be benefited by his labours, will rise up and call him blessed.

### THE SIGNS OF THE TIMES.

These are indeed portentous. Of a truth, we live in troublous times, and the cry may well be raised from many a watch-tower in our Israel, "Watchman, what of the night? Watchman, what of the night?" The clouds have long been gathering, and now the storm is raging in the distance, while events of the most startling character are succeeding each other with fearful rapidity.

A few short months ago, and our own peaceful Scotland was rent by the unhappy secession from her Church, and then famine laid its heavy hand on her northern sons.

Ireland, priest-ridden, unhappy Ireland, ever the constant prey to agitation, we have seen overwhelmed with pestilence and famine till it became one vast charnel-house. And now we hear of one astounding occurrence after another, till we know not what to expect. There has long been to the observant eye great cause for uneasiness. A current

of innovation was everywhere perceptible, a spirit of restlessness—a morbid thirst for change—has long been influencing the masses of the people of Continental Europe; a growing dissatisfaction with the powers that be has long been slumbering, but now the spark has been fanned into a flame and the fire is spreading fast. The torch of revolution, lighted in France, seems destined to kindle a mighty conflagration. Old things are fast passing away, and an eager craving after novelty sways the minds of the nations.

Even phlegmatic Germany, aroused and prepared by the late secession from the church of proud pomp and stern asceticism, is moving, and raising the cry for "our Father-land."

Imperial Austria, despotic Prussia, and autocratic Russia, have all been invaded by the fast rolling tide of revolutionary feeling. Spain, is as usual, the scene of intrigues and intestine commotions. Sicily, Sardinia, and Italy itself have not escaped the universal excitement. To all these revolutions, commotions and changes is added in Britain an utter stagnation of trade, which completely prostrates the business energies, and paralyzes the industry of the country, carrying fear and consternation, or misery, wretchedness, and poverty into many family. When we glance at the *tableau* thus presented, is there not some ground for the daily deepening impression that these signs of the times are ominous.

Many are led to believe that a crisis is at hand, and that a new page in the world's history is fast being developed. How these things may be, we cannot tell; an all-wise Providence has mercifully hidden from our sight the events of the future; and we should repose contented in the belief that all things are ordered wisely. Yet, how prone are we to pry into futurity, how anxious to lift up the veil and to indulge in fanciful speculations. What a melancholy instance of this tendency was exhibited in the Millerite delusion!

Men were found presumptuous enough to appoint a day for the passing away of this heaven and this earth, and other men were found weak enough and credulous enough to believe the wondrous tale. What a lesson is this to us, what a commentary on the folly of man! How much better would it be, if, instead of endeavouring to fathom the depths of futurity, we would look inwards and strive to fathom the depth of the iniquity of our own hearts. The end of the world does not concern us so very much as our own end does; we know that we must die; and our duty is clear to prepare while it is called to-day, that, when the great change comes, we may be found, like the wise virgins, with our lamps trimmed, ready to go hence.

But, to return to the events taking place around us, though there is much to excite

reflection and cause apprehension, we believe it will be found that all things are working together for good, and that some wise purpose is to be evolved from the fast spreading disorganization of the kingdoms of the earth. In all this we see increasing reason for vigilance and union. We view with surprise the position assumed by the Romish Church and Papal Head. Her aspect is a menacing one. Heretofore, she has been seen haughtily humbling the might of princes, ruling those, who held her faith, with a rod of iron, propagating her views and tenets by means of the sword, of the rack, and of the faggot, under the specious guise of infallibility, upholding the decisions and errors of the middle ages, inflexibly maintaining the old order of things, and repressing education in order to perpetuate her blinding rule.

But now she appears in a new aspect, yielding to the resistless current she cannot steer; she leads the movement she cannot check or control, and stands in the van of those reforms, which would have been wrung from her had she not yielded. This new position having been once assumed, is it not probable that the same policy may be much farther extended?

Error is ever much more palatable to the human heart than truth; and infidelity will look with much more kindly eye on the gorgeous pageants, the pompous displays, the superstitious rites and ceremonies of a fallen Church than on the unobtrusive piety of true Christianity. So that the chances of the bold infidelity and equally dangerous latitudinarian spirit of the age coming to the aid of the waning power of the Papal Church is more than a contingency. At a time like the present when indifference so fearfully prevails, and when clouds and darkness gather around us, our prayers should be fervent and prolonged, and the supplication "thy kingdom come" should be raised from the altar and the closet.

If ever there was a time when contention and strife about things unimportant should be laid aside, we believe it to be the present. Oh! that Christians of every denomination would bear in mind that Paul may plant, and Apollos water, but God alone giveth the increase. Why should jealousy, envyings and strife so prevail? Are we not all brethren? We differ but in name, we profess the same faith, the same dependence on our Lord and Master; the harvest is abundant, the labourers are few; why should we fall out by the way, and impair our usefulness by unseemly dissensions? Let us pray for the time when we will forget our differences in the common name of Christians. On this common ground we can all meet; let us cultivate a kindly and charitable disposition one towards another, and the cause of Christ's kingdom will be advanced.—*Communicated.*

## COUNTY OF BEAUHARNOIS.

The Map of this County, which accompanies this number, is mainly intended to show the localities of the Presbyterian Churches in connection with the Church of Scotland within its limits. Before proceeding, however, with the proposed historical account of their rise and progress, it might neither be uninteresting nor un-instructive to many of our readers to have an account of the settlement, progress and state of the County itself.

The County of Beauharnois, in the District of Montreal, the most westerly in the former province of Lower Canada on the south shore of the St. Lawrence, is of a triangular form, comprising the Seigniorship of Beauharnois with its appendage Grande Isle, and the Townships of Hemmingford, Hinchinbrook, Godmanchester and Dundee—the last the property of the Iroquois tribe of Indians of St. Regis. It is bounded on the north-east by the county of Huntingdon, on the north-west by the River St. Lawrence, and on the south and south-west by the line dividing it and the Province from the State of New York,—its length being about 55 miles, and its breadth about 22, forming about 710 square miles, with a population, according to the last census, of 28,746, sending one Member to the Legislative Assembly of the Province. It contains a Municipality of two divisions; the *first*, consisting of two Councillors from each of the Municipalities of St. Clément, St. Timothée, Ste. Martine, St. Malachie, and St. Jean Chrysostome, meeting at the village of Beauharnois; and the *second*, with same number from each of the Townships of Hemmingford, Hinchinbrook, Godmanchester, Dundee, St. Anicet, and Russeltown, meeting at Huntingdon. From its local position, its extensive frontage on the Lakes of St. Louis and St. Francis, expansions of the St. Lawrence, its proximity to the city of Montreal, its contiguity to the State of New York, its favourable climate, excellent soil and timber, and general irrigation, it has become one of the first agricultural and commercial counties in the Province.

The Seigniorship of Beauharnois or Villechauve, now called Annfield, of six leagues in width by six leagues in length, was granted by Brevêt de Concession, dated 12th April, 1729, by His Most Christian Majesty, to Charles, Marquis de Beauharnois, then Governor and Lieutenant General in "La Nouvelle France," and to Claude de Beauharnois de Beaumont, his brother, with all the usual Seigniorial rights. This was confirmed by another Brevêt de Concession, dated 14th June, 1750. It was sold to the Marquis de Lotbinière on 7th June, 1763, for the sum of 22,000 livres of principal and 2,000 livres of "*pot de vin*," French money, equal to £2,000 currency. On the 30th July, 1795, it passed into the hands of a wealthy London mer-

chant for £9,000 currency, whose son disposed of it in 1839 to a London Land Company for £150,000 sterling, who are now its proprietors. It is bounded on the east by Chateauguay, La Salle, and Sherrington, on the south by Hemmingford, and on the west by Godmanchester—and contains about 280,000 arpents, of which 135,000 have been granted and conceded under the Feudal Tenure, yielding rents of about £3,400 per annum, and the remaining 145,000 arpents were commuted into that of Free and Common Soccage, under the Canada Tenure Act. Since which, 55,000 arpents have been sold at prices varying from 10s. to 50s. The remaining 90,000 arpents are still undisposed of. This property is to be subdivided into irregular sections called Annstown, Marystown, Helenstown, Catherinestown, North and South Georgetown, Ormestown, Jamestown, Russeltown, Edwardstown, and Williamstown.

The population is 17,687 souls, of which 12,741 belong to the Church of Rome, 3,399 to that of Scotland, and 1,018 to that of England, the remainder to other Christian sects. It is watered by the St. Louis, rising in Godmanchester and Catherinestown and running eastward nearly parallel to the St. Lawrence, into which it falls at the village of Beauharnois, the Chateauguay running nearly through its centre from west to east, and receiving in its passage its tributaries, the Outarde, English River (with its tributaries Norton Creek and Black Rivers) and Beau and Sturgeon Rivers. The Beauharnois Canal constructed by the Board of Works at a cost of £295,000 currency, for the purpose of avoiding the rapids in the St. Lawrence, between Lakes St. Francis and St. Louis, commenced in 1842 and opened to the public in October, 1845, affords great facilities for the conveyance of produce to market.

The soil is generally good, and the timber of every description of size and quality. A large portion of it is settled by French Canadians 10,757, whose farms exhibit the usual characteristics of comfortable dwellings and indifferent cultivation. The British inhabitants on the banks of the Chateauguay and English Rivers and vicinity thereof have well cultivated farms and are generally prosperous and advancing. The principal roads on the St. Lawrence, Chateauguay, St. Louis, English, Norton Creek, and Beau Rivers, with numerous and convenient cross roads leading thereto, are kept in tolerable order.

The principal villages in the Seigniorship are—

1. The incorporated village of Beauharnois, beautifully situated on the Lake St. Louis to the east of the Estuary of the River St. Louis, has three principal streets running nearly parallel to each other with several others at right angles. It contains

about 150 houses, and 750 inhabitants. The two first streets have side walks planked. Several of the houses are of stone, of two stories in height and well built. There are two convenient wharves, and the steam ferry-boat makes two trips daily to and from Lachine. There are several large stores with well selected goods, which can be purchased for cash at very moderate prices, and produce can be sold for cash at current rates, so that much business is done here. A neat stone Presbyterian Church is built on the rising ground in the rear, and farther west stands the new Parish Church, a large building with a spire and front of cut stone, together with a handsome parsonage house, also of stone. A Roman Catholic College is contracted for, to be built in the ensuing summer. The River St. Louis here has a fall of about 30 feet, on the right bank of which is built a large and extensive Grist Mill; and from the abundant supply of water, now received by the feeder from Lake St. Francis, the water-power will be capable of driving much machinery.

2. St. Timothée is in Helenstown on the St. Lawrence, and near the rapid of "*Chute au Bouleau*," a beautiful situation. It is but small now, but will no doubt improve rapidly. A handsome new Catholic Church and Parsonage have been recently built, and a saw mill for the manufacture of railway sleepers. Adjoining this is the small village of Ellicetown, where are a grist mill, and carding, and fulling machinery. There is no Protestant place of worship nearer than in the village of Beauharnois.

3. Ste. Martine on the left bank of the Chateauguay is a thriving village, with a neat Roman Catholic Church and Parsonage. There are some good houses here. To the East of this a *Fief* on the rapid of *Pêche aux Saumons*, has been purchased by two enterprising Canadian merchants who have laid out a very pretty village, called *Primeauville*. They have greatly improved the grist mill, and built saw mills for cutting sleepers and other timber, and for planing and grooving, a mill for grinding bark, carding and fulling machinery, and an extensive tannery and currier's shop. This village bids fair to outstrip the adjoining one. It also enjoys the convenience of a post-office. The nearest Protestant Church to this place is that of Georgetown about four miles above.

4. Durham, in Ormstown and Jamestown, on the Chateauguay, the county town, where the Registry office is kept, is becoming a place of importance. A Presbyterian, and an Episcopalian Church are built here, and mills for the manufacture of flour, oatmeal, and barley, also saw mills. A neat covered bridge of one arch connects the opposite banks of the river. When the adjoining lands shall have been settled,



this place will greatly increase in importance.—It has also a Post Office and several shops and good houses.

5. Howick, on English River, has mills for flour, oat-meal, and barley, and sawing timber, and has had recently several additional houses built. The nearest places of Protestant worship are the Scotch Church of Georgetown, one and a half miles distant, and the Independent and Secession Churches on the River about 3 or 4 miles above the mills.

6. Norvalton, in the parish of St. Jean Chrysostome, at the confluence of the Black and English Rivers, with a Roman Catholic Church, and saw, and carding and fulling mills, is rising in size and importance. The nearest places of Protestant Worship are those of Russelltown, and the English River.

7. Brownville, on Norton Creek, contains but few houses. The late improvement made in the grist mill, and the erection of a saw mill, will no doubt tend to its growth. The nearest Protestant place of worship is that of the Scotch Church of Beech Ridge.

8. Russelltown, with its Custom house, and Manningville, are gradually rising into villages. They have each Protestant places of worship.

9. Rocqueville, on the St. Louis, ten miles above Beauharnois village, is of recent commencement, and contains several houses and stores. There is also a saw mill, and an extensive turning machinery established in the neighbourhood. There is a Roman Catholic Church built, and a School connected with it is in progress. This place promises in a short time to be a very thriving location. The nearest place of Protestant worship is that of the Scotch Church of St. Louis.

The Township of Hemmingford is bounded on the South by the Province line, on the North by the Seignior of Beauharnois, and on the North East by Lacolle and Sherrington. It contains 58,600 acres, and is laid out into five regular ranges, the lands being 200 acres each, and the blocks of Crown and Clergy reserves are now either leased or sold. A great portion of it is settled and many of the farms are well cultivated. It contains a population of 3,085 souls, of which 840 are Roman Catholics, the rest belonging to the different Protestant bodies, chiefly the Churches of Scotland and England and Wesleyan Methodists. Though the surface is very uneven, high ridges running across it in many directions and large portions of flat rock in seams underneath, yet the valleys are fertile and extensive and produce good crops. The swamps are covered with cedar, spruce, tamarack, &c, the high land with beech, birch, maple and elm, and some excellent pine and oak trees. Hemmingford Mountain, or Coeey Hill, near the Western corner of the Township, is very conspicuous, rising about 1,100 feet

above the level of the St. Lawrence, its base being nearly 3 miles in diameter and rising by gradation. It is easy of access on the East, and is cultivated to the very top, where is a most extensive and commanding view of the country. To the South West of the mountain and directly in the Province line, in the vicinity of two small lakes, is a remarkable chasm in the rock, evidently caused by an earthquake; its width is about 100 feet and the sides are about 150 feet above the water, the depth of which has never been fathomed. On the very edge and on each side of the chasm two of the boundary stones between the Province and the United States were lately planted by the Commissioners of survey in a cairn of stones. This Township is well watered by the Montreal, English and Norton Creek Rivers, with numerous smaller streams running into them. There are several grist, carding and fulling and many saw mills—the timber cut in the last being chiefly for the New York Market, *via* Champlain, and to a large amount. The only village of any note is that called *Scrivener's Corner*, where a great deal of business is done. A troop of the Provincial Cavalry is usually stationed here. There are a Custom House and Post Office. Presbyterian, Episcopalian, Roman Catholic, Congregational and Methodist Churches with other places of worship and school houses in every direction are erected. The principal roads are now very good during summer and most of them passable at all times.

The Township of Hinchinbrook also joins the boundary line to the South, Beauharnois on the East and is separated from Godmanchester by the Chateauguay and Trout Rivers on the North. It contains 38,000 acres divided into regular ranges, with blocks of Crown and Clergy reservations—and a population of 3,105 souls of whom 1304 are of the Church of Scotland, 645 of England, and 677 of Rome, the rest of other bodies, and the whole is now nearly settled and disposed of. There are several beautiful settlements on the Chateauguay and Trout Rivers, and the small streams called the Hinchinbrook and Oak or Mud Creek. The surface is undulating, gradually rising to the Province line. It formerly contained great quantities of very fine timber of all descriptions, which found its way to the Quebec market. The soil of course is of varied quality, but most of it fit for agricultural purposes, much of it well adapted for grazing. The roads are tolerably good, particularly those leading into the United States. There are mills of all descriptions conveniently situated on the Rivers, and at the village of Huntingdon partly situated in this Township, and partly in that of Godmanchester, a manufactory of coarse cloth and flannels. A new village, called St. Michael's on the Chateauguay River, at Gardiner's Corner, has

lately been commenced. A Presbyterian Church was built there some years ago. Lately an extensive tannery for the manufacture of leather has been erected. A handsome Episcopal Church of stone was commenced last season in the Gore, about 2 miles from this place, and will shortly be finished.

The Township of Godmanchester is bounded on the North by Lake St. Francis, on the South by the Chateauguay and Trout Rivers, and the Province line, on the East by Beauharnois, and on the West by Dundee. It is about 14½ miles in length by about 7 miles in width, divided into 6 ranges of 61 lots each, and contains 3633 inhabitants, of whom 1066 are of the Church of Scotland, 306 of England, and 1731 of Rome, the rest of other sects. It was located in 1788 to the Canadian Militia Corps, employed in the first American war, and has since been granted by patent in large blocks chiefly to individuals, who had purchased from the original holders of location tickets; and much of it still remains in their hands unsold and unsettled. The soil is variable in quality, the front on Lake St. Francis being generally low and swampy, rising towards the centre into ridges of hard timber and groves of pine, and again partially declining into swamps of cedar, tamarack and spruce. The front and neighbourhood of River à la Guerre are chiefly settled by Canadians who are not improving to any extent, the Ridges by Irish; and the remainder and banks of the Trout and Chateauguay by Irish, Scotch, and a few Americans who are rapidly improving their lands. The road along the Chateauguay and Trout Rivers to the Province lines is now very good; that from Huntingdon to the village of Godmanchester on the East branch of the River à la Guerre is passable; also that leading thence to Dundee. Another road leading thence to the village of St. Anicet, near the confluence of the River à la Guerre and Lake St. Francis, is improving. The road on the lake shore is incomplete and but partially used. It would be a great accommodation to the inhabitants, could the road be formed to join the Beauharnois road; but, as it would pass through a great swamp, Legislative aid would be required. A steam-boat touching regularly at St. Anicet is of great service. Here there is a Roman Catholic Church erected, with a Parsonage; and a Missionary constantly resides.

The village of Huntingdon is situated near the junction of the Trout and Chateauguay Rivers, partly in Godmanchester and partly in Hinchinbrook, and connected by a bridge across the latter river. It contains Presbyterian, Episcopalian, Congregational and Methodist Churches, the last of stone, and all neatly built and in good repair. Mills for flour, oatmeal and barley, and two saw mills have been erected, also a cloth manufac-

tory and extensive tanneries. There are a Custom House and a Post Office; much business is done here, and the village is gradually extending and improving. Another village called Dewittville, near the line of the Seigniory of Beauharnois, also on the Chateaugauy, where there are saw mills, shows symptoms of improvement.

The Township of Dundee, erected into a Township by the Legislative Assembly, consists, as already mentioned, of a tract reserved for the use of the Indians of the Iroquois or Mohawk tribes, residing in the village of St. Regis, on the river of that name. It forms a triangular space, bounded by the Lake St. Francis, Godmanchester, and the Province line, and contains about 27,000 acres, with a water frontage of about 10 miles, and, exclusive of the Indians, contains a population of 1,236 souls; of which 515 are of the Church of Scotland, 56 of England, 534 of Rome—the remainder belonging to the various other bodies. This tract contains some very good land, but is so interspersed with swamps and marshes, that but small quantities of dry land are found in blocks; the surface is therefore very uneven, and roads difficult to be formed and kept up. In the vicinity of the Lake and of Salmon River there are large tracts of marshy meadow, yielding coarse hay, but unfit for cultivation. A great portion of the land is let on leases of 99 years, chiefly to Scotch Highlanders, who are mostly in comfortable circumstances, and improving the soil. Salmon River is navigable from its mouth to the Province line, a distance of about 4 miles, for vessels drawing about 4 feet water. Here the village of Dundee is situated, where there are a Custom-house, Post-office, &c. A Steamer taking freight and passengers to Montreal comes here 3 times a week, and a horse ferry-boat from Fort Covington and St. Regis. A short distance from this place a Presbyterian Church in connection with the Church of Scotland has been built. At St. Regis there is a Roman Catholic Church, which village is partly in this Province, and partly in the State of New York, where similar reservations had been made in favour of the Indians.

It can hardly be expected that in an article such as this, containing what to some may seem to be mere matter of dry detail, the writer could enter into any narration of historical interest connected with the County, or he might have alluded to the state of the country during the last war with the United States, and to the battle of the "Chateaugauy," famous in the recollection of many of the old residents, in which the English and French Canadian population vied in their loyalty and bravery in defending their country and their homes; or he might have re-

ferred to matters of interest during the period of the late unhappy rebellion; or to the present high state of agricultural improvement to which this County has reached, as to be second to no other in the Province, whether viewing the state of husbandry, the breed of cattle, or domestic manufactures. Much has been done in the latter respect by the untiring labour of the Agricultural Society, instituted in 1828, the office-bearers of which have shown a zeal becoming so good a cause. The writer, at all events, cannot refrain from expressing his satisfaction at the great and striking difference existing between the present and the past condition of the country. Though much remains to be done in reclaiming the waste lands, yet so much has been done as to afford a hope that the future will go on progressing. After a residence of a quarter of a century, he has seen many a wilderness, untrodden by the foot of civilization, now affording comfortable homes and sustenance for man and for beast, the population increasing in a ratio that he never expected. Nor, what is dearer than all to the heart of the Christian philanthropist, has he failed to see the Educational and Religious interests of the County unprovided for. According to the Report of the Superintendent of Education in 1844-5, it appears that within the county there were 103 schools, attended by 2,991 scholars, and receiving by way of support £2,224 10s. 4d. No doubt many of these schools fall far short of what they ought to be, but in a new country it is not to be expected that the same facilities for obtaining education, nor the same state of high perfection in giving instruction are to be found as in older States. With respect to the religious instruction of the inhabitants nothing by way of disappointment can be reasonably expressed. Churches are thickly studded over the whole County, and, though many would wish to have their Church accommodation nearer their own doors, yet, even by Protestants, and especially by Presbyterians, there is no ground for the complaint, often made in other places, of not hearing a sermon for years. People have been followed into the wilderness by Ministers of different sects, and a zeal becoming their profession has been displayed by endeavouring to keep alive the feelings of devotion, till time, which overcomes many difficulties, affords them the advantage of enjoying Gospel ministrations more regularly. The population of the whole County, as we have already stated, is 28,746, according to the last census, taken nearly four years ago, though errors possibly may be found in that of this county, as we have heard it complained of in other parts of the Province, and though during the intervening period a considerable addition might be made, we yet give the statement as we find it:—

Church of England.....	2802
„ Scotland.....	7101
„ Rome.....	16293
Methodists.....	1490
Presbyterians .....	600
Congregationalists.....	153
Baptists.....	117
Quakers.....	2
Other denominations .....	188

28,746

For the instruction of the Protestant part, though we presume not to state what is the exact number of Ministers, as some of the bodies enjoy only occasional services from those of their own persuasion; yet this we are sure of, that, though forming a minority of the whole population, they enjoy the labours of 14 Ministers, if not more. By six of these, belonging to the Church of Scotland, we are informed that Divine Service is dispensed in 23 different stations; and judging of the corresponding zeal of the others, it might safely be said that surely in no place are the blessings of religious instruction more fully enjoyed than by the different Protestants in the County of Beauharnois. It would be invidious to make comparisons of the Ministers; but, as a whole, they have shown themselves as a body distinguished not only by learning, evangelical views of the Truth, and laborious efforts in promoting the spiritual edification of the people, but by a praiseworthy disinterestedness in many cases even beyond what could be expected from their limited means, in any object of a charitable or public nature.

#### 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.]

TO THE EDITOR OF THE PRESBYTERIAN.  
NORTH GEORGE TOWN, 17th April, 1848.

SIR,—Not to trespass too much on your pages, I beg in few words to convey to you my thanks for the admirable account of the state of these districts published, as a reply to my former note, in the *Presbyterian* for April. I cannot but feel gratified that a letter, which, when it first appeared, was so fully discussed by all parties in these districts, and which certainly did much to arouse public attention to the real state of matters, should be brought again before the gaze and scrutiny of the "numerous readers of the *Presbyterian*." As I know it was the means of doing much good at first, I am bold to hope—and I am sure the Writers in the *Presbyterian*, so anxious for peace and unity, will hope with me—that it will accomplish tenfold more good now, seeing it is again brought out under their high patronage and favour. As the statements of that letter are not denied, I take it for granted that it is a fair, though rather general, picture of what

any Christian man with his eyes open may witness daily in these parts. Should it, however, by any parties, whether most conversant with particulars or not, be deemed too general in its statements—too light in its colouring—I shall be ready, if it seem necessary, to furnish a second edition fuller in its statements—more explicit in its particulars, and more sombre in its colouring—based, not upon empty reports, but on such a knowledge of the proceedings of Ministers and people as shall challenge contradiction. As one or two of the most active gratis distributors of the *Presbyterian* have stated that I must of necessity reply to my own letter, I believe your courtesy will not deny them the satisfaction of reading this in your next publication. I am, Sir, yours, &c.

JAMES FETTES.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—In your number for the present month I perceive you have reprinted from the *Free Church Record* a Letter of the Rev. James Fettes. To that Letter I lately sent an answer to be published in Scotland, which, should it appear and fall into your hands, I hope you will also republish.

In the Note from him to you, with which his letter is introduced, he has, with an exaggeration of language which seems natural to him, represented you as complaining in your January number of the persecution as well as defamation of our Ministers. Of slander and defamation you did complain, and not without cause; but I cannot find that you used the word persecution. Perhaps, however, Mr. Fettes, knowing how we have been treated by the Church to which he belongs, and writing from the "convictions brought home to his mind" by that knowledge, rather than by what he read in your pages, has, after all, hit upon the right word. I believe he has. You might justly have complained of persecutions, only without any particular reference to Beauharnois or Glengary, as the whole body of our Ministers have been treated very much alike. The *Free Church* has not indeed hanged or burned or drowned any of us; but, if there be any truth in the saying, "as well hang a dog as give him an ill name," then, we have been very cruelly and perseveringly persecuted.

As I do not consider the Ministers of Beauharnois, of whom I am one, as having been made the special objects of this persecution, neither do I reckon Mr. Fettes among the number of our persecutors. He has only pestered us a little, not persecuted. To persecute, there must be power. The unfair representations of a man, as little known and having as little influence over the public as ourselves, could not do us much harm. He could not bite or devour us. He has not even frightened us out of

our wits by roaring at us out of the skin of a Missionary of the *Free Church* of Scotland, though he seems to have expected that it would strike us utterly dumb with consternation and dismay, and that, "paralyzed in every feeling and faculty," and crouching in mute terror, we would await the next uplifting of his terrific voice. Mr. Fettes has neither much hurt, nor greatly frightened us. But, when such men as Dr. Burns, and Dr. Candlish, and Mr. Bonar, brought us before the public as objects of scorn and contempt, and not meet to be Ministers of Christ, that was persecution, and very ungenerous persecution too, for, while their denunciations were sure to strike, those, at whom they aimed them, were utterly defenceless. Our accusers could assemble an audience and command a hearing in every city of our native land, sure also that their hard speeches, uttered against us in these public meetings, would, in the reports of their newspapers, be circulated over the whole British Empire, wherever there were Scotchmen to read them, that is, wherever they could do us any injury. But who amid the fierce excitements in Scotland would have listened to complaint or remonstrance, or explanation, or defence from this distant Province?

There was nothing left to us but to suffer in silence, or make vain complaints, to which no one would attend. One respectful letter of remonstrance our Synod did address to the Assembly of the *Free Church*, to which no attention was paid—not even the slight one of acknowledging that it had been received. We then desisted from all attempts at appeal, and, if we had not the Christian meekness, and patience, to suppress all murmurings among ourselves, we had at least the good sense to raise no idle clamours before the public. Nor were the injurious, insulting, and contemptuous denunciations, pronounced against us at public meetings by many of the leading men of the *Free Church*, the mere hasty expression of displeasure at our refusal to be dictated to by them. They had a more determinate and a more deadly intention. They were part of a scheme to destroy our ministerial character and usefulness by bringing us into contempt with our Congregations. Dr. Burns, before the division in our Synod took place, threatened in the name of the *Free Church* to take his people from every Minister who should remain in connection with the *Church of Scotland*. Mr. Chalmers of Dailly, after the division had taken place, announced to us, that they would send out Deputation after Deputation of the ablest men they had to scour the country and scatter our Congregations. What they have done and attempted in this way is known. The speeches made in meetings at home, tending to bring our persons and ministrations into contempt, were delivered with the avowed design of helping on this,

by them desired, consummation. In short, the dog they wished to hang was not exactly within their reach; they could not lay hands on him, and put the rope about his neck themselves, and so they gave him an ill name, and raised the hue and cry against him, in the hope that the whole countryside would turn out and hunt him to death.

I think, therefore, we have been persecuted; but I do not know that our Ministers in Beauharnois or elsewhere have been either loud or deep in their complaints. Nor is it my object now to complain of this persecution, but to protest against the continuance of the same system by those who pretend to represent the *Free Church* in this Province, in the hope that they will cease to regard it as a righteous mode of maintaining their cause, to magnify themselves and depreciate others—that they will cease from making paper displays of their own religious zeal and our lukewarmness—paper boastings of the blessings which have attended their labours, and the barrenness that has been the result of ours—that they will leave something between us to be decided by the judgement of God who knoweth the heart, and not summon us to answer for every offence at the bar of a portion of public opinion prejudiced in their favour and where nothing is known of us but what they choose to tell them—that they will abstain from bringing forward against us vague accusations which we cannot answer without becoming as great fools in our boastings as they are railers in their revilings—finally, that they will put away from them that spurious charity which vaunteth itself, which is easily provoked under a semblance of zeal for the house of God, which believeth all things, hopeth all things, concerning themselves and their friends, and which believeth nothing, hopeth nothing, but evil with regard to those who oppose them, is quick to mark and eager to proclaim their failings, and seeks their destruction by defaming their characters and depreciating their labours, as if in so doing service were done to God.

JAMES C. MUIR.

South Georgetown, April 17, 1848.

#### COLONIAL SCHEME.

Pursuant to the appointment of the last General Assembly of the *Church of Scotland*, the Annual Collection in aid of the Funds of the Colonial Scheme took place on Sabbath the 12th March last. The Committee availed themselves of the opportunity, thus afforded them, of new pressing the important claims of this Scheme upon the Ministers and Members of the *Church*, and soliciting their aid on its behalf. We are confident that our readers will peruse with grateful interest the Committee's earnest Address, with which we now present them:—

The objects contemplated by this Scheme, and the success which, by the Divine blessing, has accom-

panied the endeavours of the Church to accomplish them, have been so frequently enumerated that they cannot fail to be appreciated by all who take an interest in the dissemination of the Gospel. Without detracting from the merits of the other great schemes in which the Church of Scotland has the privilege of being engaged, the Committee, entrusted with the management of its Colonial Scheme, feel that they have peculiar claims upon the Christian liberality of every member of the Church. The ties of relationship and near kindred are inseparably connected with our brethren in the Colonies; and there are but few who cannot, within the sphere over which the Colonial Committee's superintendence extends, single out the spot where a near relative, or perchance a brother, has selected his abode; and it is gratifying to observe, that, while seeking to obey the command of our Lord to preach the Gospel unto all the world, the Church of Scotland has long looked with special concern to our expatriated brethren,—to those scattered in foreign lands who claim our country as the place of their birth, who in other days worshipped in the same sanctuaries and sat at the same communion tables with ourselves,—and has earnestly desired to follow them with means of grace and the precious ordinances of the Gospel. Notwithstanding, however, the efforts hitherto made in their behalf, there exists an appalling amount of religious destitution among our brethren in the Colonies, which, the Committee feel persuaded, has only to be explained to call forth the liberality and the prayers of our Church. There are still extensive districts where our brethren have settled, in which there is no minister to care for them, to visit them in trouble, or to administer to them any of the ordinances of religion. The Sabbath comes round, but it is silent, each succeeding one more painfully reminding them of the privileges of other days. Their families are growing up without the lessons of piety with which it is most desirable to impress them. The situation of thousands in these deplorable circumstances was witnessed by the two Deputations which have of late been sent by the General Assembly to visit the North American Colonies. The members of these Deputations have covered the table of the Committee with the most earnest applications and appeals for help, with which they had been entrusted. To these appeals the Committee are most anxious to respond. They feel their urgency and the paramount necessity of not delaying to answer the petitions which have been forwarded to them; and they are persuaded that a similar anxiety must pervade the members of the Church generally. Our destitute countrymen at present feel their spiritual wants, and are ready cordially to welcome ministers of the Gospel; but, should these be long neglected, their sense of destitution may ere long begin to decline, and the messengers of grace be received coldly or with chilling indifference. God is opening wider every day this field of usefulness, and thereby giving us a palpable token that He requires our services; and shall we disregard them,—shall the Church of Scotland remain indolent when the Great Head of the Church is calling for activity? We have the means of grace abundantly ourselves; and shall we sit under our vine and fig-tree, and let the sighs of our brethren be heard in vain? Assuredly this must not be; rather what our hand findeth to do let us do with all our might, looking for His blessing who said, "Lo, I am with you always, even to the end of the world."

The Deputation sent out by the last General Assembly to visit the British North American Colonies, have lately returned from the discharge of their mission. The members of that Deputation were cordially welcomed; and, since their return home, the most gratifying testimonies have been received by the Committee as to the good effects which, under the blessing of God, have resulted from their visit.

The only effectual way, however, by which the Committee can hope to perpetuate this good, is by sending out faithful preachers as ministers and missionaries to labour in the destitute localities, and furnish them with the bread of life. The applications for such ministers and missionaries are more numerous than ever; and the Committee would again most earnestly appeal to the ministers and licentiates of our Church to come forward and place themselves at the disposal of the Committee, so that they may

be enabled to supply some of those most urgent and affecting applications which are made to them by their colonial brethren.

In advertising to the pecuniary engagements of the Committee, and the necessity of their being put in possession of the necessary funds for the increasing demands made upon them for aid, it may be mentioned, that, besides the expenses attending the last deputation to America, and the existing engagements of the Committee to ministers in the Colonies, various grants, amounting to between £1000 and £1100, were made within the last year to different clergymen in the colonies, ministering to poor but attached congregations; and £530 has been voted to aid congregations in the erection and completion of places of worship.

The Rev. William Stewart, formerly assistant minister at Annan, was sent out, in the month of September last, as a missionary within the bounds of the Presbytery of St. John's, New Brunswick; and he is now labouring in an extensive and most destitute district of country with much acceptance.

The Rev. Alexander Spence, lately Presbyterian minister in the island of St. Vincent, has been appointed to the church at Bytown, vacant by the lamented death of the Rev. Mr. Durie, who was sent out by the Committee nearly two years ago, and who died, in the month of September last, of typhus fever, caught while ministering to the spiritual wants of some of the poor emigrants who had left this country last year.

The Committee have also recently appointed the Rev. Mr. Ross, a licentiate of the presbytery of Elgin, to the vacant charge at St. Vincent; and Messrs. Spence and Ross will sail in a short time for their respective destinations.

**SABBATH DESECRATION IN CANADA.**—There appears to be in almost every part of the Christian world an inclination and a tendency to encroach upon the sanctity of the Lord's day, both by pleasure and amusement, and by worldly business and secular labour. In many instances such sinful practices are permitted rather than sanctioned and recommended—they are the result rather of personal delinquency than public profligacy. But there is one species of Sabbath profanation which we have again and again noticed in our exchange papers, which appears to us to be establishing iniquity by the law itself—we allude to the *Public Sale of Property in Canada on the Lord's day, at the Church door, immediately after Divine Service*. If this is not making the House of God a house of Merchandise, then indeed we are at a loss to know what crime can be branded with such an odious appellation.

To convince our readers of the open and unblushing manner in which this evil is encouraged and practised in the sister Province, not only from the negligence of the authorities, and the lukewarmness and indifference of the people, but with the avowed and direct countenance and approbation of the highest civil tribunals in the Colony, we beg leave to subjoin the following notice, from the *Montreal Transcript* of the 18th instant, inserted by a Protestant Editor as a common occurrence, without the least animadversion or censure.

#### SALE BY AUTHORITY OF JUSTICE.

**I**N Virtue and by authority of the Court of Queen's Bench, under date of 25th February, 1848, will be sold and adjudged to the highest bidder, the **IMMOVABLES** hereinafter described, belonging to the succession of the late **SIMON DEGENEAU** and **LOUISE CAZAVAN**, his first wife, viz:—

1st—At the Church Door of the Parish of Boucherville, on **SUNDAY**, the 19th day of March next, at the issue of Morning Divine Service, a **FARM** situated in the Seigniorie of Boucherville, in the sixteenth range, containing two arpents in front, by forty-four arpents and eight perches in depth, or thereabouts, all under cultivation, with the exception of about five arpents in superficies (en savanne), with a **HOUSE**, **Barn**, and **Stable** thereon erected.

2nd—At the Church Door of the Parish of St. Bruno, on **Sunday** the 20th of the said month of March, at the issue of Morning Divine Service, a Piece of **LAND**, situated in the Seigniorie of Montar-

ville, in the said Parish, of a quarter of an arpent in front, by thirty arpents in depth, more or less, in standing wood.

The conditions will be made known at time of Sale, and terms of payment easy, and further information may be obtained on application to Messrs. **L. LACOSTE** and **C. D. DE MUY**, N. P., at Boucherville. **LS. LACOSTE, N. P.**

—*Halifax Guardian.*

In the above remarks, which we copy from the *Halifax Guardian*, there is unhappily but too much truth. But we must, in justice to the Protestant Editor of the *Montreal Transcript*, explain that under the present system of the Lower Canadian Law these sales must, under pain of nullity, be advertised, and take place at the doors of the Parish Churches on Sunday, after Mass. The desecration of the Sabbath, therefore, is a sin that lies not so much at the door of the Bailiff, or the Newspaper Editor advertising them, under the orders of the Courts of Justice, as that of the Legislature itself. We cannot now enter into the reasons of these laws; nor do we pretend to be able to offer sufficient reasons, even in a worldly point of view, to justify their continuance. Our only object in the meantime is to draw the attention of our Christian friends to the means of remedying this very wretched and sinful practice; and, fortunately, such means are at this moment more than ever at our command, as the present Attorney General for Lower Canada is even now, it is understood, preparing a general and sweeping reform of the present system of Judicature. Nothing could be easier than to prepare petitions on this head, to be presented at the next meeting of the House of Assembly; and, as there are no interests opposed to a change, we doubt not the author of the new Judicature Bill would easily be prevailed upon to introduce a clause that would at once remove this sacrilegious and senseless practice. We shall, however, recur at a future time to this subject.

#### FOREIGN MISSIONS.

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

We have no intelligence this month respecting our mission at Madras, but have much pleasure in directing the attention of our readers to the following interesting account with which we have been favoured of the parochial school there, and of its recent examination in presence of the Marquis of Tweeddale.

#### SCOTCH SCHOOL, MADRAS.

The Institution referred to in the subjoined report, taken from a Madras newspaper called the *Athenaeum*, owes its origin to a desire, on the part of the Scotch congregation there, to render their Church a faithful representation of the Church at home in one of its most important and interesting features—the of caring for the education of the young, and of seeking to advance itself not by ignorance and superstition, but by the progress of sound knowledge and instruction. The intention of the school is to afford to the children of the congregation, and to any others who may choose to avail themselves of it, the same advantages secular and religious, which are afforded to the children of a parish in Scotland by the parish school. It is not a charity school otherwise than as

it affords education at a much cheaper rate than it usually costs. Every pupil attending it pays a fee, the amount of which is regulated by the committee of directors; and in addition to the fees the teacher receives a salary, which, in the absence of an endowment from the government, is derived from voluntary subscriptions and other sources. In the system of instruction much greater prominence is given to the religious department than is usual in parish schools in Scotland, about an hour of every day being devoted to the reading and explanation of the Scriptures in all classes. The propriety of this must be obvious when it is considered that many of the children have little or no opportunity of receiving religious instruction at home. The Shorter Catechism of our Church is put into their hands as soon as they are capable of reading and understanding it, and its views of Divine truth are faithfully taught and inculcated.

The school was opened in January, 1840, under the able superintendence of Mr. Daniel, who is so honourably mentioned by the Marquis of Tweeddale in the annexed report. It opened with 16 pupils, but the numbers soon increased to 20, 30, 40, and ultimately to upwards of 100. After labouring faithfully and most successfully for five years in this field of usefulness, Mr. Daniel was compelled by ill health to return to Europe. The directors of the school, seeing no prospect of their being able to obtain a suitable successor to him in India, resolved to apply to the board of the General Assembly's India Mission for their assistance and co-operation. Their application was cordially received, and the appointment of Mr. Craigie was the result. In addition to the flattering testimony borne to Mr. Craigie's merits in the report, private accounts represent the state of the school most encouraging. The monthly receipts for school fees have increased from 215 to about 230 rupees, which implies an attendance of upwards of 100 scholars.

The school has been eminently successful in rearing up young men who are now occupying situations of usefulness and respectability, as writers in public offices under government, as medical apprentices, and as teachers and assistant teachers in schools both native and East Indian. Though not specially intended for Hindoos, yet a few are constantly found attending it, who mix with the Christian boys, pay the same fees, and receive the same religious instruction; and some of them have been distinguished for the extent of their Scriptural knowledge.

These circumstances give it very much the character both of a missionary and normal institution, and must secure for it the countenance and support of all who wish well to the instruction and Christian enlightenment of our fellow-subjects in India.

Pursuant to public notice, the annual examination of the youths receiving instruction at the St. Andrew's Parochial School was held at the school-house within the kirk compound on the evening of Tuesday the 21st December, 1847. The attendance on the occasion was large and highly respectable, comprising several of the ladies and gentlemen of the presidency, and a large number of the parents, relatives, and friends of the children,—all interested in the welfare and stability of the institution. A little after five o'clock the Most Noble the Marquis of Tweeddale arrived, attended by his aides-de-camp, and was shown into the chair by I. Y. Fullerton, Esq., Secretary to the school; and the business of the evening commenced by singing a hymn, followed with prayer offered by the Rev. Mr. Grant. Mr. Craigie, the head master, was now required to proceed with the examination of the boys in his usual way, and the sixth or infant class were taken by him in English reading and spelling, after which each of the children repeated a verse of the first hymn in Watts' Divine song correctly and with distinctness. The first, second, third, and fourth classes (as a whole) were next examined from the General Assembly's Catechism with scripture proofs;—the youths appeared perfectly at home in this department of their study, for their answers to the questions from different portions of the book were prompt and invariably correct. To this succeeded an examination of the first and second classes in the geography and history of Hindostan, the boundary and extent, divisions, and the tribes that inhabited the Northern

Circars, and its conquest by the Mohammedans, were first considered;—to this followed the invasions by Semiramis, Darius, and Alexander, and the bravery of Porus; and in modern times the actions of Portuguese, Dutch, French, and English, and their various settlements. The youths evinced, in particular, an intimate acquaintance with the chronological history of this division of the globe. The same classes were afterwards taken in spelling, in the meaning and derivation of words, and the signification of many of the prefixes and affixes; and algebra, from simple addition down to simple equations, which they did with rapidity and precision. The first four classes were next taken in the geography of Europe generally, and the divisions, chief towns, rivers, &c., of the different counties in the united kingdom, and the various chronological occurrences connected with them.

The Most Noble Marquis having here expressed his intention to retire, the examination was suspended, when his lordship in a brief but appropriate address declared himself highly satisfied at the result of the examination. In passing a high eulogium on the merits of Mr. R. Daniel, the late master, his lordship did not believe a master could have been obtained who could fill his place with equal credit to himself and advantage to the scholars; but now his lordship was satisfied that such a master had been obtained. Mr. Craigie possessed talents for teaching on every subject:—his lordship had heard him examine in the different branches of education, and was of opinion he deserved great praise. His lordship was glad to see that the pupils were perfectly under the command of their master, and that the answers to every question put them were made with interest and gave much satisfaction. The prizes were now distributed to the most deserving of the scholars, together with two gold medals presented by J. Thomeon, Esq.; one of which was won by a lad named White, by competition in a private examination by the master, and the other by a youth named Ricks, as having the greatest number of school-marks. I. Y. Fullerton, Esq., returned thanks to his lordship in behalf of the Committee, and his lordship quitted the chair at half-past six o'clock.

Surgeon Wylie was now requested to take the chair, which that gentleman occupied for the remainder of the evening, and the examination was resumed. The fourth class were examined in reading and spelling. The first, second, and third classes now worked sums on the slate in simple and compound addition—the rapidity with which the answers were obtained was truly surprising; the first and second classes followed in simple and compound addition in fractions. The first division of the first class consisting of eight boys, were taken by Mr. Craigie in the translation and construction of a passage from Virgil, proposed by the chairman; and the third class were then required to read, and answered satisfactorily the questions, put to them by the Reverend Mr. Grant, on the subject of gold and platina. Four of the boys of the first class, who were prepared to undergo an examination in the 4th and 5th books of Euclid, were taken in the 12th of Book 4, and Prop. B, and the 15th in the 5th Book. The first and second classes were now taken in the Gospel of St. John by Mr. Grant, and the examination concluded to the credit of the scholars, and the satisfaction of all present.

Surgeon Wylie rose, and, in declaring that Mr. Craigie and the scholars must have felt highly gratified at the satisfactory opinion of the Most Noble the Governor, observed that, had his lordship remained, he would have felt more and more convinced of the ability of the master and the acquirements of the scholars. He informed the youths that their leave extended to three weeks, after the expiration of which they would again assemble to resume their labours.

The doxology was sung, and the benediction pronounced by the Rev. Mr. Grant.

Testimony of Dr. Scudder, an American Missionary, to British Influence in India.

[From "The Boston Missionary Herald" for March.]

BRITISH INFLUENCE IN INDIA.  
September 30. Of late years the beneficial influence

of the British power in this country has been developing itself with more and more marked features. Crimes of the more horrid nature, namely, infanticide, child stealing, and burning of widows, are becoming less frequent. When I reached India in 1819, no order had been issued against suttees by the British Government. Now some of the native kings are issuing their orders against them, as I have previously mentioned, and as will further appear from what I shall presently say. In all those districts of country taken possession of by the British, if suttees are practised, they are immediately abolished. You will not therefore be surprised to hear that in the Punjab these cruelties are at an end. The number and the barbarity of the suttees, which have been perpetrated in that country during the last five years on the death of successive chiefs since the death of Runjeet Sing, have filled the civilized world with horror. How much soever we may deplore the carnage which not long since took place on the Sutlej, we cannot but be thankful that the British successes there have led to the completion, in an extensive degree, of the work of humanity in that part of India. Great are the efforts now made to induce the rajahs or kings, in whose dominions suttees are still practised, to abolish them; and quite a number have given their assent, doubtless from fear of the English government. This rite is deeply rooted in the affections of the people, and nothing but fear would induce them to give it up. That it is thus rooted in their affections, appears from the letters of some of them. An extract or two from them will prove this. The Rajah of Sumpher says: "The practice of suttee is so very old, and has been considered so by the wise men of so many generations, that I had never thought myself justified in interposing to prevent it; but my anxieties to meet the wishes of the Governor General in this and in all other things is so great, that I have waived all other considerations, and forbidden suttees." The Rajah of Orcha declares that no subject of his state shall in future be permitted to become a suttee, though, "according to the Shasters, it is no doubt very meritorious for a widow to die of grief from the death of her husband." The Rajah of Churcarie states, "That for a long time it had been his wish that suttee should be abolished; but some of his people, from bigotry, would not acquiesce in his opinion; however, now that the government have communicated their desire for its suppression, he will make arrangements for the prevention of it and brahmince." Were the British to lose their hold of India, doubtless this rite would soon again become general. Many of the native kings afar from the Punjab, we have reason to suppose, deeply sympathized with the native army on the Sutlej from more causes than one. This will appear from the following quotation. "There is reason to believe, that, when the report of the battles on the Sutlej reached this part of the country, and the fate of India seemed to tremble in the balance, and the dim prospect of restoration of a Hindoo dynasty floated before the eyes of the native community, one chief motive of the sympathy, which was felt with the Punjab cause, arose from the prospect of its being eventually associated with the revival of this rite. But matters have taken a different turn, and their hopes have been blasted forever. Instead of the Punjab armies restoring suttees in British India, the success of our armies has extinguished suttees in Punjab. Thus, while the success of the Lahore armies would have given a new lease of life to those barbarous rites which we have suppressed, humanity and civilization follow in the train of our triumphs, and establish their reign in countries which our arms have subjugated. It must be a source of the most genuine satisfaction to the wise and good in all countries, that the establishment of our uncontrolled authority throughout the empire of the Great Mogul has been immediately followed by the abolition of inhuman and revolting rites, and that the British rule in India is intimately identified with the reign of humanity."

I made the remark, that suttees are rooted in the affections of the people. We have had renewed

\* Probably there is not an atom of truth in what this Rajah says about his wishes to abolish suttees.



evidence of this. Not long since, within the present year, the Rajah of Ihallawar, Muddun Sing, issued a proclamation to his subjects, denouncing any person who should in any way assist in the perpetration of suttee. In July, that king was gathered to his forefathers, and the first victim after his proclamation was his own widow. I cannot but hope that this will be the last suttee in Ihallawar territory. The British authority will not stand still and tamely witness such repetitions for any length of time.

Extract of a Letter of the Rev. John Thomas at Badagry, Western Africa.

[From "The Wesleyan Notices Newspaper" for February.]

SLAVE TRADE.—FETISH.

• • • • Still we have opposition to contend with, and that too of a most powerful kind; the slave-trade forms in some places an insuperable barrier to our operations; the Kings and Chiefs of some towns near at hand are willing to admit us into their dominions, being disconnected with the slave-trade themselves; but they are prevented by other Kings near, who are more powerful, and are engaged in the abominable traffic of buying and selling human beings, who threaten to burn their towns if they allow the white Missionary to come among them, because they know that our preaching would be inimical to their iniquitous practices, and lessen their influence. We trust that the strong hand of England will be outstretched very soon to aid us in this respect by pulling down the slave factories which lie scattered along the coast, and raising the British flag to awe the traders in their proceedings.

The slave-trade is still carried on to an awful extent; it is said that from this place parties are constantly going out on kidnapping expeditions; and I believe the report is not without good foundation. One can hardly conceive all the horrors that are from first to last connected with this cruel system. We might picture out some of its miseries which not unfrequently take place. Imagine a peaceful little kroom, the inhabitants of which are just returning to rest, as the shades of evening gather around them; but all at once they are aroused by the sound of muskets firing, and the smoke of powder is blowing about them: they know the awful alarm; but what can they do? They are unable to defend themselves; all is consternation; and, whilst the alarm is pervading, they behold their huts in flames; those who can immediately fly to the bush; the mother hurries her children, the father hastens for his own safety; but a great many of them fall into the hands of the enemies; hands are laid especially on the young and healthy, who are hurried away in horrible secrecy to become the victims of cruelty. And then in the morning another scene of grief takes place: the father has lost a beloved son, the mother finds herself deprived of a daughter, who was an object of sincere affection. The Africans are not destitute of affection, they have a genuine love for their children. O, pity their wounded feelings! The oppressed turns his eye anxiously towards England for help.

It was only last Sunday week that the *gong-gong* was beaten through the streets of Badagry, and an announcement was made respecting a child being lost, which had no doubt been kidnapped for slavery. Persons were urged to give it up, and warned that Fetish would discover if they were going to sell or kill it, and they had better return the child, or Fetish would bring vengeance upon them; but those who engage in these practices know Fetish, and are not afraid of his power. It seems the child had been sent on an errand, and, no doubt, the parent awaited its return with deep anxiety; but alas, the parents may no more gaze upon it in this world!

Another source of opposition is the Fetish. The Priests have houses in which they place children, and the deluded parents dare not take them out; they carry meat to them, and thus they are kept for years; are taught certain sounds and a particular walk; while, on their coming out of these places, they represent themselves as being most sacred, and as having received revelations from another world; but the Priests keep them in ignorance; yet, strange as it may seem, many of the children are dedicated to Fetish before their birth. A man came hither last

Friday, from some distance, to fetch his boy, in order, he said, to clean off Fetish from him. The boy had been in our school for some time, and I was unwilling to let him go. I appealed to the man's conscience, and talked to him for some time; but still he said the boy had Fetish about him, which must be taken off; and, if we objected to his going, the friends would come and take him by force; (which had been the case with one before, which had not been brought back again;) but he said, if we allowed him to take him then, he would return him in ten days. I talked to him, and then gave him his choice; but he took the boy with him. Such are the hinderances with which we meet here, but still we are getting a firm hold; and, whilst some are duped by superstition, we are gaining others: we have had three new scholars this week. The society here, though small, appears to be in a good state. May our numbers be increased! I trust the friends in England will continue to pray for Badagry.

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

Our intelligence this month is partly cheering and partly fitted to occasion regret. We had hoped before this to be able to announce that additional agents had been found anxious for the extension of the Gospel kingdom among the heathen, and willing to consecrate their services to the Lord in this cause by coming to the help of our missionaries in India, but hitherto we have met only with disappointment. At Madras, but for native assistance, Mr. Grant is now left to labour alone; and at the other presidencies the purposes of the mission cannot be fully carried out without increasing the number of labourers. But, whilst no one has been found willing to forego his prospects at home, many, we have reason to believe, being deterred, not so much through lack of zeal as of confidence in their ability to undertake a work which they erroneously imagine to be one only of hardships and peril and beyond the endurance of their health and strength,—we are sorry to find that, as far as the services of our church are concerned, India is meanwhile left still more destitute. Dr. Charles, who, during the last fifteen years, has with distinguished ability and zeal maintained the cause of his Lord in India, whose ministry in St. Andrew's Church, Calcutta, has been so powerful and so remarkably blessed, and whose services to our mission cannot well be overestimated, is now on the way to his native land. The regrets and the prayers of the many faithful in India, who enjoyed the privilege of his ministry, accompany him. The Missionary Board, on occasion of his resigning the office of secretary, recorded in the following terms their high opinion of his past labours:—

"This Board cannot allow the Reverend Secretary to relinquish his office without endeavouring to express, and place on record, their grateful sense of the manner in which he has discharged its duties. The varying nature of the elements of India society, and the unremitting occupation in which each individual of the Board is involved, have necessarily cast upon the secretary an amount of labour and a weight of responsibility elsewhere unknown. These labours and this responsibility have now for fifteen years devolved on Dr. Charles. He has displayed discretion, judgement, and Christian forbearance in troublous times, and uniformly, and on all occasions throughout that long period, has proved himself the faithful and zealous servant of his Lord and Master in the field of missions to the heathen. In bidding him farewell, the Board is free to acknowledge, that, if aught of success have crowned its labours, Dr. Charles has been the instrument in God's hand, by means of which that success has mainly been achieved; and, whilst sorrowing that they shall see his face no more, the Board prays that the best blessing of the Lord may be upon him, and that his steps may be guided in his native land as they have been in this."

We have, however, the satisfaction of knowing that the duties, which Dr. Charles has hitherto so ably discharged, do not pass into inexperienced hands, and that in his excellent colleague, Mr. Meiklejohn, who has succeeded him as secretary to the Board, we have still to look to one like-minded, and whose

anxious care it will be vigorously to prosecute the work.

In a former number it was intimated that Mr. Smith, who accompanied the Rev. J. Anderson to Calcutta, about a year and a half ago, as a missionary teacher, had, in consequence of indisposition, been obliged to suspend his labours in the Institution; and we now learn that his physicians have declared it necessary to his health that he should return to Scotland. He was, accordingly, with the concurrence of the corresponding Board, to leave India in the same vessel with Dr. Charles about the 18th of December last.

My connexion with the General Assembly's Mission is thus (says Mr. Smith in a letter to the Convener) for a time at least dissolved. But I beg you will not suppose that my experience during my short residence here has tended to damp any zeal which I may have felt for the conversion of India to Christ. On the contrary, if it shall please God, after a few years, to strengthen my constitution so as to warrant my return to India, I shall feel myself bound in duty to devote the energies of my life to the dissemination of the Gospel among the Hindoos. In the meantime I shall, if spared, endeavour to pursue such a course of study, secular as well as theological, as may seem most adapted to render me a useful and efficient missionary in the event of my returning to this country at any future period.

Mr. Smith thus returns to his native country without any abatement of missionary zeal; and, whilst it becomes us cheerfully to submit to the ordering of Divine Providence, we may hope that God will yet in His mercy render this temporary disappointment only conducive in His own good time to the greater furtherance of the Gospel. Meanwhile He does not abandon us to discouragement; for the same mail, that brings us the news of the diminution of our labourers, affords us the interesting and gratifying announcement that another convert from Mahomedan delusion has been added to the Christian church. He was baptized by Dr. Charles in November last; and the way, in which he was brought to the truth, furnishes at once a striking illustration of the freeness and power of God's sovereign grace, and an encouragement for missionaries to use every means and endeavour to spread abroad the Word of life. A single sentence of that Word, falling on the ear of the casual passenger, the Spirit can render as an arrow that pierces through the heart and conscience, and remains there sticking fast. The Bible to the honest and anxious inquirer commends itself as verily the truth of the God with whom we have to do. The Mussulman youth reads it, and, as in the light of truth, he finds himself searched and known; as he is convinced and judged, his heart burns within him; he believes, and longs for further and clearer insight into the great mystery of godliness. It cannot be that God will abandon the good work which He has so graciously begun; "He breaks not the bruised reed, and He quenches not the burning flax; the meek will He guide in judgement, and the meek will He teach His way." The Ethiopian eunuch, as he returned from Jerusalem by the way which led through the desert unto Gaza, instead of abandoning himself to vain thoughts, as he sat in his chariot, read the book of the prophet Esaias, and wondered as he read, and anxiously desire to be better instructed. Let a man be brought to this frame of mind, and we may be sure that an instructor is at hand. Philip, guided by the Spirit, drew near, and preached unto him Jesus, and sent him on his way rejoicing. Cornelius improved the opportunities within his reach, endeavoured to follow out his convictions, and humbly waited upon God, and his prayers and his alms came up in sweet memorial before Him. He, who had brought him thus far, who had softened the proud heart, and taught him to pray, would not then desert him, but was ready to conduct him to fuller knowledge of His will; and an angel directed him to the ministry of Peter. And in a similar way does Ely Bux seem to have been guided out of darkness into God's marvellous light. We have, besides, in his case an encouraging instance of the way in which we may expect Divine truth to propagate itself in India when once it finds place in the native mind. The honour of putting this Mahomedan youth in the way of fuller information was reserved for a na-



live catechist; and we trust the day is hastening on when thousands of them, as preachers of the truth, shall run to and fro throughout India, and knowledge shall be increased. In this we see the beginning of what it is the design of our missionary scheme to accomplish. We seek to convert India through native agency. We seek to teach the native youths, that they may teach others also, and that, as in the days when Jesus began His personal ministry, the disciples may each bring their friends and acquaintances, that they also may see and believe, and become disciples. "Philip findeth Nathanael, and said unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph."

The following notice of this interesting case we find in the *Calcutta Christian Advocate* of November 20, 1847:—

"It is our joy to record an interesting service which took place in St. Andrew's Church on Wednesday evening. A Mussulman youth, named Ely Bux, and about 25 years of age, then publicly abjured the faith of his ancestors, and was received into the Church of Christ by baptism.

The following brief statement of facts, connected with his religious history, strikingly shows the power and the sovereignty of Divine grace. About four years ago he heard a missionary preach by the roadside in Calcutta: and, though he then learned little, yet there he acquired his first knowledge, and his first impressions of the truth as it is in Jesus. He was arrested and awakened to inquiry. A native catechist, of the Baptist denomination, finding him in this state, gave him a copy of the Hindustani Bible. The donor has since gone to his rest above, but his gift continued to be the young Mahomedan's only counsellor and teacher for three years following. Unacquainted with any missionary, it was not till seven or eight months ago that he obtained any human instruction. And this he has derived from Bipro Churn Chokrobortte, a catechist of the Church of Scotland's Mission in Cornwallis Square, to whom he made himself known. During the last two months he has been under a course of preparation for baptism by the Rev. Dr. Charles, who, both in private and when the lad came to make public profession of his faith, employed the catechist as interpreter. After renouncing the Koran and all his former superstition, and declaring his firm adherence to the revelation of the Gospel, Ely Bux was baptized in the name of the Father, the Son, and the Holy Ghost, in the presence of a very large congregation of natives and Europeans."

The excitement in Calcutta, occasioned by the decision in the Supreme Court in the case of Radhakant Dutt, has gradually subsided, and the measures proposed for the counteracting of missions seem to have been abandoned.

## JEW'S CONVERSION.

LONDON JEWISH MISSION.

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

(CONTINUED FROM OUR LAST NUMBER.)

*Luxembourg.*—Met A., who had visited me in London—the good work of God evidently progressing in his soul. He inquired about the divinity of Christ, and I satisfied him. He is young, talented, and influential, and may do much good. May God graciously lead him into all truth! His friend S. had never heard of Christ, and listened with profound attention.

Was at the synagogue; heard the distinguished and learned ——— preach on Deut. vi. 6—9. He is a follower of Hegel, though certainly not strictly so; has made his system a refined Pantheism, — views all men as a sort of emanation from the Deity, and says that now they ought to seek to return into Deity again. The Jews, he considers, are the destined priests of the world, and the Messiah not a person, but a time shall come when the Jew shall stand first in the social scale, and pure Deism cover the earth as the waters cover the sea.

I visited the family F., when it was asked,

Have you seen our rabbi?

Yes; but we do not agree.

No; you represent two different religions.

There is, strictly speaking, but one religion, that of Christ.

We had a missionary here nine years since, they continued; our brother was then living. He defeated him completely, and he left in much confusion.

Did he?

Do you read the Scriptures? They are proved to be Divine, beyond rational doubt. Why do you neglect them?

We are not learned.

But this is the epistle of our Father, which He sends down from Heaven to us His children. It lies level to the intelligence of a child. Can you neglect them, or treat, as you do, their lessons with impunity?

We wish our rabbi was here.

And, if he were, would he relieve you of your responsibility?

I dwelt on the nature of sin so fearfully developed in Scripture—our doom if impenitent—our need of repentance—of sacrifice—the death of the Messiah, and of holiness.

One of the ladies watched every word I said. Her eyes beamed with pleasure and emotion. She often begged me to come again.

God has permitted me to scatter the seed; to Him I commend it!

*Trees, Sept., 25th.*—This is the first day of the Feast of Tabernacles. Four days have elapsed since the Day of Atonement. I spent it at L——. I feel most deeply that, as a church, we ought to be far more earnest in prayer for the Jews. Why not mourn for their unbelief as the prophet did in Dan. ix.? Is their condition not far more deplorable now than then? Or ought the New Testament believers to be less holy than those who never saw what we have seen, and who never heard what we have heard?

A church, which would so espouse the cause of this people, God would signally bless, and He might pity His ancient heritage.

There is a large community of Jews here, who are mostly poor. Only four or five of them are strictly orthodox. Early in the morning I visited the synagogue. An aged man, probably to ascertain if I was of the nation, came up to me and said, Salam aleikum! I answered, Salam! and he passed on.

It is not allowed to speak, but several whispered to me. A young man of gentlemanly appearance placed himself near me, evidently seeking to be noticed.

I enquired if there would be preaching. "Yes—very poor, though?"—he replied.

He disliked all this worship; he worshipped God in nature. I did not wish to converse, but said rapidly,

"We are not left to ourselves. God has revealed His will, and that binds us."

"Where?"

"In the Bible."

"I never read it much," he replied, "but those, who have studied the religions of antiquity, say it is false."

"I have, and I tell you it is of God."

"Are you an orthodox Jew?" he inquired. "No!" "A reformed?" "No!" I begged him not to speak further, but to follow me after service if he wished to converse with me.

It was not so easy to stop him. "Do you believe, then, in the restoration to Palestine?"

I still reminded him not to speak.

"But I wish you would answer my question," he said. "I should then have known, if you affirm that you belong to the orthodox."

"Not so conclusive," I said, "since others besides the orthodox Jews hold that."

The rabbi came. "He knows nothing at all," whispered the young man in Latin.

I thought afterwards he came as near the truth as one well could do.

Here is his discourse in a few words, though its delivery occupied about forty minutes. I cannot recollect an additional thought it contained.

My beloved hearers,—You are yet free from all sin. You have not wearied yourselves in vain. Your fasting and prayer have been accepted, and the

Day of Atonement has thoroughly cleansed you. There is a time for everything,—now, then, rejoice. But Israel must not lose the meed of moderation awarded to them even by their enemies. No excess must stain us! Be happy in the bosom of your families. Be kind to the poor; and may you live many days! Amen!

A specimen this of modern reform among the Jews at the banks of the Moselle!

I left the synagogue—the young man followed me. "I am a Christian from conviction," I told him; "though, like you, a Jew by birth."

He stared.

I expounded to him the leading truths of our holy Gospel very briefly. He exclaimed repeatedly, "You enchant me! You have touched the deepest chords of my soul!"

"I had thought," he said, "that religion was beyond our acquisitions. You recollect the story of the image at Sais?"

"I do;—but forget not that it was a conclusion to which heathens came.

He alluded to these words inscribed in the temple of the goddess Neitha,

"I am what is, what was, and what shall be,

Never has mortal hand unveiled me."

Once only, they relate, a youth ventured to lift it, but the priest found him lifeless at the foot of the image in the morning, so that he could not reveal what he had seen.

I thought, he said again, we could only know certainly at death. May he be taught of God!

The exhibition of the tunic has engendered much infidelity here. It poured 180,000 florins into the coffers of the priests; but it was bloodstained. Who knows but that each florin may cost a soul? Protestantism appears to me to be very lifeless here; though they are repairing the magnificent basilica, a Roman edifice of the fourth century, for the use of the Prussian garrison. It will be one of the largest Protestant churches on the continent. The morals of the people are said to be fearfully depraved here. I saw some persons kneeling during the sermon in the Romish church in this place. The most profound external devotion and equally profound corruption in morals may quietly go hand in hand.

*L——, Oct. 4th.*—A Jewish family in a state of transition, I believe. May it please God speedily to lead them to Christ! The lady objected to the Saviour in their usual strong terms. How can a man be divine? How even a messenger from God to man, if guilty of such treatment of his mother? Here she related some incident of disgusting cruelty which the Jews attribute to our Redeemer. I showed her that the book, from which she quoted, had been written in the 11th or 12th century by professed enemies of our holy religion and its founder—that His true history was contained in the Gospels. I gave a few striking particulars. I then read to them the whole sermon on the Mount. There was the utmost attention. On closing, the lady asked me, "Are these the words of Christ?" "They are!" Would, then, that I could keep them! I knew that many things in that sermon came home to them, and I have reason to believe that it produced a change in their estimation of our blessed Messiah. Great is His mercy and compassion towards them, and great to me!

I had an opportunity of conversing with them repeatedly. After having shown to Miss ——— our need of the blood of Christ, and the purity and strength of the obedience of faith, she asked, "But cannot I remain a Jewess and believe all this? I have been told that persons who are baptized are obliged to curse their parents and their nation—I never could do that."

You may imagine my reply.

One is astonished at the studious misrepresentations of our religion which the great enemy has been able to effect. The difficulties thus created in bringing the Gospel to the Jew are very great. One very general impression among them is, that the missionary receives a given sum for every individual he baptizes. One, to whose brother I had, through God's mercy, preached the Gospel effectually, asked me, "How much are you paid for a soul?"

There is an amount of prayer demanded in them

who would approach the Jew successfully, of which few can have a conception. Unless God's presence is deeply felt by the minister or missionary among them, he must be discouraged and provoked; and to this I attribute, in great measure, the failure of missionary effort hitherto. I especially insisted with this family on the fact of our needing a Mediator in coming to God,—that we could not expect the acceptance of our prayers and services without Him. I prayed with them in the name of Christ, and the lady said to me afterwards, "I shall endeavour to pray in the right manner."

C—— told me that his children went to the Romanist school. "And who instructs them in religion?" I asked.

"The Romanist schoolmaster!"

"Do you allow them, then, to be educated as Papists?"

"Oh, no; my brother, the rabbi at ——, sent me a Jewish catechism, and the schoolmaster likes it very much, and instructs my children by it."

This is a singular case, but not an isolated one. Does the Romanist mean that with heretics one needs not keep the faith; or is he himself ignorant of Christ? Either supposition is possible.

I had the pleasure of an introduction to the learned and celebrated Dr. ——

We had five successive discussions. I never felt more deeply that God sometimes speaks through us poor sinners. After our last meeting, when alone with him, he said these words: "I should be glad if I could be convinced." Would the weakest Christian ever say so to the mightiest infidel? It would be treason. We are certain that the other cannot be right. But in this one brief sentence he yielded up all that he had ever said or written on the grandeur, and certainty, and victory of Judaism. Let us pray earnestly for him. Such a man would, humanly speaking, be a great acquisition.

I might adduce other cases, but fear that I have already exceeded my limits. I most earnestly commend my feeble labours to your prayers, and, through these columns, to the prayers of the Church!

The prejudices, which have obtained possession of the Jewish mind against Christianity, are fearfully complicated and tenacious; their name is legion; and often, when standing among them, have I mused on these words of our Holy Redeemer: "Howbeit, this kind goeth not out but by prayer and fasting."

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

The conceptions that were too long prevalent regarding the condition of the scattered children of Abraham were exceedingly erroneous; attempts at their conversion were stigmatized as enthusiastic and visionary. Many conceived that the Jew was separated by an invincible barrier of prejudice and bigotry; intent only upon gain; and filled with sentiments of animosity against the Gentiles in whose country his lot might be cast. From them, indeed, he had met in past ages with most cruel insults, and too frequently with gross injustice and outrageous tyranny. His wealth was only suffered to accumulate that it might be torn from him by the strong hand of power, or extorted by the iron gripe of avarice. It was not wonderful, accordingly, that, although unable effectually to resist, the heart of the Jew should be hardened against his oppressors; or that, in Catholic countries where he witnessed only the dead forms and superstitious unscriptural observances of Romish worship, he should observe with horror the express contradiction of one of those commandments promulgated with solemn accompaniments

to the great leader of Israel upon Mount Sinai. But the Church of Christ has, for years past, been led to consider her duties towards the descendants of those who were so signally favoured by the Most High of old, and to whom Christians unquestionably owe so deep a debt of gratitude and obligation. Their fall has been the enriching of the world, their guardianship, under God, has been the means of our possessing unimpaired, and in a correct form, the Old Testament Scriptures; and from their conversion we are encouraged to anticipate mighty and most blessed results. The duty to make efforts for their enlightenment is express and clear, its weight was felt most fully by the great apostle of the Gentiles, whose soul was filled by compassionate and earnest longing for the welfare of his brethren, and whose "heart's desire and prayer for Israel was, that they might be saved." Nor are the minds of the Jews so inaccessible as many are still too willing to allege; nor, were this true, would it excuse us from the neglect to preach to them the Gospel. But they do not uniformly resist the pleadings of Christian love. Strong as their attachment to tradition is, it may be overthrown. Their hearts may be "made willing in a day of power; the eyes of their understanding may be enlightened to perceive the truth as it is in Jesus." Their present pitiable condition, moreover, is such as should impress ever person with a conviction that they stand in great need of having the Word of comfort spoken to them, and the consolations of the Gospel pressed on their acceptance. Jerusalem is in bondage, and sitteth solitary; her children are dispersed; their souls are faint within them, and they are conscious at times of an oppressive gloom. Bowed down, as they are, by a sense of degradation; wearied with expecting a Messiah that has long since come, how needful is it to point their attention to the "Lamb of God", to "let all the house of Israel know assuredly that God hath made the same Jesus, whom they crucified, both Lord and Christ;" and thus to direct them to the way of peace! Let the tokens, then, of the Divine blessing upon such endeavours, which are from time to time afforded, be regarded at once as an encouragement to zeal, perseverance, and enlarged activity, as a call for more earnest pleading with God on their behalf. God is owning the efforts of our missionaries at Tunis; let us seek to strengthen their hands and encourage their hearts. The baptism of two Jewish disciples to the faith, and the admission of a converted Romanist, will be found detailed in the accompanying letter of Mr. Davis. The attendance on the Sabbath services is encouraging, and from that which is conducted in the Hebrew language the best results may be anticipated. May God grant both to the devotions of the sanctuary and the pure

exhibition of the Gospel, and to the frequent and most interesting conversations with Jews that are of daily occurrence, as to the teaching carried on in the schools, His own enriching blessing, on which the permanent success of all labour in the cause of righteousness depends!

EXTRACT of a Letter from the Rev. NATHAN DAVIS to the CONVENER, dated Tunis, 16th January, 1848.

MY DEAR DR. HUNTER,—I scarcely know how to sum up the particular occurrences in this station since I had the pleasure of writing you last. I say to sum up, for a diary of the same would more than fill the monthly publication of the Church devoted to her various missionary operations. I shall, there, only attempt an outline, which I shall, however, endeavour to make such as to give you a correct insight into the state of affairs here.

As soon as I had succeeded in organizing the school again after my return, I thought it proper to introduce Dr. Watts' Catechism, which Miss Brown has translated from English into Italian. The Jewish, as well as the Roman Catholic, children were requested to commit parts of it to memory. We were all highly delighted to find two or three days pass without experiencing any opposition either from the Jewish parents or from the rabbis. But about the fourth day I began to perceive a decrease in the number of the Jewish pupils, and soon after I learned that a council of rabbis had been called, by whom our use of Watts' Catechism was condemned. They also agreed that the parents of the children should be called, one by one, and ordered to remove them from school on pain of excommunication. I called on the chief rabbi and spoke to him about the absurdity of taking such measures. He then agreed that the children might continue at school, provided the catechism were not taught to them. In order that my plans for the future might not be frustrated, I thought it best to comply. Gradually the boys returned, and a number of them were, in a few days after, seen reading the English New Testament with Mr. Margoliouth. Thus, from having simply a glance at the blessed truths contained in the glorious message of the Son of God, the message itself was at once put into their hands and explained by one of the Lord's ministers. This is another proof of the fact, that the Lord often brings good out of evil. Surely the wrath of man shall praise Him.

About the same time that we introduced the English Testament, I had an opportunity of giving a selection of Arabic tracts and books on religious subjects, besides the Bible, in the same language to the governor of Monastier, and to the commanding officer of the troops of Susa. One of our converts, about whom I shall have occasion soon to say more, returned with the latter gentleman to his station, where he distributed several New Testaments in Hebrew amongst the Jews.

In my small congregation I am happy to observe a most wonderful revival. The Spirit of the Lord seems indeed to be in the midst of us. It is now ten years since I knew the few Protestants in this place, but never were they so united and determined to serve their Saviour as they now are. With the exception of one, all attend Divine service regularly, and take also a greater interest in our missionary work. It is quite a pleasure to see our chapel (which we named St. Augustine's) so well filled.

I am not aware whether I informed you that, since the arrival of Mr. Margoliouth, we have every Sabbath afternoon a Hebrew service, which hitherto has been attended by a small number of Jews; but we must not despise the day of small things. The work in this part of the world is a work of patience. Our progress is very gradual, but I have reason to believe that it is sure and steady. The Jews attending the Hebrew service seem highly delighted, and I am sure our Christian friends in Scotland would be so too, could they hear us sing the "Songs of Zion," published by the London Society in the Hebrew language. On Sabbath the 9th inst. I commenced for the first time to preach in the Hebrew-Arabic. I took my text from Mal. i. 6, and dwelt particularly

on the words, "Wherein have we despised Thy name?"—and, after showing that this was language which every sinner, Jew or Gentile, employs, I reminded them that the former did so particularly; and more especially the leaders and teachers of Israel, who, after usurping the place of the priests and Levites, have substituted their own productions for the Word of the living God. The captivity of the Jews is a proof that the hand of the Almighty is stretched out against them; but, instead of returning to the Lord their God, they and their rabbis endeavour to justify themselves by pleading the words of their rebellious forefathers—"Wherein have we despised Thy name?" They have despised God, and still do despise Him, writing and believing passages like this—"What is that which is written—and I will give thee tables of stone and a law, and commandments which I have written that thou mayest teach them?" "The tables" are the ten commandments; "the law" is the reading (the Pentateuch); "the commandments" mean the Mishna; "which I have written," the prophets and the hagiographa; "that thou mayest teach them" means the Gemara. Hence we learn that all were given to Moses on Sinai," (Tract B'rachoth, fol. 5. 1.) The passage, thus impiously dissected, is found in Ex. xxiv. 12, and is intended to magnify the tradition of the rabbis; thus deceiving the people by making them believe that the mass of corruption found in the Talmud was delivered to Moses at the time he received the law on Mount Sinai! Is not the holy name of God despised by those blind leaders of Israel? But they are far from being satisfied with passing off the productions of men as those of God. Their pride induces them to instil into the minds of their deluded victims a sense of the superiority of the traditions to the holy and pure commandments of the Creator of the universe. "The six orders" (of the Traditions), says the author of the *Kat Hakemach* (fol. 77, col. 3), "are the oral law; for the foundation of the written law is the oral law, inasmuch as the written would not have been understood, were it not for the oral law." And again, in the Talmud tract Bava M'zia (fol. 33. 1), we have the following passage;—"Those, that occupy themselves in the study of the Bible, act laudably and not laudably; (i. e. it is immaterial); those, that study the Mishna, act laudably, and have a reward attached to it; but those, who study the Gemara, act laudably to such a degree that nothing can surpass it." In the book called *Kaphlor* we find the following blasphemous expression—"Raba says, know that the words of the scribes are more precious than the words of the prophets," (fol. 121). This, it must be remembered is a quotation from the Jerusalem Talmud, Cod. *Brachoth*. Well may we exclaim in the words of the prophet who was mourning for the iniquities of his people, "How is the gold become dim! how is the most fine gold changed?" Those, who thus teach the people to despise their God, are called *Chachamim*, wise men, "and every one, who observes the words of the wise men, is called *holy*," (Tract Yebamoth, fol. 20. 1). I then entreated my audience to go "to the law and to the testimony," and only believe what can be proved therefrom. May the Lord bless all our endeavours, though feeble, to the salvation of immortal and perishing souls!

You will observe that I have been imperceptibly led to overlook dates. I shall now have to return to the latter part of December of the last year. My reason for giving the above outline of a sermon to the Jews is, that the Christian world may see the awful state of blindness in which the Jewish nation is involved, and thus may be induced to greater exertions in their behalf. I am not one of those who are so anxious to sound their praises as a wise, ingenious, talented, and learned nation; nor do I desire Christian exertion in their behalf solely because they were once the people of God, the children of prophets, or brethren of Jesus and His apostles. All this is undoubtedly true; but it is their ignorance and blindness as to God's plan of salvation, their rejection of His holy Word, and their despising of the Saviour of the world, even the Son of the living God, which ought especially to stimulate us to promote their spiritual interest. Pity for their perishing souls, and obedience to the Saviour's command to preach the

Gospel to them, ought to be our chief inducements to aid in the holy and pious work of their conversion.

I have now to narrate the pleasing particulars which will prove to you and all our friends that the Lord is with us indeed, and is pleased to bless our attempts to promote the spiritual welfare of the sons of Abraham in order to the establishment of His kingdom in this dark part of the world.

On the Lord's day, the 19th of December, I gave notice after Divine service, that I purposed administering the Lord's Supper the following Sabbath, and that a preparatory service would be held on the previous day. As I considered old Bismouth and Hai Wozaan (to whose visit to Susa I alluded above) fully prepared for the ordinance of baptism, I was anxious to admit them to the Lord's table. Accordingly, after consulting with Mr. Margeliouth, we fixed upon the preparation day for their admission into the Christian Church. On the day appointed I baptized them, in the most solemn manner, in the Hebrew language, as they do not understand English. They made confession of their faith in the Lord Jesus Christ, and promised, with God's help, to adhere to all the articles of the Christian faith, as contained in the Creed. On the same day we received into our congregation a Mr. Lanzilli, an Italian, who had been brought up in the Church of Rome, but who, convinced of the errors of that communion, desired, after mature deliberation, to profess the doctrines of the Reformation. To him I thought it necessary to put the following questions previously to receiving him into our communion:—

I. Dost thou here before God and this congregation solemnly renounce the errors, idolatry, and superstitions of the corrupt Church of Rome, in which thou wast educated?

II. Dost thou renounce the usurped supremacy of the Roman Pontiff, and all his unscriptural pretensions?

III. Dost thou believe that the Romish doctrines of confession, absolution, invocation of saints, as also the corrupt doctrines taught respecting the sacraments, are without scriptural foundation, and are entirely opposed to the plain declarations of the Word of God?

IV. Dost thou renounce the devil and all his works, the vain pomp and the glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

V. Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?

VI. Dost thou believe that the Bible is the only rule of faith?

Having replied to these questions in the affirmative, we gave him and our Hebrew Christians the right hand of fellowship, and entreated the Lord to bless them, and endow them with His Holy Spirit, so that they may become bright ornaments of His Church, and the first fruits of a rich and an abundant harvest. To this prayer I am sure all our friends will heartily respond *Amen*!

The name of Bismouth is already known to you. I shall therefore just add a few words respecting Wozaan. He is a talented young man, of a respectable family in this city, and was, before my arrival here, a rabbi. But, at the close of three years of acquaintance with me, such a change was wrought in his heart, that he not only became convinced of the errors of Judaism, but likewise, through influence from above, came to see the truth as it is in the Lord Jesus Christ, and to regard Messiah as the only Saviour. He determined rather to suffer for Christ (with which he has already been tried) than endanger the salvation of his soul by continuing hardened, as is, alas! the case with the mass of the Jewish nation. He has already been of great service in the mission, and will, I have reason to believe, be much more useful in due time. He is married, and we hope ere long to see his wife also bending her knee unto Jesus, whom she has hitherto despised.

Mr. Lanzilli is also a man of great respectability, and well spoken of by all in this vast city.

On the following day the three converts joined with us at the Lord's table to partake of the elements which represent the Saviour's broken body. These

were two days which will never be obliterated from my mind. Twelve hundred years have probably elapsed since a Jew was admitted into the Church of Christ in North Africa. We ought indeed to rejoice and be glad that the Lord has thought us worthy to be, to a great extent, successful instruments in his hands. May this beginning encourage us all to persevere in the good work, and not become weary. The Lord has promised to be with us to the end of the world.

No sooner was the news of the baptism of the two Jews spread abroad, than Rabbi Shrabais, the most prominent and important among the rabbis of Barbary, summoned the parents of our scholars, and imperatively ordered them instantly to remove their children from our school. He threatened to excommunicate them, to pronounce their vessels unlawful, refuse them burial, and prohibit the Jews from having intercourse with them, unless they at once promised to obey him. The attendance of children in consequence of this began to diminish, and the school to get very thin, when we were unexpectedly called upon to leave Tunis on a mission of charity and mercy.

[Mr. Davis here proceeds to give a narrative of the proceedings of Mr. Margeliouth and himself consequent upon receiving intelligence of the loss of Her Majesty's steam frigate the *Avenger*. Our Missionaries felt the duty of endeavouring to ascertain whether they could do anything in aid of the sufferers. Information reached Tunis on the 27th of December, that, with the exception of a few pieces of timber floating on the coast of Galata, no vestiges had been discovered of the ill-fated vessel, on board of which there were at the time of the disaster 254 souls. Immediately on obtaining the necessary protection, Messrs. Davis and Margeliouth resolved upon making an examination of the coast in a westerly direction. Their journey was most fatiguing, and in some parts not a little dangerous. Some of their attendants examined thoroughly those parts of the shore where there was most likelihood of the waves having washed in either portions of the wreck or the remains of the shipwrecked mariners. The travellers ascended Ras Elahyad, or the *White Cape*, supposed to have been the *Promontorium Candidum* of Pliny. In the neighbourhood of this cape most careful examination was made, after which the missionaries, almost exhausted with cold and wet, were compelled to seek a place of shelter for the night; the only refuge they found was a straw hut about twelve feet by six, the dwelling of Sidy Hamuda, a wealthy Arab, who declines building a house of stone because his forefathers were strangers to such accommodation. They were hospitably received, and were told by their host that a body of a man had been seen in the bay of Sidy Mansoon, whether the party resolved next morning to direct their steps. The search then recommenced, but was continued for some hours in vain, although the assiduity of the attendants was stimulated by the promise of a reward if they proved successful. At last Mr. Davis discovered a body, that evidently of a sailor from the remains of the clothing. A guard being stationed to watch the corpse, the search was continued. On the afternoon of the same day, intelligence was brought to Mr. Davis that another body had been found east ashore. On the morning of the 3d, Mr. Davis proceeded to the spot. Both of the individuals, whose remains were found, had probably formed part of the crew of the boat, in which the only four survivors of the shipwreck put off from the sinking vessel; and Mr. Davis's host of the previous evening was the Arab to whom Lieutenant Rook and his comrades owed their lives after reaching land. Galata, where the wreck occurred, is at least fifty miles from the spot now referred to.

Mr. Davis had intended to bring the bodies of the two seamen to Bizerta, and either to inter them there, or to have the bodies carried to Tunis for that purpose. But this was found to be impossible; and, as a convenient spot presented itself—the same where the four survivors were found, they were there committed to the earth. The Place is called Elakehad. It is "an elevated platform of land, hemmed in on three sides by high mountain, and facing the sea,

There," continues Mr. Davis, "I had two graves dug, and interred them decently in the presence of upwards of fifty Arabs, who promised me to take great care of the tombs." The bay of Sidy Mansoon is lined with rocks, with the exception of the narrow sandy space where the boat ran in.]

### MISCELLANEOUS.

**THE PRESBYTERIAN.**—The "Committee of the Lay Association of Montreal" has issued a few numbers of a very interesting, and cheap as interesting, publication designated *The Presbyterian*, a missionary record of the Presbyterian Church of Canada in connection with the Church of Scotland. *The Presbyterian* contains sixteen pages, and is published monthly at the low price of half-a-dollar per annum. We presume that at least every house-holder in connection with the Church of Scotland will be a subscriber. Every such ought to be one; nor could otherlay out so small a sum to better advantage.—*Christian Guardian (Wesleyan)*.

**ABERDEEN—ELECTION OF LORD RECTOR FOR MARISCHAL COLLEGE.**—More than the ordinary excitement exhibited on such occasions has been manifested among the students for some days regarding the appointment of a Rector to their University for the current year. At twelve o'clock on Wednesday last the election took place in the College, and the result given by Procurators in the Senatus was, that Lord Robertson had a majority of votes in each of the four nations.—*Edinburgh Witness*.

**GENERAL ASSEMBLY OF THE FREE CHURCH.**—We understand that, at a conference held at the rising of the Commission of Assembly on Wednesday last, it was unanimously agreed that the Rev. Dr. Keith of St. Cyrus should be proposed as Moderator of the next General Assembly.—*Ibid*.

**SCHEMES OF THE CHURCH.**—We were scarcely prepared for the announcement in the *Missionary Record* of so large a falling off in the Missionary Funds of the Free Church as *five thousand pounds*. The state of the country, and the special efforts for the Sustentation Fund, prepared us for a considerable deficiency; but we did not expect that it could have amounted to a sixth or a seventh of the revenue of former years. The missions *must be maintained*; and we hope that the appeal in the first page of the *Record* for February will lead the wealthier members of the Church seriously to consider what they are called upon to do in this emergency.—*Ibid*.

**RESIGNATION OF DR. CRAIG.**—On Sabbath week Dr. Craig of the Provost Wynd Relief Church, Cupar, intimated to his congregation that he intended to apply to the Established Church of Scotland for admission without delay. The Preses, before the congregation dismissed, requested a meeting of the members of the Church the following night. The meeting took place, and seconded the Doctor's resignation by adopting unanimously the following resolution, viz.:—"That, as Dr. Craig intimated to this Church on Sabbath last that he was to apply to be admitted into the Established Church of Scotland without delay, this meeting agree to offer no opposition to his going where he pleases, and that another meeting of the members be called next week to consider what they, as a Church, should do."—*Fife Herald*.

**THE PARISH OF TONGUE.**—A presentation by the Crown has been issued in favour of the Rev. Angus Logan to the church and parish of Tongue, vacant by the translation of the Rev. Hugh Mackenzie to the Gaelic church of Cromarty.—*John O'Groat Journal*.

The Rev. William Ross, Teacher, St. Andrew's, was ordained in Elgin parish church on Wednesday week, as Minister of the Scottish Presbyterian Church in St. Vincent, West Indies. The appointment was made by the Colonial Committee of the General Assembly.—*Ibid*.

**INDUCTION.**—On Thursday week the Presbytery of Kirkaldy met in the Parish Church of Kinglassie for the purpose of inducting the Rev. Andrew John-

ston of the High Church, Paisley, to the Church and Parish of Kinglassie. The Rev. Mr. Blaikie of Abbotshall, Moderator, presided. At the dismissal Mr. Johnston received a cordial reception from the congregation. The Presbytery were afterwards entertained to dinner by the heritors. Robert Kirk, Esq., of Kinglassie, occupied the chair. On Sabbath last Mr. Johnston was introduced to his new charge by the Rev. Mr. Macintyre of Eastwood. The church was crowded upon both occasions.—*Paisley Paper*.

### POETRY.

The following beautiful and instructive lines are from the pen of the late Right Hon. Sir Robert Grant, formerly Governor-General of India, and brother to Lord Glenelg:

O Saviour, whose mercy, severe in its kindness,  
Has chastened my wanderings and guided my way,  
Adored be the power which illumined my blindness,  
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,  
I followed the rainbow; I caught at the toy,  
And still in displeasure, thy goodness was there,  
Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below;  
The moonlight shone fair, there was blight in the beam;  
Sweet whispered the breeze, but it whispered of woe;  
And bitterness flowed in the soft flowing stream.

So, cured of my folly, yet cured but in part,  
I turned to the refuge Thy pity displayed;  
And still did this eager and credulous heart  
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to Heaven  
Would be bright as the summer, and glad as the morn;  
Thou show'dst me the path; it was dark and uneven,  
All rugged with rocks, and all tangled with thorn.

I dreamed of celestial reward and renown;  
I grasped at the triumph which blesses the brave;  
I asked for the palm-branch, the robe and the crown;  
I asked—and Thou show'dst me a cross and a grave.

Subdued and instructed, at length to Thy will  
My hopes and my longings I fain would resign,  
O give me the heart that can wait and be still,  
Nor know of a wish or a pleasure but Thine.

There are mansions exempted from sin and from woe,  
But they stand in a region by mortals untrod;  
There are rivers of joy—but they roll not below;  
There is rest—but it dwells in the presence of God.

### SUBSCRIPTIONS TO THE PRESBYTERIAN, 1848.

Rev. Geo. Bell, £1 5s; Rev. T. M'Pherson, 10s; Rev. J. George, Belleville, £1; Charles Simpson, Ramsay, 2s 6d; John Gillon, 2s 6d; Rev. John Barclay, £5 15s; Rev. A. M'Kid, £1 10s; Rev. W. Mair, Chatham, 10s; Rev. T. Fraser, 10s; J. Wilkie, N. Carlisle, 5s; Rev. A. Mann, 10s; Town Major M'Donald, 2s 6d; Rev. J. M'Kenzie, Williamstown, £2 10s; A. Drummond, Bytown, £1 15s; Rev. W. Henderson, Mirimichi, 10s; Rev. Mr. Roach, 15s; Mr. R. M'Caskey, Fitzroy Harbour, 2s 6d; Mr. W. M'Vear, Buckingham, 2s 6d; C. M'Millan, Kingston, 2s 6d; J. H. Fields, Kingston, 2s 6d; John M'Gillivray, Glengary, 5s; Rev. R. Neill Soymour, £2; John M'Kee, Buckingham, 2s 6d; Rev. J. M'Clatchy, 17s 6d; Dr. Whyte, St. Johns, 5s; Rev. J. Anderson, South Gower, 10s.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount previously reported . . .	£206	1	8	
Collection at Cote St. George, per Rev. Aeneas M'Lean . . .	2	10	0	
do at Dalhousie Mills, per do . . .	0	15	3	
do Atholl Mills, per do . . .	0	5	0	
do Buckingham, per Rev. George Bell . . .	1	15	0	
do Cumberland, per do . . .	1	18	6	
do Clarence, per do . . .	0	11	6	
do Mount Pleasant, per Rev. John Bryning . . .	1	0	0	
do Toronto, per Rev. J. Barclay . . .	11	15	0	
do King, per Rev. John Tawee . . .	1	5	0	
do Williamstown, per Rev. J. M'Kenzie . . .	5	0	0	
Supplementary Collection, Beauharnois, per Rev. Walter Roach . . .	1	5	0	
Collection at Quebec, per Rev. Dr. Cook . . .	16	0	0	
do Martintown, Rev. J. M'Laurin . . .	2	10	0	
do Dalhousie, Rev. John Robb . . .	0	10	0	
do Clinton and Grimsby, per Rev. George M'Latchy . . .	1	12	6	
do Dundas and Ancaster, per Rev. Andrew Bell . . .	2	5	10	
do Hamilton and Saltfleet, per Rev. A MacKid . . .	5	6	9	
		262	7	0

JOHN GREENSHIELDS, Treasurer.

### LAY ASSOCIATION OF MONTREAL.

#### ANNUAL SUBSCRIPTIONS.

[Continued from our third number.]

	RELIEF.	PUBLICATION.
W. Ross, N. P. . .	£0 5 0	£0 5 0
J. Henry, . . .	0 0 0	0 5 0
W. Parkyn, . . .	1 5 0	0 0 0
Chas. Atkinson, . . .	0 0 0	0 5 0
J. G. Mackenzie, . . .	2 10 0	1 5 0
Thomas Peck, . . .	1 0 0	0 5 0
N. M'Intosh, . . .	0 12 6	0 12 6
James Gibson, . . .	0 5 0	0 5 0
P. M'Gill, . . .	3 10 0	1 10 0
Wm. Gunn, . . .	1 5 0	0 5 0
Jno. Frothingham, . . .	1 5 0	0 0 0
W. Robertson, City Bk. . .	1 5 0	0 10 0
Robt. Armour, . . .	2 10 0	1 5 0
Wm. Whiteford, . . .	1 5 0	0 10 0
Jno. Armour, . . .	2 10 0	1 10 0
Hugh Allan, . . .	1 5 0	0 5 0
Andrew Allan, . . .	0 10 0	0 0 0
Wm. Edmonstone, . . .	2 10 0	1 5 0
H. E. Montgomerie, . . .	1 10 0	0 10 0
Henry Fowler, . . .	1 5 0	0 10 0
John Kingan, . . .	0 10 0	0 5 0
Wm. Kinloch, . . .	0 10 0	0 5 0
Andrew Macfarlane, . . .	0 10 0	0 5 0
J. Orr, . . .	0 5 0	0 0 0
Jno. Murray, . . .	0 15 0	0 5 0
D. Stewart, . . .	1 0 0	0 15 0
A. B. Stewart, . . .	0 10 0	0 5 0
Andrew Robertson, . . .	0 5 0	0 0 0
Jas. Scott, Jun. . . .	0 0 0	0 5 0
W. R. Clarke, . . .	0 0 0	0 5 0
A. H. Armour, . . .	2 10 0	1 5 0
H. Ramsay, . . .	1 5 0	1 5 0

### COLLECTIONS FOR FRENCH MISSION.

Rev. J. Thom, Three Rivers, . . .	£1	10	0
Rev. G. Bell, Buckingham and Cumberland, . . .	4	0	0

It is requested that those Congregations, that have not yet sent their collections in aid of the Mission, will do so as early as possible.