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The Presbyterian ;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 7, July, 1848.

Price 2s. 6d. per annum.

The Presbyterian.

THE CHURCH IN CANADA.

NEXT MEETING OF SYNOD.

"The Synod appointed their next Meeting to be held in St. Andrew's Church, in the City of Montreal, on the Second Wednesday in July, 1848, at Seven o'clock, P. M."—*Extract from Minutes of 1847.*

The time appointed for the Meeting of Synod is fast approaching; and it is hoped that all, who have business to bring forward, will be prepared in time. It is very desirable that there should be a full attendance of both Ministers and Elders: and it should be borne in mind that liberal contributions to the Synod Fund, and to the Synod's French Mission Fund, are expected to be forwarded by every Congregation.—*Communicated.*

PRESBYTERY OF HAMILTON.

Since the writing of the notice in last "Presbyterian," there have been two meetings of the Presbytery of Hamilton. At the former of these, which was held at Hamilton, the principal matter of public interest was the reception of a call from Goderich in favour of the Rev. Alexander McKid, signed by about eighty persons. All the necessary steps having been taken, the Presbytery met at Goderich on Wednesday the 14th June, and inducted Mr. McKid to the charge of the Congregation there in connection with the Church of Scotland. Mr. Bell, of Stratford, preached a very able sermon on the occasion from Matthew xx. 6, "Why stand ye here all the day idle"? and the remaining services were conducted by Mr. Bell, of Dundas.

At the conclusion Mr. McKid received a very hearty welcome from the Congregation.

There is a large Congregation at Goderich, and their new Church, which is almost entirely finished, is large and commodious and very handsomely fitted up.

The journey was a long and very toilsome one to the Ministers who attended, but this was amply made up for by witnessing the deep interest taken by the Congregation in the advancement of the good cause, by the attention and kindness they experienced, as well as by the satisfaction afforded by the sight of the beautiful and interesting scenery around the thriving town of Goderich, where the sun sets in the blue waters of the Huron.

A. B.

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.]

CHRISTIAN MINISTRY.

LETTER II.

Connection between Temporalities and Spiritualities.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—The object of my present letter is to draw attention to the intimate and influential connexion which exists between the Financial system,—the method of managing the money matters of any form of Church Government, any organization of Christians into a body, and its efficiency for accomplishing the great ends of all Church forms, all Christian organizations or fellowships. The great end of all Ecclesiastical organization,—of all Church union, is the maintaining and promoting of the

cause of true religion in the Church, or Fellowship, and extending it in the world;—the building up of God's Spiritual Temple, the perfecting of the Saints, the work of the Ministry, the edifying of the Body of Christ. With this object individuals unite in Congregations, Congregations unite as Churches. With this object Preachers and Teachers, Elders and Deacons, and every other order of Office-bearers, are set apart in them. This is the great end of Missionary Societies, Sabbath Schools, Prayer Meetings, and in general of the dispensation and observance of all religious ordinances, of Sabbaths and Sacraments, of Preaching and Praying, of Church discipline, and mutual exhortation: and it will be found, that in all times and places there has existed an intimate connexion between the success of each and all of these means, and the liberality and penuriousness with which the things of this world have been contributed to aid the great spiritual work, and the wisdom or folly with which they have been distributed and applied. Yet there is a very prevalent feeling that the cause of true genuine spiritual religion can never very greatly depend upon such a thing as money or money's worth. It may perhaps seem strange that the advancement of that great Spiritual Kingdom of Christ in the hearts of men, the plan of which was formed from all eternity in the depths of the Divine Counsel, and to advance which is the grand aim of God's government of the world, and to secure which, all power in Heaven and on earth has been given to the Great Head of the Church; it may well seem strange that the success of such an enterprise should in any essential manner depend upon money or the management of money, so seldom con-

needed in our thoughts with anything holy or heavenly, sounding altogether of this earth, and its lowest ambitions and most sordid pursuits. But the highest and holiest things of heaven are much more closely linked with the lowest and meanest things of earth than many people dream of. If it were asked for instance, Can old rags and a black dye have any great part to perform in the spread of true religion through the world? the answer is, Yes, for of these things are made Printed Bibles, and from Printed Bibles the Holy Spirit often takes of the things of God and shows them to the souls of men, and with an instrument, formed from such despised things, stamps the Divine Image on the human heart. God hath made nothing in this world which may not have a connexion with the advancement of his Spiritual Kingdom; but the connexion between the progress of this kingdom and its money affairs is not of this vague character, it is a moral, essential, all pervading connexion. I say the money affairs of this kingdom, for, though it be neither meat nor drink, but righteousness and peace, and joy in the Holy Ghost, yet it rests on the foundation of meat and drink, and cannot advance a step without them; and, when we speak of money, we speak of it as the representative of meat and drink, and all the bodily wants of man. Is not a body the very basis of humanity—the foundation on which our nature is built—on which it rests and must for ever rest? First the body was made, and then the spirit breathed into it, as into its everlasting habitation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In the work of Redemption the body was not overlooked or forgotten more than the soul. Christ took to Himself a body, lived in it, ministered to it, and required that it should be ministered unto, died in it, brought it again from the grave, and by many infallible proofs after His resurrection convinced his disciples that His body was a real body of flesh and blood as well as their own. There were many heretics in the early ages of the Church who thought it a degradation of Christ to suppose, he had taken the nature of Flesh, and denied the reality of His body, as a disgrace to the Christian religion. The same spirit still manifests itself in many ways. These ancient heretics, who despised the body of Christ, sometimes affected to despise their own, but in words only in most cases, while in deed they showed themselves slaves to its lusts. Many now seem to think it a disgrace to Ministers to complain of bodily wants and necessities, when they might just as well think it a disgrace for them to have bodies, for they cannot have bodies without having wants, nor can the body suffer through these wants, and the spirit not suffer along with

it, nor is it an easy matter to suffer and not complain. What if these complaints, disregarded on earth, have entered into the ears of the God of Sabaoth, and He is answering it by a dearth of Ministers? The connexion then in the Church between religion and money is just as close as the connection between soul and body in man. The Church can no more subsist without money than man can without a body. If a Church in this world can be built up of spirits without bodies, it may be built without money, otherwise not. One simple fact speaks volumes on the subject; and let all, who have at heart the maintaining and propagating of true religion in the world, ponder it well, for it is worth thinking on. From the earliest ages of the Christian Church,—from its first dawn in the times of the Apostles to the present day, the giving of money or goods has in some way or other, and for some purpose or other, been connected with almost all acts of social worship—with all unions among Christians. If any one will examine the early history of the Church with the express view of ascertaining what connexion there was between its Financial system and its Spiritual condition, he will perhaps be surprised at the influence both for good and evil possessed by money and money's worth. It is a point well worthy of a special examination, and, I hope, the examination of it will be undertaken by some one who either possesses the necessary information, or has access to it, and the leisure and discrimination to sift and weigh it, and the ability to set the result of his enquiry in a clear light before the public, and influence with the Churches to induce them to consider it and profit by it. But, to do much good, the enquiry must not be made, with the design of either supporting or condemning any particular present arrangement. It must be made, not in the spirit of a partizan either of the Establishment or the Voluntary principle. It is hardly to be expected that any enquirer will be found willing to undertake this task, who has not some pre-existing prejudice in favour of the one or the other system, but a man may prefer one way of providing for the temporal affairs of the Church without abhorring or even condemning every other. He may feel that in every age, and under every system in his own age, and under his own system as well as others—that in all times, under all systems, on all sides mistakes will be committed and wrongs done and attempted to be done in this matter, it being the very one, on which the worldly passions and interests of all men are sure to be most warmly excited—the very point where the covetousness of the Church Officers, and the covetousness of the people—of those who are to be supported out of the Common Fund, and those who are to contribute the funds—will meet and contend.

With such a conviction notwithstanding some partial bias to some particular system, the enquiry might be made with sufficient impartiality to ascertain what instruction in the way of warning or example, the past history of the Church may afford for her present guidance. One thing, I feel certain, would come clearly and strongly out, that in every age and country there has existed a close, intimate and influential connexion between the administration of the temporal affairs,—the management of the money matters of the Church and its Spiritual condition. That whether the influence exerted has been of a beneficial or a hurtful nature, it has always existed and always been of a powerful nature. That, whether the Earth has helped, or has hindered the Woman, its agency, in all her struggles, has ever been both present and potent. It will be found that the seeds both of truth and falsehood, of godliness and ungodliness, of life and of death, took root and grew, and were nourished in this same soil of earthly things—that, if it grew tares, and sent up a dark unwholesome crop of weeds, the wheat also was nourished of the same, and the harvest of God, and the harvest of Satan was reaped from the same field, was fed and matured by the very same aliments. For the heavenly harvest grows not only in the same field, but makes its increase from the very same earthly juices, rests on the same foundation of earthly things, and by the unalterable decree of God can rest on no other,—can draw its support from no other than does the foul harvest of hell. It will be found, therefore, that there is not a single earthly agent or influence employed by the kingdom of darkness for its advancement, which is not essential also for the advancement of the kingdom of light, and without which it cannot be advanced. When I say not an agency or influence is employed in the one kingdom, which is not necessary in the other, I of course except those agencies and influences which are peculiar to each. The kingdom of light, of righteousness, truth, and holiness, neither uses, nor can use darkness, falsehood, wickedness or sin, as direct means for its advancement. It may turn these devices of its enemies against themselves, and make the wrath of man and the malice of Satan redound to its praise, but it derives no strength nor nourishment from evil. It rises in the midst of all iniquity, but it rises on its ruins. The good seed is cast forth to grow amidst all uncleanness, wickedness and sin, and it takes root and thrives amidst them all, but it does not thrive by them. It does not make increase of itself by incorporating them into its substance, but by drawing into itself those very things on which its enemies are fed and supported. There are things which, as it were, lie in the neutral or debatable ground between the two kingdoms, which are now on the side of

the one, now on the side of the other;—neutral! but not indifferent, for they are in this world essential to both, the very prize indeed for which the contest between them is carried on. For what is it that is contended for between the kingdom of good and the kingdom of evil, but whether man shall be made happy, and God served, and honoured by the things which he hath made, or whether they shall be turned to man's misery and destruction in the service of sin? Every thing, that God hath made in this world, is pressed into the service of sin, whose wages is death. Man serves it with body and with soul, and with all the powers of both, with all the members of the one, with all the faculties, feelings and affections of the other, with head and heart, and hand; and, as all things in this world were put under man, he carries them with him into whatsoever service he enters. It is the design of the Gospel to turn man from the service of sin to the service of God, and of all that God gave him in the beginning to leave nothing behind. With head, and with heart, and with hand, must he serve God, even as with these he served sin, and in coming over to this new service must bring all his possessions with him, even his silver and his gold, which are indeed but the representatives of the supply of his material wants.

It is, therefore, not more certain that there are gold and silver in the world, and that they have power in the world and exercise an influence over its affairs,—that they exercise any influence at all, than that they exercise it in the cause of the kingdom of righteousness, as well as in that of unrighteousness,—for good as well as for evil. Every man who has power over money uses it on the one side or the other, and it is not more certain that the kingdom of God is helped on by prayer than that it is helped on by money, though it cannot be purchased with money.

I hope no one will suppose that what I have written above was merely intended to establish the very obvious fact, that money is in some way or other absolutely necessary to carry on the affairs of the Church. What I wished to call attention to was the vast extent and power of its influence on these affairs, especially, I wished to call attention to this fact in connexion with the support of the Christian Ministry. The history of all ages of the Church, as well as the nature of the case, points out this as the quarter, in which the effects of any wisdom or folly in the management of Church funds will be most beneficially or most banefully manifested. With many, it is of the nature of an established axiom, a first principle to be laid down and not departed from, in any arrangement for the support of the Ministry, that great wealth always has been, and always must be, the ruin of the Clergy. To this, I might answer, that I doubt whether they ever

had too much wealth, if they had made a good use of it, or whether it were more hurtful to them, or put to a worse use by them, than by other classes of men; or whether riches be more dangerous to the Clergy than to the ordinary professors of religion. The Scriptures speak of them as dangerous and deceitful to all men.

But this were a very idle answer, and little to the purpose, for I do not wish to deny that the uncontrolled management of large funds being in the hands of the Clergy has been the source of great corruption in them, and much mischief to the Church at large. In this matter History shows that, according to the view brought forward in my last letter, the causes of this evil are to be found as much in the Body of the Church at large as in the Clergy. The supineness and unwillingness of the Laity then, as now, to undergo the trouble of collecting the necessary funds, and distributing them to every one as he severally had need, caused this office, which the Apostles rejected, to be first thrust upon good Ministers, who bore it as a burden till in the end it was eagerly grasped at as an instrument for securing wealth and power. The modern cure for this ancient evil in the Church will, I fear, prove little better than the disease. The remedy now proposed is, that the Laity, giving themselves as little trouble as possible about the temporal affairs of the Church, shall only take good care not to spoil the Clergy through too much wealth, by keeping it to themselves. But I would just suggest the question, May not the Ministry be injured by too little as well as by too much? May it not perish of inanition as well as of surfeiting? May it not be starved into feebleness, as well as pampered into indolence? When the People raise the cry "Beware of giving the Clergy riches," may not the Clergy justly raise the counter cry "Beware of appointing for us poverty?" The prayer of Agar—"Give me neither poverty nor riches," attests that there is danger in the one condition as well as in the other. Yet now it is the almost universal cry "Keep Ministers poor, keep them as dependent as possible upon the good will of their people for the supply of their necessities; the whole hope of their usefulness hangs upon this." Such sayings we meet with every where, in books, in pamphlets, in tracts, in newspapers, in speeches from the platform, in private conversations. Every where we hear that in the early ages under persecuting governors, when Ministers were poor and persecuted, they were zealous and pious, faithful, self-denying, and laborious—that all kinds of evils overflowed the Church, when peace and wealth came in with Constantine and the favour of the Empire. Be this as it may, it is a grand mistake to suppose that a condition of poverty and hardship imposed upon the

Ministry, by the covetousness and carelessness of those who profess to be Christians, can produce the same effects as the poverty and hardships imposed by the open enemies of Christians with the avowed design of getting Christianity extinguished. That there were men who assumed the office of the Ministry with wicked hearts, and evil designs in the times of persecution,—indeed from the very beginning, we know to be true. That there were none who undertook it as a labour of love for the glory of God and the good of man,—that there were none or even that they were fewer in numbers under Constantine, and the ages that followed, than in preceding ages, is much more easily asserted than proved. I mean to make no assertion or denial on the one side or the other. In the times of persecution it is easy to understand how the good Ministers stood forward and were seen of all men, while the bad slunk back and withdrew out of sight. Nor is it to me difficult to understand how, when riches and honours were showered from high places upon certain offices of the Christian Ministry, bad men rushed eagerly forward to obtain them with every outward show of zeal, or learning, or eloquence, or piety, or whatever in short was thought available to secure (due) worldly dignity, and wealth, and power,—while under the same circumstances good men cheerfully withdrew to the more humble offices and less public fields of usefulness, having their record not on earth but in heaven, seeking the honour, which cometh not from men, but from God. It may be difficult for us to discern such men in the history of such times, or to trace the print of their footsteps noiselessly going about doing good. Their memorial may have perished from among men, but I cannot easily persuade myself that the path of Christianity through all time has not been, as the path of the just, like the morning light shining more and more unto the perfect day. Let us bear in mind that the light of the present day was transmitted to us through all the confusion of these dark times.—That it must have been through the agency of good men, and especially of good Ministers, that it was kept living and handed down from age to age, and that the blaze of light, which broke upon the world in the days of Luther, was but the concentration into one united flame of many lights everywhere throughout the Church glimmering feebly and apart. It is just as likely as not, that those ages of the Church, which we are in the habit of condemning as having done nothing but corrupt, and betray, and destroy Christianity, may rise up in the day of judgement and condemn us. Is superstition a more deadly enemy to religion than covetousness? If superstition is more of the Devil than covetousness, it is only because the Devil is a spirit, and

covetousness is of the earth, earthy, and only rises into the devilish when it takes to itself the name of godliness, as it does when it defrauds the Christian Ministry of its just dues under the pretence of a fear of hurting its purity and usefulness. But this pretence is, I believe, felt to be a pretence by those who make it, and deserves no more than a passing notice. Covetousness is proverbially deaf or very dull of hearing on one side of the head. Now, if the parties, who are to give, can satisfy themselves that it is enough if they give when called upon, and that it is no part of their duty to enquire for themselves and so by careful examination ascertain what ought to be given, while those, on whom the duty is imposed of ascertaining the want and demanding the supply, are expected to fix the amount required at the very lowest possible sum and make the demand in the most modest and least obtrusive way that can be devised, and in the lowest possible whisper, how often must it happen that covetousness will not hear or will not heed claims so feebly soliciting its attention. But it is just in this way that the pecuniary concerns of voluntary Churches are treated. The Minister cannot urge his own claim very strongly, nor plead it loudly. If any pious Elder or Deacon undertake zealously the office of pressing his claims. Instead of being thanked by the Congregation for undertaking this duty, he is regarded as one who intermeddles in other people's matters. Perhaps he will be told, "The Minister does not complain, and why should you trouble either us or yourself?" There is something, I fear, radically wrong in most voluntary bodies in connexion with this subject. It is not regarded as of that importance which belongs to it, nor treated as a vital object of their Church union and communion. It is left very much to adjust itself as it can, as a matter entirely between Ministers and Congregations, to be settled in any way they like best, without any decided interference of the Church at large, to see that it is either wisely and equitably arranged or duly observed. If any thing like erroneous doctrine show itself in the denomination, and appears to be spreading,—if any departure from the standard of sound words, from the prescribed form of discipline or order of worship is heard of, the whole body is astir, as about a thing that deeply concerns the whole,—and this is right. But the most gross and undeniable dereliction of duty in one or even in many Congregations in the matter of the support of the Ministry is not viewed as a circumstance that should excite any lively alarm for the cause of truth and godliness, or call for any united testimony against it, or any marked disapprobation of the conduct of the offending parties by the whole Church. It is viewed as a mere private matter interesting

chiefly to the parties concerned; in some cases as a good Minister's trial, in others as a careless or imprudent one's just punishment. Meanwhile the evil may be sapping the religion and morality of the whole denomination, as in many instances, I am persuaded, it is, poisoning the whole relation between Minister and people, and between Congregation and Congregation, wealthy and liberal paying Congregations buying up from the poorer or less liberal ones the best, or such as are considered the best and ablest Ministers in the connexion. In the Congregation thus deprived of a Minister, the poor feel themselves despised, and the proud feel themselves affronted. The Congregation, which thus gets a Minister, feels as if it had bought what it ought not to have bought and which ought not to have been sold. In many cases the Minister feels he has been both bought and sold without his almost having a word to say in the bargain, necessity leaving him little room for choosing. If good men feel constrained to countenance such things, there are others acting from very different motives who shelter themselves under their example. The evil effects arising from the want of proper arrangements for the support of the Ministry, between the Minister and his people, are still more deplorable than those between Congregation and Congregation. Covetous grudgings, and evil surmising on both sides too often cause the preaching of the Gospel to seem little better than a mockery or empty form to both preacher and hearers. The Minister, smarting under the sense of injustice, of which he is not permitted to complain, feels, while he addresses his Congregation as men professing Christianity, he could better bear their injustice, if they were professed heathen. The people, on the other hand, are ready to interpret every murmur that escapes from the Minister on this subject, as a proof that, while he preaches against covetousness, he is himself covetous;—that, while he warns them to beware of setting too high a value on the things of the world, he is himself very anxious about the same things of the world. Much of this there might be under any system of supporting the Ministry; but the evil is unspeakably aggravated when there is no system but that of leaving the matter in every case to be settled between the covetousness of the people on the one hand, and the necessity of the Minister on the other. This is a matter which it belongs to the whole body to consult and decide upon and to take order for, and make some general arrangement with regard to, as well as the doctrine that is to be taught, and the discipline and Church order that is to be observed. It is vain for men to unite into Churches, and as it were, pledge themselves to stand by one another in maintaining and promoting the same spiritual objects, while in the matter

of the support of the Ministry, which lies at the foundation of all their efforts, every one is left at perfect liberty, no one asking an account of it at his brother's hand. But it is vain to separate what God has joined together. While Congregations affect to seek union and communion in heavenly and spiritual things, and neglect these earthly things, they labour but in vain. While they affect with united voices to speak the same things, with united prayers to ask the same things from God in behalf of his Church, to ask his blessing upon their united efforts to maintain that form of sound words, that purity of worship which they have agreed upon, but do not unite their money efforts, what blessing is to be expected? When Congregations stand aloof from one another with cold carefulness in temporal difficulties, extend help when needed only upon sore pressing, as a matter of great grace, and do it even then very ungraciously as if they would rather it could be avoided, what confidence can they have in one another's sincerity, and zeal about spiritual things? They will please neither God nor man. The little help that is given, and the way in which it is given among Churches in temporal things, is not as becometh Christians. The very dog is much more attached to his benefactor by little shows of kindness than by the food he receives, and greatly prefers, I am persuaded, and much more enjoys the bit from the hand than the crumbs that fall from the table. A little less pride and show of patronizing and display of benefiting, and a little more brotherly kindness and charity in bestowing without seeming to think, still better without thinking of the superiority of the giver over the receiver; O! what wonders would it work in the Church!

The whole tenor of Church history would, I feel certain, if investigated with an impartial desire to ascertain the fact, confirm the principle which I stated at the beginning of this letter, that there is an intimate and influential connexion between the liberality or penuriousness with which funds are contributed, and the wisdom or folly with which they are distributed and applied, and the accomplishment of the great ends of all Christian fellowship.

To come to Modern times. For various reasons I do not wish particularly to consider the case of the Free Church of Scotland. But all the leading men among them have given unequivocal testimony that on this hinge of a wise and vigorous system of finance they consider the success of all their other efforts mainly to turn,—and they are right; and it is to be hoped they will give no ear to covetousness cloaking itself under a false spiritualism, calling upon Ministers to be content with the smallest pittance on which soul and body can be kept together in order that the people may enjoy more of

this world's goods. He, who supporteth the Ministry grudgingly, is just as little worthy of the name of Christian as he, that doeth the work of the Ministry grudgingly, is of the name of Minister. God could do His work without either the Minister's labour or the people's money, but He has decided that it shall not be done without both the one and the other.

Among the Churches speaking the English language, the most remarkable movement in recent times that has taken place, is undoubtedly that of the Methodists. They have done a great work, and they have done it well—a work which almost every other denomination found too difficult for them to do, and have generally abandoned in despair. Not to speak of their Missionary labours among the heathen in the extent and success of their exertions, in which they have come in no whit behind the very chiefest of those who labour in the same field, their peculiar work, which it is their chief glory to have done so well, has been to preach the Gospel to the poor of their own kindred and tongue. Wherever the English language is spoken, they have supplied in a great measure the lack of every other denomination, whether of the Established or Dissenting Churches. They have found too among the same poor and neglected portion of the community, in a great measure, the means of doing the work. They have drawn from it both the Minister and the Minister's support. Must not every Minister of every denomination in this Province confess that, when through want of proper order having been taken in this matter by the Church to which he belongs, he has come into the field tardily and late, to a people who have long been petitioning their Mother Church for a Minister, he has found a Methodist preacher there before him, who had come unsolicited, to see what good could be done, often without fee or reward from those among whom he was labouring, but yet not on his own charges, the general body caring for him, and furnishing him with the temporal things needful in his work. Now can any one look at the success of the Methodists and the means by which they attained it, without perceiving that their success in publishing the Gospel was intimately connected with their system of management in temporal affairs?

The following passage in the life of Wesley, the founder of the system, will perhaps appear to many of no great interest or importance, yet it reveals the whole principle of Methodist Finance, a great source of their strength, and lies at the foundation of all their brilliant success in enlightening the dark places of many lands. Speaking of the first chapel built in the connexion, he says:—"I had not at first the least apprehension or design of being personally engaged either in the expense

of this work, or in the direction of it, having appointed eleven seoffees, on whom I supposed these burdens would fall of course. But I quickly found my mistake; first, with regard to the expense, for the whole undertaking must have stood still, had not I immediately taken upon myself the payment of all the workmen; so that, before I knew where I was, I had contracted a debt of more than a hundred and fifty pounds. And this I was to discharge how I could, the subscriptions of both societies not amounting to one quarter of the sum, and as to the direction of the work I presently received letters from my friends in London, Mr. Whitefield in particular, backed with a message by one just come from thence that neither he nor they would have any thing to do with the building, neither contribute any thing towards it, unless I would instantly discharge all seoffees, and do every thing in my own name. Many reasons they gave for this, but one was enough, viz.—"That such seoffees always would have it in their power to control me, and, if I preached not as they wished, to turn me out of the room I had built." I accordingly yielded to their advice, and, calling all the seoffees together, cancelled (no man opposing) the instruments made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human prospect or probability of procuring it, but I knew the earth is the Lord's and the fulness thereof; and in his name set out, nothing doubting."

Wesley, thus led to see that whosoever should have the control of the funds, (for the control of the floating capital would follow that of the fixed,) would have the control of the preaching and the Preachers, decided that this control would be better in his own hands than in that of any other parties; and into his own hands he took it, and for all essential purposes kept it till his death, when he made it over and secured it to the Conference. The control of the funds among the Methodists was thus never left in the power of particular Congregations, as is the case in most other voluntary bodies, but has always been in a central authority. I am not an unqualified admirer of the Methodist Finance system, but it strongly illustrates and enforces the principle of this letter, that there is a most intimate and influential connexion between the management of their money matters and the success of Churches in maintaining the cause of the Gospel. What enabled the Methodist body to send Ministers wherever it appeared they were most wanted? What but the power to constrain both Ministers and separate societies to yield to the general or central view of what was best to be done? And how did the central authority cause separate local and individual interests or inclinations to give way, but because with them was the

power over the money? Would it have been possible for the Methodist body to have done the work it has done, if it had sent forth its Ministers in some such way as this. "There are a numerous people in such and such a place, they are in want of a Minister, we commend you to them in the name of the Lord. Go to them and preach to them the Gospel. Be diligent and faithful in your labours among them. Prove yourself worthy of your hire, and no doubt you will receive it." This, however, was not the way they took; they said to their Preachers, "Your services are required in such a place among such a people; we judge you faithful; go and labour among them, and we will provide for your temporal wants while you continue faithful. If we see cause to judge you unfaithful, we will neither appoint your work nor burden ourselves with your maintenance."

Wesley, writing towards the end of his life, when he had to take measures for the management of his society's affairs after his death, in reply to some objectors to the mode of settlement he had adopted, says, "But what need was there for any deed at all?" This was a legal deed, which he had executed, says his Biographer, after taking the opinion of one of the greatest lawyers in the kingdom, who answered, "There is no way of doing this," securing the property for its intended uses, "but by naming a determinate number of persons. The deed which names these must be enrolled in Chancery, then it will stand good in Law." This was a very temporal, worldly-looking piece of business; nay a state enactment about Church matters; doing nearly as much for the Methodist body as the enactments of Constantine did for the early Church, of which we hear so much and know so little. It was an act of the state, made to enable the Methodists to keep what they had got, or might yet get, of this world's goods, and employ them for the advancement of their cause in such way as those, to whom the management of affairs should be committed, might deem best. Let us hear how Wesley speaks of this piece of worldly policy—this state enactment. "But what need was there for any deed at all? There was the utmost need for it. Without some authentic deed, fixing the meaning of the term, the moment I died, the Conference had been nothing. Therefore any of the proprietors of the land, on which our preaching houses were built, might have seized them for their own use, and there would have been none to hinder them, for the Conference would have been nobody,—a mere empty name.

"You see then in all the pains I have taken about this absolutely necessary deed, I have been labouring not for myself (I have no interest therein), but for the whole body of Methodists, in order to fix them upon such a foundation as is likely to stand as long as the sun and moon endure; that

is, if they continue to walk by faith, and to show their faith by their works; otherwise I pray God to root out the memorial of them from the earth. JOHN WESLEY."

Here then was a Ministry burdened with a work that does not properly belong to them, and from which they ought to have been relieved, and from which they were not relieved and could not be relieved, because there were not zeal and disinterestedness enough in the Laity to take the burden off their hands, and it was laid upon the Clergy by one whom the world will not venture now to accuse either of want of faithfulness to decide honestly, nor discrimination to decide justly, and who by long experience knew both Clergy and Laity, and what might reasonably be expected from each; and have not those, to whom he committed the trust, hitherto nobly redeemed the confidence reposed in them? Where are the Laity having the matter in their own hands, that have discharged their duty so well; and in most voluntary Churches they have the matter in their hands though they burden themselves with it as little as possible. *Yet we hear for ever of the People, as if perfection dwelt in them, and of Ministers, as though they were, if not all, yet nearly all little better than wolves in sheep's clothing. Yet Wesley thought the power of the money would be safer in the hands of the Clergy than in those of the Societies; and the result has not belied the propriety of his decision. Though I should seem therefore a fool in my boasting, yet will I glory in my office, and venture to affirm that, even in the worst times, and when most corrupted, the Ministry has been, as a whole, something better than the body of the people. Had it not been so, Christianity must have perished from the earth. If the salt had lost its savour, where with should the mass have been salted? Let him gainsay me who will.

A MINISTER.

P. S.—In my former letter to you I perceive one or two typographical errors, which is not to be wondered at, as the writer did not superintend the correcting of the proofs, and his writing is not always very plain. One of these errors, as it injures the sense, it may be worth while to correct by printing this. Errata few or none read. In one sentence the word *students* in substituted for *settlements*. Now the very thing which is wanted is *students* in sufficient number and variety to meet the wants and the demands of the *settlements*. This, if it did not cure, might at least alleviate the evil complained of, which was that, in settlements formed in one neighbourhood out of all the various parties which afflict the Church, they wish each to have Ministers after their own way, but are not willing, in many cases not able, to support them in such numbers as our Sectarian prejudices demand,—that, in consequence parents, seeing that Ministers are

not supported, are not willing, at least not anxious, to send their sons into the Church as students for the Ministry, and their sons, seeing the same thing, are not willing nor anxious to be sent.

ROMAN CATHOLICS AND FREEDOM.

(From the New York Evangelist.)

It would seem as if the Catholics were becoming the most ardent friends of freedom. Whatever hidden motive there may be for it, one of the most remarkable features of the late revolution is the position which the shrewder and more cultivated Catholics have taken. Foreseeing the result, the subtle spirit of the Church, which can assume as many forms as Proteus, is assuming a shape, dress, and language adapted to the new times, and threatens to become the great apostle of democracy in the world. A remarkable article appeared lately in the *London Tablet*, one of the most influential Catholic papers in England, which is worthy the notice of Protestants. We can only quote a sentence or two, to show its spirit:—

"In these days," observes the writer, "when a sternly democratic spirit is breaking up the framework of the old societies, what the Church needs is, that her ministers should enter frankly into the spirit of this new social state, sympathize with it, act with it, use it for the glory of God and the salvation of human souls. But what could be worse for the fortunes of the Church than, while the mass of society was becoming, or had become democratic, for the Clergy to be thrown in complete dependence on monarchies or aristocratic influences, against which the inmost nature of the people revolted and rebelled? Take Prussia for an example. How had religion gone into decay in those famous Rhenish provinces? How had a universal indifference swallowed up both priests and people? How had the seeds of a devouring heresy been widely spread and deeply planted? And what rescued the Church from this great danger? What but the spirit of democracy? The great Archbishop, boldly placing himself in opposition to the Crown and the bureaucracy, and, from his prison, striking the chords of a popular sentiment, before which the monarch was forced to yield."

The writer illustrates his position by referring to Austria and Bavaria, and thanks God for the revolution, which releases the Church from her oppressions. He assumes that all the real power of society has been irrevocably transferred to the democracy, and then asserts that the Catholic Clergy in many countries have not been sufficiently quick-sighted to discern, and active to follow up, this momentous transition. He then goes on to say—and how worthily might it be said of the true Church of Christ!—

"Now, what makes us rejoice in the popular triumphs everywhere rise through Europe is, because these do not so much change anything as make known changes already accomplished. The new face was already there, but it was hidden under an old mask, and men were wasting their energies in acting with the mask, as if it were indeed the face which it only concealed. Of all persons, of all corporations, of all social existences, the Church of God has the greatest need to be made acquainted with the fact; to discern the signs of the times; to penetrate below the surface, and understand what lies throbbing, but unspoken, in the inmost soul of the human race. When, therefore, the Almighty designs, by such wonderful means, to reveal to man the path through which human kind must henceforth resolutely plod their weary way—doubt not He does it in mercy to His Church above all other portions of suffering humanity. He does it

to point out to her her future quarry; the direction in which labours must henceforth lie; the toils and sufferings to which He designs her; the achievements which He purposes to accomplish through her hands. The Church must identify herself with the people. She must become their servant. She must stoop down to their lips, to learn from them their diseases, that she may discover and apply the remedy. She must learn their new dialect, in order to teach them once more her old truths. The heart of her consecrated children must become democratic, in order, on that only possible basis, to re-organize a crumbling world."

Here is at least something for Protestants to reflect upon. In the same spirit is the letter of M. Lurquet, ambassador of the Pope to the Swiss Diet. In the course of his letter he admits that the separation of church and state is the great question of the age; that it is likely to be decided in France and in other countries nearer Rome; and that the Pontiff has pretty nearly made up his mind to the divorce.

"The social state of past times," he says, "is nearly and ere long will be entirely destroyed. What will be the result for the Church? The Church, always consistent with itself in that which is essential to her, will accept the social transformation of the age. I will say more; it will not only accept it, but, faithful to its mission to promote progress in the life of nations, it will second and assist that transformation. Nor will it refuse, when the moment shall arrive, to acknowledge the great principle of a complete separation between it and the state. It will not for a moment hesitate, if circumstances so decide, to inscribe on its banner that noble and supreme expression of tolerance and liberty. It has long since done so in young America, and will do it again, perhaps to-morrow on your frontiers."—*Montreal Witness*.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—The above extract undoubtedly deserves the serious consideration of Protestants. It announces very distinctly that the Church of Rome is fully aware of the fact, that, whether the question of her supremacy over Christendom is to be contented for on the old principles or not, it has to be argued before a new tribunal. It is, however, that very tribunal to which Protestantism has long appealed—at the bar, namely, of Public opinion. Nor do I fear that Protestantism will fail to meet her at it, or has any reason to dread the encounter. Nevertheless we need to prepare ourselves very seriously for it. No doubt there are thousands upon thousands of young Protestant Polemics who can write well, and speak well, and are thoroughly acquainted with all the technicalities of the Popish controversy, and who think themselves, therefore, thoroughly furnished for this war, let it come when it will. That it is coming no one can well doubt; and how we are to meet it is the question. The Church of Rome does not mean to go forth to the war on the present occasion, trusting in the armour with which she met Protestantism in the day of her first encounter at the Reformation. Bulls of excommunication will not of course be fulminated; but more, the high and lofty tone of authority is to be laid aside. The people are now sovereign, and the prescribed form for

ruling Sovereigns, since the world began, has been to flatter and pretend to serve them. The above extract says plainly enough that the People are now to be respected, because they have power. "The Church must identify herself with the People. She must become their servant." In other words she must stoop to conquer. Nor will it be with newspaper articles and pamphlets, and speeches at public meetings, that Rome will seek to advance her own power or batter down that of her adversaries. Defences of this kind she will no doubt put forward, and some attention will have to be paid to them; but, if Protestants direct the main of their attack against these, they will spend their strength for naught and in vain. The man, who means to engage in this war, must be prepared to go among the people, to identify himself with them, to become their servant. Those who cannot go to the work themselves, and wish the work to go on, must contribute liberally of their means; money will be as much wanted as men. The Church of Rome will find both in abundance; and why should Protestants show a deficiency of either, when in every other field of exertion Protestants exhibit such a decided superiority both in the possession of capital and in the combination of wisdom, energy, and enterprise in applying it to the accomplishment of any desired end? Is it that the children of this world are wiser in their generation than the children of light? Or is it that we Protestants are a generation of this world, and only wise in our generation, and in the things of it? One piece of armour the missionary, or the controversialist, or whoever engages in this war with the design of doing good, must take care not to leave behind,—that of brotherly kindness and charity.

There is, also, a mistake of which most of us Protestants need to disabuse ourselves, which is, that, though the ignorant people are under the power of delusion, their teachers are mostly conscious deceivers.

The above extract is evidently the product of a serious mind and well cultivated understanding, and bears every mark of a sincere belief that the cause of the Roman Church is that of the glory of God and the good of mankind. Will we deal wisely with such a mind, if we treat what are perhaps the deeply cherished affectionate yearnings of a mistaken heart as if they were the cold and conscious hypocrisies of a designing deceiver? One of the great disadvantages of Protestants in dealing with Roman Catholics is, that, unlike the first preachers of Christianity and the Reformation, we have no experimental acquaintance with the errors we condemn. We do not know how they twine themselves round the various faculties of the inner man; how they have adjusted themselves in the understanding; how they

are linked to the recollection of every determination to do good, of every resolution to turn away from evil; how they have got twisted into every fibre of the conscience, so that to tear them up and cast them away seems like parting with the whole moral and religious nature, parting with all hope of heaven and plunging blindfold into hell or annihilation. Seeing that we, who have been brought up under Protestant teaching, cannot enter into the internal condition of those who have been brought up under the teaching of Popery, we ought to use all the more gentleness and modesty in dealing with them, to lay aside all the fierceness of sect, and seek to be clothed with all the meekness and humility of our common Christianity. It is strange that we cannot combat or rather seek to dispel one another's delusions without wrath; that we should so readily infer and unhesitatingly ascribe evil motives to those who differ from us as to the way of righteousness. It may be true, I do not dispute it. Nay, I know and am persuaded that it is true, that error in opinion is more or less connected with moral depravity; that where the head errs the heart is first in fault; that the vapours which obscure the understanding, which darken the seeing faculties of the soul, are composed of foul exhalations generated in the moral faculties; that the smoke, through the medium of which a distorted image of the Truth is presented to the eye of the mind, arises from that bottomless pit of delusion and deceit—the desperately wicked human heart. But what then, why should we rail on a brother malefactor; are we not all in the same condemnation, and that indeed justly? A MINISTER.

To the Conductors of the Presbyterian.

MONTREAL, June 27, 1848.

GENTLEMEN,

The discourse, of which I send you a copy, was delivered before the Synod which met at Toronto in July, 1840, in the discharge of my official duty as Moderator. The very reverend Court was pleased to request its publication,—a request with which I would have felt it my duty to comply at the time, had any method better than separate publication presented itself. The annals of our Church, during the last eight years, confirm, in my judgement, the great importance of some of the topics briefly touched on. But for this, I would scarcely have presumed, after so long an interval, to bring it out of the obscurity into which such casual productions are doomed to sink. If you think its insertion in the *Presbyterian* may in any degree recal the Church to a serious consideration of the subject it treats of, the discourse is at your service.

I am, Gentlemen,

Your most obedient Servant,
ROBERT M'GILL.

THE MEANS OF PROMOTING UNITY IN THE CHURCH:—

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians, iv. 11–13.

REVEREND FATHERS AND BRETHREN,

In the material world sense is everywhere delighted with variety; and reason is not less delighted when, in the exercise of her high prerogative, she contemplates the unity of design and contrivance that pervades the whole. An analogous arrangement is discoverable in the world of mind. We behold in it everywhere an endless diversity; but we discern also a power harmonizing the endless diversity, and by a superintendence never ceasing, and always benevolent, educing from the discords and strifes of mankind a system of order and peace.

Turning, as directed in the text, our eye upon the Church, its strifes and divisions obtrude themselves at once upon our notice. Many are the dark and painful passages to be found in her past annals; and passing events have still too much the complexion of the past. How many of those bearing the Christian name have gone far aside from the way of truth! What interminable and angry controversies are still waged among those who are agreed on the fundamental doctrines of the faith; and what unseemly and bitter estrangements exist to mar unity and extinguish love, even among those who confess in sincerity and truth the same Lord! That these arise from spiritual blindness and depravity we know; that the Gospel provides a remedy, it is our happiness to believe. Let it, therefore, be our study to follow its lessons more closely, and more largely to imbibe its spirit; so will we be attracted more powerfully to Him who is the source of authority and the centre of union both in the kingdom of grace and the world of glory.

The designed unity in the Church and the means of promoting it are declared in the passage we have read. In the preceding context Paul compares the Church to the body—having one Spirit, the Inspirer of our hope; one Lord, the Revealer of our faith; one baptism, the common seal of our fellowship; "one God and Father of all, who is above all, and through all, and in you all." By its Supreme Head, who hath ascended up far above all heavens that He might fill all things, the diversity of offices in the Church was appointed, and the diversity of gifts suited to them. Carrying out the gracious purpose of His Mediation, He instituted various offices, some special, supernatural and temporary, others universal, ordinary and permanent; connecting with the former the extraordinary gifts of inspiration, prophecy and miracles, together with a limited power of communicating these gifts, "for the perfecting of

the saints, for the work of the ministry." To them was committed every thing necessary to the perpetual succession of office-bearers in the Church, and that infallible and authoritative doctrine by which they were to be guided in the exercise of their functions. It may also be gathered from the passage before us, that these supernaturally endowed teachers, or in other words the Apostles, were to be continued with the Church, until, being fully instructed by their preaching and writings, all who then composed its membership should come through one faith and knowledge of the Son of God to perfect manhood as a Church, to the measure of the stature which, when full grown, it ought to have; that thus instructed and matured it should be able to preserve and extend itself without such supernatural aid as was necessary in its state of infancy. But what its Supreme Lord purposed that the Church should be under the government and teaching of the Apostles, it is surely desirable that the Church should always remain. Once brought to a state of unity of faith and knowledge through the instrumentality of men divinely prepared for their work, and then having revealed the means of preserving it in the same state, it is incumbent on all, and it is the especial duty of its office-bearers, to employ these means for the preservation of the unity of the Spirit in the bond of peace.

For be it observed that, among those precious gifts which our risen and glorified Redeemer has bequeathed to the Church, three are pre-eminently distinguished: the written Word, and the living Ministry, and the Holy Spirit, the Comforter, who shall abide with it for ever. The text refers mainly to the second of these, the living Ministry, and dictates four leading principles of its constitution:—1st. The special commission and supernatural endowments conferred on the Apostles, and through them on certain other office-bearers in the primitive age. 2nd. The ordinance for preparing the future Ministry of the Church, by which this duty is devolved in perpetuity upon such as have already themselves been invested with the Ministerial Office. 3d. The class of persons, here called "saints," from which were to be selected those who were to be placed under preparation for the Sacred Office. 4th. The main design of the institution. Each of these topics might afford ample scope for profitable reflection. But I shall restrict myself to the elucidation of only one principle, making it bear, as well as I am able, on our own circumstances as a branch of the Universal Church,—the direct and potent influence of a well-prepared and faithful Ministry upon the prosperity and unity of the Church.

At the outset it may be made a question what degree of this unity of faith and knowledge may now be expected among

the teachers and the taught in the Christian Church. We do not surely make an unwarranted demand when we claim that this unity shall extend to every fact and doctrine clearly revealed, to every rite and institution clearly enjoined in the written Word. But it cannot reasonably be expected, it ought not to be required, to extend to aught that does not clearly rest upon a divine authority—to traditional glosses, to private interpretations, to critical niceties, to dark metaphysical abstractions. Human opinions must not be placed on the same level with articles of faith. The unholy attempt to raise them to this level has been one principal cause of controversy and division respecting the doctrine, government, and worship of the Church. To a presumptuous disregard of the written Word, more than to any misconception of its import, can be traced most of the great schisms by which it has been rent. The Truth, the grand elements of saving knowledge, are so plainly revealed in the Word of God, that only he who handles that Word deceitfully can miss the right way. But, while the Church should insist on unity in fundamentals, of which all who have the Sacred Scriptures in their hands are, within certain limits, competent judges, no restrictions should be set to freedom of inquiry. It is not good to compress and distort the mind by the swathing bands of by-gone ages, from many of which little can be learned. Holding to the sufficiency of the written Word, the Church must not require assent to every deduction of every man within her pale who has gotten for himself a name. We are entitled to reject the strait-jackets of fallible system-makers, and to assert the freedom wherewith Christ has made us free; and, should there grow up some diversity of opinion on subordinate points, we may still walk by the same rule and mind the same things.

We discover in one large branch of the Protestant family a partial reaction against the doctrine of the entire sufficiency of the written Word and the right of private judgement on the ground of the absurd opinions and endless divisions to which, as alleged, it has given rise; and a strenuous attempt is being made to lead timorous and feeble minds back to the downy pillow of tradition, and to repose on what has been erroneously called the ancient faith. A few may, perhaps, be moved to return to dream and slumber there: but it cannot be that the many, in an age signally directed by the providence of God upon the career of enquiry and improvement, will cease to enquire, and to advance in religious as in every other branch of knowledge. The course, if we rightly interpret the presages, will not be backward to the darkness of tradition and Popery, but onward to bold investigation and perpetual light. But, that this course may be well laid, due honour must be rendered to the Word of God.

Entirely and submissively followed, it will prove the unerring rule of faith, and the generating power of holy love. So long as there are peculiarities and differences of intellectual character and capacities, there will be varieties of opinion on many subjects contained in it; but the power of Divine faith upon the moral being may be so great as fully to warrant the assertion, that, when the whole Church is mainly made up of spiritual members, with one heart appealing to the Scriptures as an infallible arbiter they will be perfectly joined together in the same mind and in the same judgement. Such, it is presumed, will be the unity of that millennial age to which the hope of the faithful is directed.

We are next led to consider the means ordained by God for bringing on this desirable state of the Church. We have seen that in the beginning extraordinary offices were instituted and extraordinary gifts bestowed in order to the unity of faith and knowledge. The Apostles completed their part in their personal ministry, and by delivering to the Church the canon of Scripture. This done, the apostolical function ceased. But previously they ordained that the pastors and teachers, whom they had appointed, should provide for their own perpetual succession "by the perfecting of the saints for the work of the ministry." That this is one of the most important duties of the Ministerial Office must be too evident to require elucidation. That we should preach the Gospel faithfully in our own generation, and to the people of our own charge, is doubtless of the highest moment, for in so doing we save both ourselves and them that hear us. But on us the Lord Jesus Christ has also devolved the duty of preparing others for the work of the Ministry, who shall in their turn deliver to faithful men the sacred trust committed to them. Oh, who can estimate the dread responsibility of this trust! Unfaithfully executed, we can imagine that the Gospel might even perish from among men; for we are admonished by history, that through unfaithful management and treachery on the part of its depositaries the Gospel was imprisoned for ages, and converted by a debased and ambitious priesthood into an engine of superstition and spiritual tyranny. On the other hand, this trust being faithfully discharged, the Gospel will triumph from sea to sea, and abide for ever. What shall our part be in this glorious work? Forming a very considerable branch of the visible Church in this land, holding the sufficiency of the written Word, acknowledging the symbols received among us to be in perfect conformity with it—are we not bound by the most solemn obligations to labour for the unity and extension of the Church, according to these standards? In what remains I shall humbly endeavour to illustrate and enforce this duty.

I. The unity and efficiency of the Church

will materially depend on the wisdom and fidelity of its pastors and teachers in the preparation of young men for the work of the Ministry. The manner of discharging this duty is left to our own discretion under the guidance of those general principles revealed in the oracles of God. In the Zion of our native land it has long been the custom to set apart the most distinguished to educate those who are to be devoted to the services of the Church. The importance of the work surely demands the consecration of the highest talent and the most exalted piety. For, viewing the Church as an institution framed by God for the preservation and promulgation of Sacred Truth, in other words, as an instrument for enlightening and reclaiming to God a benighted and erring race, and regarding its pastors and evangelists as the agents specially devoted to this work, what object can be more worthy of our care than the education of these? For, while we freely acknowledge that no power but the power of God can savingly enlighten and convert the soul, and that He alone in the highest sense can perfect "saints" for the work of the Ministry, surely this consideration should not be so perverted as to turn us aside from that subordinate instrumental duty which the Lord Jesus Christ has enjoined upon us. Now, that qualifications for the Sacred Office are not supernaturally imparted, but must be diligently sought for by study and prayer, are we not the more imperatively required to employ with the greater assiduity these ordinary means? No Christian will deny that the sacred sciences in themselves, and in their application to the various characters and conditions of mankind, require the clearest discernment and the highest intellectual vigour—every power of the mind in the best state of cultivation and discipline. To whom therefore should the office of instruction be committed but to those who have themselves reached the highest eminence, whose minds are of the most perfect structure and polish, the models of that excellence to which they point their pupils? We know what aptitude of imitation prevails in youth. How desirable then that they see nothing in those, whom they will naturally venerate, that is not worthy of imitation,—no defects, no peculiarities, that might hinder their usefulness when they come forth upon the world as the ambassadors of Christ. But this wish is not to be restricted to literary character and intellectual attainment. The school, to which the aspirants to the Sacred Office are sent, should be encompassed with sanctity as the altar of God. It should be the seat of piety as well as of learning; the place of communion with the illustrious dead; but far more, the place of communion with the ever living God. If nothing more be acquired there than the tinselled grace of literature, and a cold, dry and speculative theology, which molts and warms no

heart, which guides and governs no life, which kindles no zeal, and possesses no habitual vision of eternal things—vain will be the hope that saints shall ever come out thence, perfected for the Ministry and the edifying of the Body of Christ. But far worse, if, in addition to the cold and the lifeless, there should also be the cringing and the disputatious in Theology. What can the issue then be but that, when its broad are let loose among the people, scriptural knowledge and vital godliness shall decay, and strife and contention and every evil work abound. The history of the Church in our native land may furnish sure and melancholy proof of the evils that are generated by a defective training in the Theological Hall. Might we not point to whole districts, from the pulpits of which the pure Gospel had well-nigh disappeared,—not so much perhaps by an incursion of positive error as by a suppression of those grand peculiarities to which the Gospel owes all its efficiency. Its power, unfelt in the heart of the preacher, flowed not in living streams among the people. And even yet the snow-drifts of that rationalism, which had accumulated for more than half a century, have scarcely disappeared from the hills and valleys of Scotland, although in the great mercy of God a more benign and genial temperature now begins to encircle them. And who among us has not heard of the evils that afflict Presbyterianism on this continent? Tracing their origin, let us be admonished. First of all, (we speak particularly in reference to the United States) in the absence of properly endowed Universities, the work of preparing candidates for the ministry fell into various and incompetent hands, who, often uninvited and unsanctioned, seated themselves in the Divinity Chair. Their knowledge of Sacred Literature was too superficial for the work they had assumed; under a vain pretence of originality and freedom of thought, they mixed up with the disputable dogmas of science, falsely so called, the exploded heresies of past ages; anon, school arrayed itself against school in the defence of its peculiar; the theological novices caught the infection of vain jangling, carried the leprosy with him into the house of God, and spread the disease among the people. Now, if we judge aright, the origin of this evil is to be found in the Ministry neglecting, first, that part of their duty which consists in preparing a succession of labourers for the Lord's vineyard; and, secondly, when their obligation to it was felt and acknowledged, the not keeping the schools of the prophets under the immediate and strict control of the Church. Thus there were nurtured in its bosom the seeds of a violent distemper, which had nearly destroyed it, and which necessitated the application of a remedy which has left behind much weakness and many unseemly scars. Let the warning voice, sounding forth both from the old

and the new world, not be heard by us in vain. We have read the dictate of Scripture obliging us to prepare and perpetuate the succession of the Ministry; we are responsible for its character; we are bound, therefore, to exercise a vigilant inspection over those to whom the office of instruction is specially delegated. No pains, no sacrifice, no entreaty must be spared, to bring into this momentous work such as are eminently gifted and prepared for it by God. Executing faithfully this high trust under the smile and approbation of our Redeemer, distant ages will rise up and call you blessed.

The question, What is Truth? once addressed by a careless enquirer to the Divine Teacher, who alone in things divine was able to solve it, has been solved to us, and is no longer in the process of uncertain investigation. Revealed Theology is not a science of discovery, but a system already perfect; to be enlarged only as under its Divine Author it further develops itself, and admits a fuller application to the ever-varying emergencies of life. It may indeed give rise to many deep and doubtful questions, that might perhaps be debated occasionally with advantage in the schools to sharpen the intellect and teach humility. But, as these are for the most part the questions that have led speculative men astray, there is just the greater need, in preparing the saints for the work of the Ministry, to adhere closely to known and established principles, that the enquirer may not be bewildered in regions of vain and presumptuous conjecture, where nothing can be found for the sustenance of personal piety or for the edifying of the Body of Christ. Happy will it be if we shall secure, as guides to our novitiates, men with humble hearts yet with masculine understandings, who shall well define the limits both of reason and Revelation; who shall know how to deal with visionary dogmas—to assign the proper place to the merely probable—and to claim for the true sayings of God the implicit submission and reverence of the soul. It may be hoped that a ministry trained by such, and enlightened of God, will ever hold fast and faithfully declare His testimony; that they will never be betrayed into intemperate discussion of points of lesser moment; that they will never follow divisive courses on questions in regard to which diversity of opinion is allowable. Divisions among us have for the most part originated with ministers, and been perpetuated by them. A growing unanimity among them will be the signal of a happier era: this will be most effectually nurtured when life is young, and at the feet of those masters in Israel who are set apart by the Church "for the perfecting of the saints, for the work of the ministry."

II. Farther: the unity of the Church will be promoted by the faithful ministrations

tions of those who are engaged in the Sacred Office.

It is not the being called by the same name, the rallying as partizans around the same banner, that constitutes the true unity and fellowship of the Church. We can imagine members forming the same congregation, or several congregations embraced in one ecclesiastical body, yet as entirely estranged from each other, and as different in all their habits of religious thought and feeling as if they belonged to the most hostile of opposing sects. The true unity of a church, whether we employ this term to denote a single congregation, or several organized into one body, must consist in an enlightened and cordial reception of the same system of Truth, and the entire surrender of themselves to its practical and sanctifying power. Other causes may give a temporary compactness to a party; but the belief of the Truth, and a living union with its Author, alone possess an inherent and durable force of attraction. Nothing can form and increase this but a faithful preaching of the Gospel, and a prayerful watching for its proper effects. The popular talents, or the discreet and amiable deportment of a minister, may for a time draw people towards him; but, unless his instructions are drawn fresh from the well of life, and sparkle with its spirit, the most fertile invention and engaging deportment will soon cease to charm. On the contrary, Divine Truth, presented even in its simplest form, bears the stamp of its own high origin, is accompanied with its own peculiar power, is felt to be a pasture ever green, a fountain springing up unto everlasting life. There are classes of men, it is true, and states of society, that will not endure sound doctrine, and some of us may be doomed to contend with them; but our weapon must be the sword of the Spirit, which is the Word of God, however keen their aversion to its double edge. Nor should we ever cease to have a lively confidence in its power. God's promise given and God's promise fulfilled will sustain it. Sinners will be converted, saints will be edified and united in love. His Word will accomplish the thing whereunto He has sent it. Let us feel its power upon our own hearts, and we shall see more clearly that the Gospel is the power of God.

But ministers have not done all their duty when they have publicly declared the Truth. We must look for its effects in prayer and hope. We must not only instruct in the things of God; but we must persuade men in Christ's stead to be reconciled unto God. In this case the utility of instruction depends wholly on its subterfuge to persuasion; and, although the latter effect, in so far as it is a saving change, can be produced only by a Divine influence, yet is this promised to faithful preaching and fervent prayer. But he, who would thus preach and pray, must bring

privato conference, in aid of public ministration; he must, as a physician with his patients, come into contact with individuals apart; he must ascertain their tastes and prejudices, their habits and character, their condition in life, the afflictions that befall them, and must according to these modify the application of the remedy. We act in opposition to all the analogies of nature, and to all the laws of the human mind, and to all the statutes of the kingdom of grace, if we do not treat individual cases, and administer specific antidotes, and offer special prayer. Oh, what a life of thoughtfulness ought ours to be, to whom a dispensation of the Gospel is committed! As we contemplate its momentous issue, and under the depression of our own impotence cry out in fear and trembling, Who is sufficient for these things? let us listen with encouragement and hope to the promises of Him who hath called us to the warfare, "My grace is sufficient for thee: for My strength is made perfect in weakness."

This hasty glance at the onerous responsibilities of the Sacred Office ought to enforce on our observance those domiciliary visitations enjoined by ecclesiastical authority, and the familiar catechetical instruction, particularly of the young, for which they are mainly designed. For, if in the circumstances of the parent church they have been found useful and necessary, they must be incalculably more so in ours. Our people, for the most part, reside at great distances from the house of God: numerous hindrances interrupt their regular attendance there; they are often resident in settlements where religious ordinances are much neglected; and we cannot be unaware that too many of those who profess to be connected with us, and who occasionally avail themselves of our ministerial services, are themselves very careless about spiritual things, and coalesce with a mournful facility with those who, even according to the lowest forms of Christian profession, have not even a name to live. The necessities of life bring them into daily intercourse, and is it not to be feared that this intercourse may transform the indifference of the one into the rooted irreligion of the other; and that the settler, and his family, for whom we ought to watch, may perish in that flood of ungodliness which in many localities threatens to sweep all away? What means so effectual to prevent such a calamity as frequent pastoral visitation of their remote and lonely dwellings, and the affectionate instruction of the young in the lessons of Sacred Writ, and the rehearsal of the catechism, and the praise and prayer by which all are impressed with the conscious presence of Him "the all-seeing, though unseen?" Unless this branch of ministerial duty be faithfully performed among us, we can expect nothing but a growing indifference to sacred things among both old and young, and such a

wide spread defection from the faith of our fathers as shall fill us with dismay and terror in forecasting what account we shall render of our stewardship, and as shall bring down on the coming generations the terrible judgments of God. To avert these evils let us with all meekness and perseverance teach publicly and from house to house,—instant in season and out of season.

I would not pass away from this topic without a remark on the benefit that might accrue to the unity and extension of our Church in this land from an occasional exposition of our peculiar ecclesiastical polity. The form of Church government indeed we hold to be subordinate to the preaching of those doctrines revealed for the salvation of the world; but we hold it nevertheless to be of much importance, inasmuch as its fundamental principles are authoritatively declared, and as it ensures and perpetuates order in the house of God. Our Church is taking root amidst a mixed population, in part belonging to other sections of the Universal Church, but the greater number, we fear, scarcely within its pale: these are not informed of our peculiarities, nor of the scriptural basis on which they are founded. Again, many even of our own people are not sufficiently instructed in those distinctive principles of Church order to which they profess to adhere; and farther, there are not a few brought up among the Presbyterian Dissenters of the parent state, well seasoned with antipathy against certain corruptions which have crept into the Establishment there, who charge us as the abettors of these corruptions, and with a sinful laxity in the administration of discipline. To meet such cases, and they may all be met in the same exposition, it might be well to unfold the scriptural fabric of our government; to explain the modifications it has received, and its capability of receiving, to suit emergent circumstances; and to demonstrate our freedom from every hindrance, except such as human frailty every where creates, that should prevent our entire conformity, both in spirit and form, to Apostolical order. Such illustrations are clearly within the range of the pulpit, and, wisely and temperately presented, might conciliate the esteem even of those who think differently from us on this subject; might prevent the defection of those who are in danger of being led astray by the crafty zeal and plausible sophistry of proselytism; and might mollify the wounds by which the Presbyterian body has so long been enfeebled.* Thus edifying the body of Christ,

* The chief causes which have prevented the union of Presbyterianism in Canada seem to be—the want of any very strong feeling of the duty of union, which, we fear, is an evil characteristic of Presbyterianism generally;—the want of a conscientious subordination, especially among ministers, to the spiritual authority which Christ has instituted in his Church;—the strong prejudices of some

we fulfil the functions to which we have been ordained.

III. We may now for a moment advert to another branch of ministerial duty,—superintendence and discipline on the part of the rulers of the church, also designed for edification and unity. This branch of our Presbyterian economy might be rendered much more efficient to this end than it has hitherto usually proved to be. The duties involved in it are too generally rolled over on the pastor, while the elders, as deeply responsible as he for the well-being of the flock, render little more than a nominal aid. Were the elders, in addition to their own personal inspection, to accompany the minister in his visitations through their respective districts, to take an oversight of the Sabbath Schools, to visit the sick, to converse with such as seek the benefit of sealing ordinances, to unite themselves with influential members in their respective districts for the purpose of inviting and persuading the careless to attend to the things that belong to their everlasting peace, we might confidently look for greater prosperity and enlargement; the leaven would more rapidly diffuse itself throughout the mass until the whole was leavened. But

particular sections of the Presbyterian family with which by the circumstances of birth, or other accidents, individuals have been connected;—feelings of estrangement, both among ministers and people, towards those of a different branch of the family, which separation itself, even without any valid reason, always excites;—and of late there has sprung up a distinct obstacle, the principles involved in the Voluntary question. Nothing in the present aspects of Presbyterianism, as they appear to us, favours the hope that these obstacles will be speedily removed. To infuse simultaneously into the discordant fractions of a large sect a high moral quality which it never possessed, to root out from the narrow-minded, in whom prejudices are generally stronger than principles, denominational predilections that have taken as firm a hold of them as Christianity itself, and to unite within one fold men whose personal repugnances are stronger than the charity that should unite them, presents a problem requiring a very strong Evangelical Alliance to resolve. If, through the descent of a better spirit upon us, these obstacles to union were removed, the difficulties springing out of the voluntary dogma would soon melt away into thin air. Nobody now imagines that there can be any thing like an ecclesiastical establishment anywhere on this continent, at least within any period that it concerns us practically to take into our view; or that, even on the most favourable contingency, the public fund set apart for the maintenance of Christianity in Canada, desirable as it is among numerous sects, would suffice to maintain each among our indefinitely increasing population. Already the few Churches deriving assistance from the Clergy Fund are more indebted to the contributions of their people than to it, and this state of things will continue to increase. In short, the foundation is laid in this land for a self-sustaining Church, not for an established one. This fact, however sad it be to those who deem an establishment essential to the highest ministerial efficiency, should dispose them to lower their pretensions in their prospects; while it may serve to cheer the heart of the voluntary that, in this point at least, his own ideal of a Church seems very certain to be realized.

R. M.

June, 1849.

we fear a much lower standard of the duties of the Eldership generally obtains among us; that little more is conceived to appertain to the office than to counsel with the minister on special occasions of discipline, and to aid in the dispensation of the Lord's Supper.—But we pass from this to observe that the extension of the Saviour's kingdom is as clearly a branch of the duties of the Eldership as the preservation of its internal purity. The Church, though not of the world, exists in the midst of it for the purpose of converting it to the obedience of the faith. And, while every individual member is bound to direct all his influence to this end, it seems natural that those who bear rule should more zealously devote themselves to this work. Were every elder, at the close of successive periods of his stewardship, solemnly to ask himself how far he has been faithful in promoting the peace and purity of the church, and how far instrumental in bringing wanderers back to the fold, it might sometimes revive a pleasing recollection, and sometimes check a sinful unconcern.

While, however, we have reason to fear that the sin of our congregational rulers lies chiefly on the side of negligence and laxity, it may in a few instances, perhaps, be found verging towards the opposite extreme. Men of narrow views and austere tempers are sometimes invested with the office on account of that good report for piety which they have obtained. Their cast of character, however, when its influence is not neutralized by better spirits, may prove highly injurious to the usefulness of a minister and the prosperity of a congregation. Unamiable in themselves, they provoke the irritable and drive away the timid. But, when conjoined with other austere and kindred spirits, it proceeds to an unwarrantable rigour of discipline, to an infringement of Christian liberty, to spiritual usurpation and tyranny over God's heritage,—it tends to bring discipline into contempt, and to dissolve the bonds of Christian brotherhood. Consequences such as these, whether arising from undue laxity, or rigour, are to be deplored, and should enforce the admonition, "Lay hands suddenly on no man." Such only as are "gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves"—are fit instruments for the edifying of the Body of Christ.

IV. But we may now extend our views to that general ecclesiastical jurisdiction on which the unity and progress of the Church principally depend.

It should never be forgotten by our people, it should be practically carried out by every Session, that they are only a part of the whole—a member only of the body—and that only in connection with others they constitute one church. While, therefore, each congregation should be careful of its own individual well-being, it should

also look beyond itself, and consult for the well-being of the whole Body. Were this principle duly regarded, our congregations and Sessions would be anxious to preserve and burnish the links by which we are held together. Delegation from the inferior to the superior courts would not be, as now it too often is, omitted. The injunctions of the superior courts would not be so often disregarded. Our measures, duly supported in every part, would be much more energetic and successful than in actual experience they have proved to be. If the body be not infused with the vital energy of the heart; if the limbs be not moved by that directive organ, the seat of thought and motion, to what a state of palsied powerlessness must the entire frame be reduced! Under our form of Church order, Presbyteries and Synod are the centres of deliberation and action. Our people, therefore, should look with affectionate confidence to them for the course to be taken in measures connected with the general well-being. It is believed that nothing will ever be proposed by the spiritual Court that shall not commend itself to the pious and enlightened. Be it ours, therefore, at the sound of the trumpet to go forth to the help of the Lord.

It is, however, not improbable that the regard, which it is to be wished our church courts should possess, may not be yielded, should it strike any considerable number of observers that we are too much occupied with trivial and unimportant matters—that our time is consumed in intemperate and needless debates—that we are actuated by a spirit of party—that our decisions are often unwise—and that even the measures that are wisely conceived are, through deficiency of united zeal, seldom carried into successful accomplishment. That none of these evils have existed among us we are not bold enough to affirm: that our jurisdictions occupy that place in the estimation of our people, which is essential to their full efficiency, we are doubtful. But, if they are ever to attain it, and most unfortunate will it be if they do not, effectual checks must be devised to prevent the introduction of unprofitable and irrelevant questions, that the time allotted for our meetings may not be consumed in debates that lead to no result, or to results of very trivial moment. The true spiritual character of these courts must be faithfully preserved, and no question entertained that does not clearly fall under this category.—Yet it must be confessed that the affairs of life are so complicated that it is not always easy to disentangle the spiritual from the secular. Individually, and as a church, we are concerned with every public question that by its direct or remote consequences may affect the moral well-being of the community. The duties we owe to the State constitute a very important branch of the Christian morality, and it will often

be necessary for us to declare what these are, and to enforce their observance. What need of wisdom and Christian temper to deal fairly with such subjects! Because of them, a body constituted as ours on the basis of spiritual parity and freedom, must always be sailing on difficult and dangerous seas.

We would not, finally, dismiss this subject without adverting to the higher judicatures of the Church as forming a bond of connection with the Church Catholic, and a centre of co-operation in its benevolent enterprises. The field is the world; the Universal Church is designed to cover and reclaim it all. Our part of the work is assigned to us; let us faithfully fulfil it. While we are conscientiously attached to our own standards, and are constrained to use our humble endeavours to extend them, and may fondly hope that something very like them will in the millennial age prevail, let us carry out our views of duty not in a spirit of sectarian rivalry, but from the love of Truth, the love of souls, the supreme love of Him who died to redeem them. Waiting in hope for the time when an all-controlling regard for Him will heal every division, let us do our part to hasten it on. This is the consummation of the Divine purpose of mercy and love—a purpose stretching through all time, and embracing every tribe and family of man. Individually, we ministers, and elders, occupy for a moment only a little point of the wide expanse, affected by those who preceded us, and affecting in our turn those who shall come after us. But we form, nevertheless, one connecting link of the far extended series arranged in the counsels of eternity; and we form a false and fatal estimate of the work God has given us to do, if, by detaching it from its antecedents and consequents, we should think lightly of it, and be led to a negligent performance. Our individual efforts indeed are puny and feeble; but they form part, nevertheless, of that instrumental agency through which the redemption of the world shall be achieved. Let us therefore magnify our office. None more momentous, none more honourable, has ever been committed to man. "They that turn many to righteousness shall shine as the stars for ever and ever." The light of the brightest star of our age is diffused, and to us apparently lost, in that galaxy of saints and confessors that belts the career of past time; but each in the bright cloud of witnesses that spreads itself out before the eye of God shines distinct and separate and honoured: and a period may arrive when even we shall speed our way athwart the celestial firmament, and from the record of the illustrious deeds of apostles, and prophets, and evangelists, and pastors, and teachers (of all who on earth were co-workers with God) may derive an augmentation of that bliss which is for ever perfect before the throne of God. "Wherefore, my beloved brethren, be ye

stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

On Thursday, the 18th of May last, the General Assembly of the Church of Scotland met in the Assembly Hall, Edinburgh.

On the morning of that day the Right Honourable Lord Belhaven and Stenton, who had been nominated by Her Majesty as Lord High Commissioner to represent Her on the occasion, held a Levee within the ancient Palace of Holyrood, which he occupied officially. On the conclusion of the Levee his Grace proceeded in state to the High Church, where an able discourse was delivered on Acts xv. 41, by the Rev. Dr. Paul, of St. Cuthbert's, Edinburgh, the Moderator of the previous General Assembly. After Divine Service the procession was reformed, and proceeded to the new Assembly Hall, Castlehill.

The Assembly having been constituted by prayer, Dr. Paul, who occupied the Moderator's Chair, proposed as his successor in office the Rev. Dr. Buist, one of the Ministers of St. Andrew's, and Professor of Ecclesiastical History in the University there. The high encomium pronounced in favour of that reverend gentleman was amply confirmed by Professor Hill and Principal Lee; and Dr. Buist, having been unanimously elected Moderator, was introduced and assumed his official chair.

Principal Lee, as Senior Clerk, read the Royal Commission appointing Lord Belhaven, as also the Queen's Letter. The latter document expressed sincere regret that so much distress had prevailed, and still existed, among the poorer classes in certain parts of Scotland. Her Majesty was sure it had been borne with exemplary patience, and she was aware of the exertions made to relieve the immediate pressure by means of public and private charity. She was also convinced that the Assembly's wonted zeal and activity would be devoted to mitigate and relieve their poor and destitute brethren. The other portions of the letter were of the usual formal tenor.

The Lord High Commissioner, addressing the Assembly, said—Right Reverend and Right Honourable, I have the honour of addressing you as bearer of my Sovereign's commands; and I have to present to you a Royal gift of £2000. I am, at the same time, instructed to call your attention to the propriety of applying such portion of that sum as you may think proper in aiding and encouraging young men to preach the Gospel in Gaelic in those parts of the Highlands which may stand most in need. In this and in every other step connected with the spiritual welfare of the people her Majesty relies with confidence on your anxious care, feeling assured that all your deliberations will tend to the advancement of those great objects—the happiness and prosperity of the people. Right Reverend and Right Honourable, I have only farther to assure you of my anxious desire to promote your convenience during the sitting of this Assembly by every means in my power.

The Moderator addressed his Grace in reply, assuring him of the satisfaction of the Assembly at his Lordship being again chosen by Her Majesty to fill the office of Lord High Commissioner, of their gratitude to Her Majesty for Her munificent donation,

and of their care in applying it according to the Royal wish.

Committees were appointed to draw up an Address to Her Majesty, and also to make arrangements for prayer meetings during the sitting of the Assembly; and, though conversation arose on several subjects, no further business was then transacted.

The following day, Friday, was principally occupied with devotional exercises; and no business whatever was entered upon, except receiving some Committee Reports on subjects of routine.

The Assembly again met on Saturday, May 20th, when Dr. Robertson submitted drafts of Constitutions, Bonds and other legal documents, as models to assist in the working of Sir James Graham's Act regarding *quoad sacra* Churches, which were referred to a Committee with power to take the opinion of counsel thereon. The Reverend Doctor took occasion to remark that there was a probability of several, perhaps as many as five, *quoad sacra* Churches being immediately erected into parish Churches, in conformity with the Act referred to.

Sir J. Maxwell, in proposing a Resolution to the effect that a separate address be presented to Her Majesty relative to the present state of the country, said, that, though there were few precedents for the adoption of separate addresses, he yet trusted that the unusual aspect of the times would justify such an unusual proceeding. Surely, if any constituted body of people were called upon to rejoice with deep gratitude at the futility of the wicked attempts lately made to excite sedition in Great Britain, it is the Church of Scotland. Remembering the many rights and privileges which our Church enjoys under the protection—he gloried to say it—of our earthly Sovereign, he asked them who were more deeply interested in the peace and tranquillity of the land than the Ministers and Office-bearers of the Church? While the kingdoms of the earth are being overturned, and crowns rolling in the dust, Great Britain has been permitted to stand forth in broad relief, a monument of God's loving kindness and tender mercy. Surely not on account of any national or individual righteousness—not because there were ten righteous men to be found—but that God has, we hope, chosen her to go forth into the world as the herald of His truth. We live in strange times, but we trust and pray that God may still long spare us the peace and tranquillity to dwell every man under his own vine and under his own fig tree. Of this he was certain, that none will join more fervently than the Church of Scotland in the cry of the priests of old, "God save the Queen." The Hon. Gentleman concluded by moving a Resolution to the effect, that an humble and dutiful address be presented to Her Majesty, expressing the loyalty and affectionate attachment of the Church of Scotland to Her Majesty's person, family, and Government—their feelings of the deepest regret and indignation at the attempts which had been lately made to excite a spirit of disaffection and insubordination among Her Majesty's subjects—and their fervent gratitude to Almighty God, that through His mercy these attempts had only called forth such a public manifestation of unshaken and ardent loyalty to the Constitution as had been made throughout the country; and that an assurance be conveyed to Her Majesty, that the Ministers and Office-bearers of the Church would continue to inculcate loyalty to the throne, and obedience to the constituted authorities of the realm.

The Resolution, having been seconded by Dr. Paul, was cordially adopted by the Assembly.

The Assembly then proceeded to the consideration of the following overture transmitted by the Synod of

Glasgow and Ayr:—"It is humbly overtured by the very Reverend the Synod of Glasgow and Ayr to the Venerable the General Assembly, to take into its serious consideration the wide-spread distress which has long prevailed, and to adopt such measures as to its wisdom may seem most expedient for leading the people of this land to humble themselves under the mighty hand of God, and to learn the righteousness which his many and great judgements are so manifestly teaching to all classes of men."

Dr. Hill, after referring to the peculiar position of the country, and enforcing the words of the wise king,—"In the days of adversity consider,"—suggested the appointment of a day of humiliation and fasting in accordance with the overture now submitted.

He was followed by Dr. Pirie and Dr. Muir, the former of whom proposed the naming of the second Sabbath of July, and the latter the issuing, in addition, of a Pastoral Address on the subject.

Some discussion arose as to the appointment of a Sabbath or week-day for the proposed day of humiliation, but ultimately all the suggestions above given were unanimously adopted and a Committee appointed to prepare the Pastoral Address.

Several applications from Dissenting Ministers for admission into the Church were referred to Committees; and an appeal from a decision of the Synod of Perth and Stirling regarding the legality of a patron's right to present to the parish of Bothkennar, was dismissed, and the sentence of the Synod affirmed.

Several other matters of comparatively little moment occupied the rest of this sederunt.

On Sabbath his Grace the Lord High Commissioner attended Divine Service in the High Church; the Rev. Robert Mitchell, of Craig, preached in the forenoon, and the Rev. Dr. Keith, of Hamilton, in the afternoon. A meeting for devotional exercises was held in the evening in St. Andrew's Church by appointment of the General Assembly, when the Church was completely filled.

Monday, May 22d.—Addresses to the Queen—*first*, in answer to Her Majesty's letter, *secondly*, of congratulation on the birth of a Princess, and *thirdly*, expressive of the most heartfelt and devoted attachment of the Assembly to Her Majesty, of their deep abhorrence at the treasonable attempts recently made to subvert the form of policy established in the country, and of satisfaction at the expression of devoted loyalty which had been called forth in consequence—were submitted by the several Committees and unanimously adopted.

Some discussion took place regarding the expenses of management of the Schemes of the Church, and a Committee was appointed to enquire into the subject, and to report whether any means of reducing the expenses, without impairing the efficiency of the Schemes, could be devised.

Dr. Hunter, Convener of the Committee on the Conversion of the Jews, read the Report of the Committee, which gave a

very gratifying account of the Missionary labours in this department at Tunis and other foreign stations. The Report was adopted, and the thanks of the Assembly given, through the Moderator, to Dr. Hunter and the Committee.

The subject of the Bill, which had passed the House of Commons for admitting Jews to the Legislature, having been brought before the Assembly, Dr. Bryce moved that a petition against the measure be presented to the House of Lords, and, if necessary, an address to the Queen to the same effect. This gave rise to some debate, but the motion was carried by a majority of 112 to 5, the minority consisting wholly of laymen.

The case of Mr. Mackintosh, Minister of Burntisland, occupied the evening sederunt of that day.

It appeared from the proceedings that a libel, at the instance of several of the elders and parishioners of the parish, had been framed against Mr. Mackintosh, containing nine charges of various kinds, including habitual drunkenness, drinking to excess, indecent conduct, breach of trust, &c., which, after some preliminary proceedings, were found relevant by the Presbytery of Kirkealdy at a meeting on the 23rd August, with the exception of the first count. Appeals having been taken against this judgement, the case was carried to the Synod of Fife, where a discussion took place on the preliminary point of citation, which Mr. Mackintosh alleged to be informal, when the Synod resolved that it had already been settled in the Presbytery, where no appeal had been taken in regard to it, and therefore proceeded to hear other appeals in the case. The next appeal by Mr. Mackintosh was against certain evidence which had been taken and kept in *relevis* before the relevancy of the libel had been considered or proved, on the plea that the witnesses were about to proceed to India. The Synod also dismissed this appeal, and having considered the appeal against the judgement of the Presbytery finding the libel relevant, it was also dismissed, and the sentence of the Presbytery affirmed, when Mr. Mackintosh protested and appealed to the General Assembly.

Council having been heard and the matter discussed at some length, the following deliverance was adopted:—

"The General Assembly direct and empower the Presbytery of Kirkealdy to proceed with this case, and to pronounce judgement, notwithstanding any appearances and appeals which may be taken by the party, or complaints by any members of the Presbytery and Synod—it being understood that in the event of such appeals or proceedings of the Inferior Court they shall be subject to the review of the next General Assembly, that the case may be finally disposed of according to the laws of the Church."

At the sederunt of Tuesday, May 23rd, the Report of the Committee on India Missions was read by Mr. Veitch. The Report set out by stating that the work of missions was prosecuted in India with great vigour and success. In Calcutta, where the establishment of the Mission was only lately completed, the fruits were already beginning to appear. In consequence, however, of the conversion of one of the natives a great excitement had been caused amongst the Hindoos, and the Mission School had lost about a hundred and fifty pupils. At the examination at the close of the year ending in January last, however, the institution had 718 pupils, and 892 were enrolled. The Report then alluded to the loss which the Church in India had sustained by the return of Dr. Charles to this country. The personal kindness and hospitality of Dr. Charles had been of great value in cheering the missionaries. Mr. Meiklejohn, however, had resumed his labours before Dr. Charles left. The Committee had learned that the institution had opened this year in February with upwards of 600 scholars, and that there was a prospect of a lar-

ger attendance this year than during the past. At Madras, the Report spoke highly of the labours of Mr. Grant. At the last examination of this institution there were, between boys and girls, the number of 400 pupils present. In this quarter the Mission had to regret the departure of Lord and Lady Tweeddale, whose presence had exercised a most wholesome influence on society there. At Bombay last year there had been 120 pupils; this year there were 300; but there was no decided proof of any conversions. At Gospara there were eighty pupils. The Report then alluded to the labours of the Ladies' Association for Female Education. Two native females had been baptized in September last. The Report concluded by earnestly calling attention to the circumstance that there were two hundred parishes in the church subscribing nothing whatever to the Mission.

The Rev. Dr. Charles, from Calcutta, then addressed the Assembly in a speech of great length and eloquence, replete with interesting details. The Rev. Doctor referred to the circumstance that the missionaries were now held in higher commendation than they used to be; they were not merely raised above persecution, but were regarded as benefactors and promoters of moral and social advancement. The Rev. Dr. warmly urged the Church to send more missionaries to India; and said that the three ordained missionaries stationed at Calcutta, as at present, were inadequate to accomplish the important work assigned them; and that matters in Bombay and Madras were in a similar position. He concluded by stating that there never was a greater prospect of success than at present in India, as there was now a desire for education, while the influence of caste was fast disappearing.

Dr. Crombie of Scone, seconded by Mr. Dunbar of West-Kirk, then moved that a vote of thanks should be given to the Committee and their Convener, Mr. Veitch, and that a similar compliment should be paid to Dr. Charles for the able and eloquent address which he had delivered to the Assembly.

Dr. Crombie's motion having passed, the Assembly adjourned till the evening.

When the Assembly again met, the Renfrew case was brought before the Venerable Court. The circumstances of this case may be gathered from the proceedings of the Synod of Glasgow and Ayr, on the 11th April last, from which the appeal was made.

Parties having been heard and removed, it was moved that the Synod affirm the sentence of the Presbytery of Paisley, of the 29th February, 1848, declining to hear the agent of Mr. James Gray Wood, minister of Renfrew, whose resignation of his charge of that parish had been accepted on the 2^d February, 1848; and in respect that the record bears a letter from Mr. Wood to the Presbytery of Paisley retracting his resignation, and containing allegations of his having been connived to resign his charge, remit to the Presbytery of Paisley to investigate into the truth of these allegations, and report the case to the ensuing General Assembly. It was also moved that the Synod dismiss the complaint and appeal; and that it was the duty of the Presbytery of Paisley to allow Mr. Wood a full explanation of the circumstances under which he sent in to that Presbytery a letter demitting his charge; and remit to the Presbytery to investigate the whole peculiarities of the case, and report the same to the General Assembly for their advice or decision. It was agreed that the state of the vote should be *first* or *second* motion, and, the roll having been called, the *second* motion was carried.

Appearance having been made on behalf of the appellant, Mr. Wood, of the Presbytery and of the Synod, the following motion was unanimously agreed to—

"That the General Assembly reverse the judgement of the Synod of Glasgow and Ayr in as far as that judgement sustains the validity of the procedure of the Presbytery in accepting the resignation of Mr. J. G. Wood, and instruct the Presbytery to prosecute the case on the original letter of resignation according to the rules of the Church; and as it appears from the record that intimation of the judgement of the

Presbytery was ordered to be made to the patron, this judgement is directed to be also intimated to him."

The case of Kinloch Rannoch was next called.

Twelve charges against Mr. McIntyre, the Minister of that parish, accusing him of drunkenness and frequent neglect of pulpit and parochial duties, were brought before the Presbytery of Weem, and after due examination nine of them were declared by the Presbytery to be proved. Mr. McIntyre appealed to the Synod, and, on that body sustaining the judgement of the Presbytery, to the General Assembly.

Argument having been led by the Counsel for the Presbytery and the appellant,

Dr. Hill said, he did not think the Assembly would entertain much doubt as to its finding. They had only to consider the case on its merits, and it was but too clear how they must decide. He felt deeply the responsibility of his situation. It was indeed a painful duty in having to pronounce deliverance on such a case. It was painful in every point of view. Mr. McIntyre had borne an excellent character till within these few years; but, alas! he had fallen into habits which were not becoming the office of the Holy Ministry. After some further most feeling and impressive remarks Dr. Hill moved that the Assembly dismiss the appeal, and affirm the decision of the Synod.

Dr. Lee suggested that it would be better for the Assembly itself to pronounce the sentence of deposition, which was agreed to.

The Moderator then requested Dr. Muir to offer up prayer, which having been done in a most fervent and solemn manner,

The Moderator pronounced the sentence of deposition against Mr. McIntyre in the formula prescribed by the Church.

The Assembly then adjourned.

The proceedings on Wednesday, the 24th, commenced with the Report on the Colonial Scheme; and, as this is a matter of more peculiar interest to ourselves, we give a more extended account of what then took place than we have done with what proceeded.

Dr. Clark, Vice-Convener of the Colonial Committee, read the Report of their operations for the past year, which began by stating that, though little had been done compared with the wishes and wants of their destitute brethren in the Colonies, the Committee were persuaded that the Church and country had become more alive to their obligations with regard to that interesting sphere of missionary exertion. In pursuance of the authority granted them by the last General Assembly, the Committee proceeded immediately to make the necessary arrangements for the departure of a second deputation to the North American Provinces, consisting of the Rev. Mr. Fowler, Ratho; the Rev. Mr. Stevenson, Dalry; and the Rev. Mr. Macintosh, Aberdeen, who sailed for their destination in June last, and returned in health and safety in October. They were most cordially welcomed in every district which they visited, and every opportunity of preaching the Gospel, and of acquiring information regarding the objects of their mission, was eagerly embraced by them, and would prove of the utmost value to the Church in the prosecution of her Christian enterprise. From Canada the applications for ministers and missionaries continued to be numerous and urgent, their inability to supply which had occasioned much regret to the Committee, who, however, were willing and anxious to engage a number of licentiates to proceed thither for a limited period, and afterwards bring them home, should such be their desire. With regard to the Clergy Reserve Fund, the Committee were not in a situation to report upon it at present, and from New Brunswick, Nova Scotia, and Cape Breton, the same demands for spiritual supplies were anxiously urged. The Report then adverted to the state of matters in St. Vincent, Gren-

da, and Jamaica; and, with reference to British Guiana, stated that Mr. McLellan, whose case was before the Assembly last year, had been removed from the charge of his former parish on a representation to that effect made to the Colonial Secretary. The vacancies in that Colony were at present so numerous, however, that, if not speedily supplied, there was a danger of their being supplied by Episcopal Clergymen, and the charges lost to the Presbyterian Church. After detailing some other points, the Report stated that grants had been made during the year to the extent of £1200. The income during the same period amounted to £4293, which exceeded the sum realized last year by £965, though it was to be borne in mind that the revenue of this year had received the advantage of two extraordinary collections. The Report concluded by calling upon the Assembly to use every available means with the view of bringing the subject before the Presbyteries of the Church, in order that the attention of young men might be directed to that important field of missionary enterprise. Dr. Clark then remarked that, while the Committee was deeply sensible of the honour conferred upon them, there was one painful circumstance connected with the discharge of their duties which the Committee deeply regretted, namely their inability to respond to the very urgent appeals addressed to them. The Assembly, too, had very properly and very wisely appointed a Committee to consider if the expenses connected with the management of the Schemes might not in some measure be diminished. He appealed to their wisdom and their compassion whether or not they should also appoint a Committee to ascertain by what means the great amount of labour connected with them might be reduced. (Applause.) The Reverend Doctor then said that he presumed the Assembly would receive the Report of the Deputation to North America.

Mr. Fowler, a member of the Deputation, then read the Report, which stated that their instructions embraced the following points on which they were desirous to obtain authentic information:—1. The actual destitution of the means of grace among their expatriated countrymen; 2. The means of education existing among them; 3. The progress made in obtaining glebes in connection with their churches in Canada; 4. The state of the Clergy Reserves; and 5. Position and prospects of Queen's College, Kingston. The first province which they visited was Nova Scotia, at the capital of which (Halifax) they landed on the 15th June, and had a conference with their brethren there, and with a large number of the members of the Lay Association, to whom the Church was under great obligations for their able and zealous exertions in its behalf, and for their solicitude for the spiritual condition of their fellow-countrymen. They subsequently visited many districts in succession, in which, notwithstanding the destitution which has so long prevailed among them of the means of grace, the people generally remained faithful to the Church of their fathers. The Deputation were of opinion that at least fifteen additional labourers were immediately required for the supply of those destitute districts in Nova Scotia alone. In Cape Breton, which was next visited, a vast religious destitution everywhere existed; and in Prince Edward's Island, a great proportion of the population of which were from Scotland, there was only one minister in connection with the Church. The Deputation then proceeded to New Brunswick, where the list of vacancies was very large, and afterwards visited Canada, in the principal cities of which they preached to large audiences, and addressed public meetings. The Synod of Canada was sitting at Toronto when the Deputation visited that place, and they received from the members of that body tokens of their deep attachment to the Church of Scotland, and also much valuable information. On the subject of education, the Deputation found that Sabbath schools were in operation in connection with almost every congregation, in which, generally speaking, the system pursued was effective and orderly. With regard to the week-day schools, the quality of education was, for the most part, defective, and was to be ascribed to the want of a preliminary seminary of a sufficiently high order for the qualification of teachers for their duty. In connection with the subject of glebe lands, the Deputation reported that many congregations had

already obtained land for that purpose, which, as the country became more populous, would certainly form no inconsiderable endowment in themselves. With reference to the Clergy Reserves, they had proved a great boon to their ministers, and were under the management of Commissioners appointed by the Synod of Canada, subject to the approval of the Governor-General. On the subject of Queen's College, Kingston, the Deputation reported that it had been established by funds partly raised in this country, but chiefly by subscriptions obtained in Canada; and, having received the Royal Charter, it obtained the usual privilege of conferring degrees in divinity, medicine, and law. It promised to produce a considerable supply of well-trained young men for the ministry, and also of teachers of a superior order, for whom so great a demand existed. The College, however, had been involved in difficulties, from which it had not yet escaped, which they could not ascribe to the inefficiency of the Professors, who combined learning and piety, and an exemplary energy, with the true desire of rendering themselves useful to the Church and the country. The difficulties arose chiefly from the want of confidence in the permanency of the institution, and hopes were held out to them of sharing in funds which the Synod of Canada and the College were persuaded they were legally entitled to. These hopes had been alternately raised and depressed; and, when the Deputation were in Canada, a proposal made for the final disposal of the matter by an annual grant of £1500, in the name of salaries to the Professors, had failed from the change that occurred in the Government there. The resignation by Dr. Laddell of the office of Principal had proved a severe loss to the College; but, though the difficulties appeared to be very great, it was the conviction of the Deputation that they were not insurmountable, and that patience and perseverance might overcome them all. It was gratifying to state that the attendance of students at the last session of the College had been one-fourth more than during the preceding one; and, upon the whole, the Deputation respectfully and earnestly submitted the claims of the infant institution to the most favourable consideration of the General Assembly. The Report concluded by recommending the employment of young men for a limited time in the colonies, and of Gaelic preachers for the congregations which were acquainted with that language, with various other important suggestions.

Dr. Clark intimated that Dr. Machar, one of the Professors in Queen's College, Canada, had arrived in this country, and had just entered the House. He was sure the Assembly would be happy to hear an address from him.

Dr. Machar, after expressing the pleasure with which he had listened to the Reports that had been read, said, Moderator, the state of the churches in the North American Colonies is no longer the unknown thing it used to be. The delegates sent forth by you, as they were accurate observers of our condition, so have they proved themselves faithful and earnest reporters upon it, inasmuch that we cannot doubt that a degree of sympathy, hitherto unfelt, has been awakened in the bosoms of the people of Scotland on behalf of their expatriated countrymen in the West. This is a great relief to me under the anxious feelings with which I venture to address this venerable Assembly, as it delivers me from the apprehensions lest the cause which I seek to plead should be injured, instead of being advanced, by the feebleness of my advocacy. It were altogether an inexcusable omission if I did not embrace this opportunity of acknowledging the kindness of the Assembly in sending to us once and again a deputation of their number to see how we did. It was a design conceived in the genuine spirit of Christian benevolence, thus to ascertain by personal observation our actual condition, to assure us of your fraternal regard, to sympathize with us under our destitution, and to cheer us with the hope of better days. I bear no commission from the Synod of Canada to the Church of this land—the circumstances under which I left Canada did not permit my receiving this; but sure I am that I am safe—that I venture upon nothing but what my brethren would wish me to do, if only they could trust that I should do it with sufficient energy and warmth—when, in the name of

the whole Canadian Church, I thank the Assembly for sending to us those excellent and gifted ministers who had visited us. We owe a deep and lasting debt of gratitude to the Assembly for conceiving the design of sending them to us, to themselves for so kindly undertaking the mission, and to their people for being willing to be deprived for so considerable a time of their valuable ministrations. And now that their visits of love to us are past, it must surely be gratifying to the Church here to be assured by those, who have had the best opportunity of observing, that these visits have been attended with the happiest results. Your ministers were able, through their calm and lucid exposition of the questions which had unhappily agitated Scotland, to remove from the minds of people much injurious misapprehension respecting the position of the Church of their fathers. They cheered the hearts of their brethren in the ministry by their animating presence; they helped them much by their judicious counsel. They revived the fainting spirits of many a destitute and almost despairing congregation. And coming among us, as they did, in the fulness of the blessings of the Gospel of peace, and not confining their labours to our populous cities, but penetrating, in spite of every obstacle, into the most sequestered settlements where they could find a people to whom they could address the message of salvation, we cannot doubt that the hand of the Lord was with them, and that there will be many hereafter who shall rise up and call them blessed. To their brethren in the ministry, as I have said, the visits of your Deputations were fraught with the most important benefits; and yet, in one particular, their visits have tended to increase our difficulties and embarrassments. As they have told you, they were everywhere met by the anxious inquiry, "Can you do nothing to send us ministers to break for us the bread of life?" To our Presbyteries this cry had previously been addressed with affecting earnestness, but, since the awakening visits of these Deputations, it has been addressed to us with far more frequency and earnestness than ever; and still the reply we must make to it is such as it pains us to give. Still we have neither minister nor missionary to send to the destitute people who look up to us; still we must send them away without any definite assurance of their crying necessities being soon relieved. But shall this sad state of things be suffered to continue? Must so many of our people still be left to wander as sheep without a shepherd, no man caring for their souls? Now that the brethren, who came to visit us, have returned to tell of our destitutions, and their stirring and eloquent appeals in our behalf have gone forth into every hamlet and habitation of this land of Gospel light and privilege, may we not at length expect to see a band of willing labourers girding themselves for the work of going forth into those fields of which I speak fields so white unto the harvest, and where the hope of gathering fruit unto life eternal is so great? Shall the cry from the West, "Come over and help us!" seconded as it now is, come to the halls of this land, and go forth to its Presbyteries, and yet fail to draw from any of its preachers and students the response, "Here am I, send me!" The Church of England has its missionaries in the Colonies, caring for the souls of those who have gone forth from its bosom; and so have the Methodists; and so have the Roman Catholics. Shall the young men of the Church of Scotland alone be deaf to the entreaties of their expatriated countrymen, and be found preferring inaction at home to employment abroad? The love of country may glow warmly within their bosoms; we would not wish to see that passion quenched in them; it would sugar ill for the success of their ministry, were they men of soul so dead as not to turn with fondness to their own, their native land. But, after all, would the land, to which we would attract them, seem to them so much of a foreign land? They would find in it the same race, the same language, the same institutions, the same manners and habits; they would yet find in it a people who would give them an ardent welcome; who would sacrifice largely of their substance for their support; who would leave nothing undone which they could do to promote their comfort and happiness. But let them not be subjected to the trial of thinking, when they come to us, that they are going into perpetual exile. This is a hard trial to

the finest minds, and it is an unnecessary one. The suggestion has been thrown out in this land, and by many in the colonies it is regarded as an excellent one. Let the young men who go forth to the work in the colonies go for a few years. Let the Church, when she sends them to us, give the fullest opportunity to return. Let her assure them that a period of service abroad will be no barrier, but rather a facility and a recommendation to their entering into the ministry at home. Would the Church of Scotland suffer damage by an arrangement of this kind? Would they be less fitted for the discharge of the ministry in their native land, whose love to the souls of their destitute countrymen abroad had made them willing for a season to do the work of Evangelists in Calcutta, or Canton, or Quebec? But have you no means in Canada, it will be asked, of raising up for yourselves a native ministry—the only effectual way of thoroughly providing for the administration of the ordinances of religion in any country? We have. We look to Queen's College to raise up in due time such a ministry as can alone thoroughly supply our wants. This institution, however, has had many formidable difficulties to contend with. If regard be had to the inefficient condition of our preparatory schools, its establishment was somewhat premature. Your unhappy ecclesiastical divisions, so zealously introduced among us, inflicted a blow upon it, which in its infant state it was ill able to bear. And it was doomed to suffer yet more severely by losing from the ranks of its Professors such men as Mr. Campbell of Caputh, and its late respected Principal, Dr. Liddell. But, tried as it has thus been, it yet survives, nay, and begins to exhibit symptoms of vigorous life. Through the indefatigable exertions of Professors Williamson and Romanes—both of them known here as men of distinguished ability and scholarship—its last Session was more prosperous than any preceding one; and its present, I am happy to tell you, is more prosperous still, exhibiting an increase in the number of its students, out of which, so far as we can now ascertain, twelve are likely to study for the Ministry. It has hitherto enjoyed the liberality and fostering care of the Assembly; and these, we trust, will be continued for the present—will not be withdrawn until we are able from other sources, as we hope soon to be, to get it adequately and permanently endowed. But, whether aided by you or not, the Canadian Presbyterians in connection with you, viewing its continuance as essential to their permanence as a religious body, are determined to carry it on; and under the Divine blessing they trust to see it become a blessing to the country in general, as well as an effectual means in particular of supplying an educated ministry to their Church. But this last benefit must be the work of time. As we are determined not to lower, but to uphold the standard of education for the ministry, it is evident that years must still elapse before we can plant churches and ministers in our destitute localities. And whither, fathers and brethren, can we meanwhile look but to you—the Church of our fatherland? Are not our claims upon you both many and strong? It has often been matter of wonder to many that a warmer interest and a livelier sympathy have not heretofore been awakened in behalf of Canada, as compared with other scenes of your missionary undertakings. True, our Western land is devoid of those romantic associations which cling around the climes of the East. Its endless and unvaried forests, unassociated with a single historic recollection, present nothing to enchain imagination like the scenery where the Ganges rolls its sacred waves, or Juggernaut lifts its fretted and frowning towers. Compared with India, the scenes to which we seek to draw your attention are but tame and uninteresting. But who are they that people these scenes? They are your own people; they are, pre-eminently, bone of your bone, and flesh of your flesh. The ashes of their forefathers repose in the churchyards of this land; and they themselves still recall with a fond delight the days when they worshipped with you in the same sanctuaries. * * * I sat around the same communion tables. And shall the spiritual welfare of those so nearly allied to you not engage your first concern? If it is said to us, "Preach the Gospel to every creature;" it is also said, "If any provide not for his own, he hath denied the faith, and is

worse than an infidel." They are a people, as your Deputations can witness, who still cherish the warmest regard towards the Church of Scotland, and who will not believe that she will continue indifferent to the infelicities of their situation. Shall their love to you not be reciprocated?—or shall their hopes from you be suffered to darken down into despair? They are a people whose spiritual destitution, after all that has been done to lay it open, is but imperfectly comprehended. When at Halifax a few days ago—(I would have it go forth to the preachers and students of this land, that America can be reached as easily as London could have been a short time ago)—when at Halifax, on my way to this country, I learnt that there are in that Presbytery but four ministers to thirty thousand people. Among a population of thirty thousand on a narrow surface four ministers could do something; but what can they do among that number, scattered over such a territory as is comprised in Nova Scotia, Cape Breton, and Prince Edward Island? And this is but a sample of the state of things among your brethren who have sought an asylum beyond the Atlantic. They are a people who, if now duly cared for and gathered in, might prove the seed of a future glorious harvest; for none can look at those vast and fertile regions where they have settled, and not perceive that they are destined to occupy an influential position among the nations of the earth, and that the influences that are in these days brought to bear upon them must be mighty for good or for evil. Meanwhile, we cannot hide it from you, they stand on slippery places; they are exposed to the most dangerous influences. The want of ordinances is producing its natural consequences among them with a rapidity only to be believed by those who have witnessed its operation. Error is rife and rampant among our population, and experience has shown that even Scotchmen are not proof to its seductions. There are masses of Romanism existing in the midst of us; and I have met with instances of those who came forth from you with an abhorrence of that corrupt system, becoming from custom reconciled to it, and sinking fast into a state calculated to render them an easy prey to its zealous and indefatigable priesthood. How can we endure to see the destruction of our people? These are things which irresistibly urge us to re-state our case to you, to renew our applications, to reiterate our appeals, to say, Come and help us, and come soon. Much time has already been lost, and delay now must be disastrous in the extreme. The visits of your Deputations have done much to keep open an access for the Church to the hearts of her exiled children. You might still save them—strengthening in them the things that remain, that are ready to die; but yet a little while, and it will be too late. The tide of which you might have taken advantage will have receded; and, if help shall arise to us, it will be from another quarter than the Church of Scotland, who will have excluded herself from the honour and the reward which might have been hers. I have trespassed too long on your time. (No, no; go on.) One word more, and I have done. The Church in Canada takes a lively interest in all that concerns the Church of Scotland; and it is charming to us to see among you so many tokens that our great Head is not casting you off. We rejoice in all those noble enterprises of Christian philanthropy in which you are engaged, and pray that they may be crowned with success. But, amidst all your benevolent schemes, the Colonial, as we deem, embracing, as it does, the eternal good of your countrymen, your parishioners, your near kindred according to the flesh, occupies the foremost rank. Let their cry for aid be no more unheard. No longer hide yourselves from your own flesh. Let me beseech you, when you go down to your Presbyteries and your parishes, to labour long and earnestly to deliver us by giving us pastors in the hour of need to feed our untended and famishing flocks, and, whether it be that "peace" shall yet continue to "be within your walls, and prosperity within your palaces," or whether in these days of convulsion and change, your evil time be nigh, it will be no grief of heart to you that you opened your ears to the cry of the needy, and drew down upon your heads "the blessing of them that were ready to perish." Mr. Campbell, Caputh, Dumfries, as one who for

ten years had laboured in Upper Canada, pleaded earnestly in behalf of our countrymen there, and concluded by moving that the thanks of the Assembly be conveyed to the Convener of the Colonial Committee, as well as to the Deputation; and that the Report be approved of and printed.

Captain E. Dalrymple suggested that, if the Church resolved, in the case of vacancies in Scotland, to give a preference to students and preachers who had devoted some years in British North America and other distant countries, there would not be so much difficulty experienced in finding labourers for the Colonies.

Dr. Pirie recommended that the connection of the Church with British Guiana should be revived, and some ministers sent thither; and also that parochial associations in behalf of missions should be formed in each parish throughout the Church.

Dr. Hill said that in the Theological Hall of the University of Glasgow there was a very strong feeling in favour of Missions abroad, and that in the course of last year inquiries were frequently made by students respecting the terms on which they would be received to be sent out.

Professor Robertson said it had been long felt that, in making appeals to congregations for collections, the individuals were left in a great measure uninterested in these missions. It was a defect not necessarily arising from the constitution of the Church, but which certainly did characterize it to a certain extent, that the members were in the Church but not of the Church. Now the great object that would be attained by carrying out the suggestion of Dr. Pirie was, that every communicant in our parishes would come to have a personal and heartfelt interest in the progress of the Schemes. He was quite satisfied that, so far from having obtained a maximum of the Church's support of the Schemes, it would be found not to reach a tithe of what the people of Scotland might contribute; and, contribute with the greatest advantage to themselves—no advantage not greater abroad than that which it would reflect at home. He thought, however, that they should look to Canada to rear up ministers for itself. It was impossible for such extensive colonies to rely for supplies of the means of grace upon this country. But, if our young men would employ themselves in the Colonies for three or four years, he thought that in making appointments in Scotland they should prefer those, and thus, without decreasing the supply at home, the Church might also well supply the wants abroad.

Dr. Muir thought that catechists and well qualified schoolmasters should be sent out, and that the Colonial Committee should have their zealous attention directed to this means, in providing which the Normal Seminaries would be found of great service. He had always thought that Queen's College had been prematurely established in Canada, as there were not a sufficient number of schools to form feeders to it. By the introduction of catechists and teachers this disadvantage would be removed.

After a few words from Sir C. D. Fergusson, the Moderator in the name of the Assembly thanked Dr. Clark, as Convener of the Committee, for their excellent Report, and the Deputation for the satisfactory manner in which they had discharged the duty entrusted to them.

The Girvan case was then entered into, where the point in dispute was as to the fitness for that charge of Mr. Corsan, who had been presented thereto. This case was continued through the remainder of that sederunt, and again resumed in the evening, when the Assembly decided that the objections to Mr. Corsan had not been sufficiently sustained, and instructed the Presbytery of Ayr to proceed with his settlement as Minister of the parish of Girvan.

On Thursday, May 25th, a Committee was nominated to consider the regulations as to the induction of Ministers.

Mr. Forbes of Boharm moved that a copy of the minutes of the Assembly of yesterday, so far as they

related to the Colonial Scheme, should be transmitted by the Moderator to Principal Macfarlane of Glasgow, along with the congratulations of the house, that he was still spared in the enjoyment of comparative good health to hear of the prosperity of that Scheme which he had been so highly instrumental in originating.

The proposal was at once agreed to.

On the motion of Principal Lee an overtura, praying that the meeting of the Assembly should be fixed at a time more convenient than at present, which interfered with the term of Whitsunday, was remitted to a small Committee, to consult with the Lord High Commissioner, and report.

Mr. Muir, Convener of the Committee on the Education Scheme, read the Annual Report—

The number of Schools maintained in the Highlands was 125; in the Lowlands, 64; by the Ladies' Gaelic School Society, 20; making a total of 209 schools. From the returns of 163 schools it appeared that the average attendance of scholars was 79. The Committee continued to receive many pleasing reports of the great blessings which these schools conferred; but they were under the lamentable necessity of refusing many most urgent and most impassioned applications for aid in districts where such schools were much wanted. There had been a diminution of the funds collected from the congregations during the past year, but there was an increase in the number of parishes that collected, the number in 1847 having been 770, and this year 824. As to the condition of the Normal Institutions, the Committee was happy to report that they continued to work vigorously and satisfactorily. The fact, however, of the Glasgow Institution not having a Rector, had placed it at a disadvantage, as that circumstance had been made the principal reason by the Privy Council for withholding its support from it. After dwelling at considerable length on these points, the Report concluded with a tribute to the zeal and liberality towards all the Schemes by the late Marquis of Bute.

After some interesting addresses from Dr. McLeod of Morven, Professor Robertson, Sir J. H. Maxwell, Sir Charles D. Fergusson, and other Members of Assembly, the Moderator conveyed the thanks of the House to Dr. Muir for the Report he had read.

From that Report, the Assembly had seen that he, along with the Committee, had devoted all his energy, zeal, and assiduity to a accomplish in the most efficient manner, the objects which this Scheme had in view; and, although numerous difficulties had been to encounter, and numerous obstacles to surmount, he (Dr. M.) had persevered in his exertions and had had the satisfaction to find that these exertions had not been made in vain, but that the blessing of the Most High had accompanied their endeavours, and to a considerable extent crowned them with success. In conclusion, he hoped that the Committee would not only be able to maintain the ground which they now occupied, but also manage to extend the field of their labours.

A reference from the Presbytery of Aberdeen was then taken up, relative to Greyfriars' Church, Aberdeen. The Rev. D. McTaggart of Carlow, Ireland, who had stood alone there in adhering to the Church of Scotland at the Secession in 1843, having preached to that Congregation, while the charge was vacant, they were so much pleased with the Reverend gentleman that they expressed a unanimous desire to have him settled as their Pastor, if the forms of the Church of Scotland would admit.

After considerable discussion, it was unanimously resolved, on the suggestion of Principal Lee, that, looking to the special merits of this case, Mr. McTaggart should undergo a novitiate, and of new receive license from the Presbytery of Aberdeen, in

order to preserve the constitutional form; but, under the circumstances, both as regarded Mr. McTaggart and the congregation of Greyfriars, the period of the novitiate or probation should be left to the discretion of the Presbytery of Aberdeen.

At the evening sederunt a somewhat similar application was laid before the Assembly from the Rev. J. Radcliffe, a Minister of the Presbyterian Church in Ireland, who had received a call to assume charge of the Congregation at Kingston, Jamaica. The application was referred to a Committee with instructions to ascertain the peculiar connection between the Kingston Congregation and the Church of Scotland.

The decision of the Kirk Session of Blairgowrie, suspending Mr. Sturrock, Assistant Teacher of the Parish School, from sealing ordinances, for certain alleged irregularities, having engaged the attention of the Assembly, was reversed in consequence of informalities attending the procedure.

The remainder of the evening was occupied with a discussion relating to the claims of the Parochial Schoolmasters for aid from the Government grant for education.

The following resolution was finally adopted by the house. The General Assembly unanimously resolves to remit the subject brought forward in the lectures to the Committee of Education, with instructions to take such measures either by deputation or otherwise as shall appear to them most desirable for bringing under the notice of the Privy Council on Education the claims of the parochial and the Assembly schools, their due share of the funds granted for behalf of education in Scotland.

On Friday, May 26th, the Committee appointed to enquire into the expenditure connected with the management of the Schemes of the Church gave in their Report. The Committee was unanimously of opinion that, under the present system of management, there was not a single item in which a saving could be beneficially effected. The Church owed a deep debt of gratitude to those Reverend Gentlemen who acted as Conveners, and they could not be too strongly encouraged. The Committee also felt bound to state, that the services of the Secretaries and Treasurers attached to the different Schemes were worthy of the highest commendation. The Committee had under consideration the suggestion for consolidating the management of the whole into one, and of appointing one man to conduct the business; but they considered it a system which would not only impair the efficient working of the Schemes, but in all probability increase the expenses.

The Assembly approved of the Report expressed their satisfaction at the result of their investigation, and directed their thanks to be given to the Convener and Committee for their labours and efficient services, which was accordingly done by the Moderator in the name of the Assembly.

Dr. Grant, as Convener, gave in the Annual Report of the Committee on the state of the Students' Fund. He stated generally that the Fund was in a very flourishing condition, and that it continued to answer admirably the great object for which it was at first established. He further stated, that during the past year the sum of £4,000 had been contributed to the Scheme, and that during the four years, it

which he had been connected with it, the accumulated fund was not less than £33,000. He (Dr. Grant) might further state, that, notwithstanding the Secession that had taken place, the Fund would be able to meet all the obligations that would be brought against it, and that it is the confident hope of the Committee that its benefits will be more and more extended.

Dr. Grant, in the absence of Dr. Paul, the Convener for this Fund, read the Annual Report, which exhibited a very satisfactory state of matters. The number of subscribers amounted to 400, and the amount collected for the past year was £1197. It was stated that, in order to increase the efficiency of the Fund, it would be necessary that its annual subscriptions should be brought up to £1500. It was also stated that since the Secession a great number of *quoad sacra* ministers had become supporters to the Fund.

These several Reports were received, and the thanks of the Assembly voted to the Conveners, Dr. Grant and Dr. Paul, and to the Members of the Committee.

The Annual Report of the Home Mission Committee was read by Dr. Simpson, the Convener. Contributions in aid of this Fund were received from upwards of 800 places of worship. In the first Branch of the Committee's labours—Church Extension—£625 had been granted towards the building of the Chapel at Woodside, in the parish of Old Machar, Aberdeen; £130 towards a Church at the Ford of Lochawe, Inverary; and a grant, sum not fixed, towards the erection of a Church at the Trosachs, parish of Caillander. The second Branch of the Scheme is aiding unendowed Churches, and the third, employment of Probationers as Missionaries.

Under these two branches of the Scheme the Committee continue to expend by far the largest portion of the funds entrusted to their management. Sums have been voted during the past year in aid of 36 unendowed churches to the amount of £1355, and towards the support of 41 mission stations to the amount of £1335, exclusive of grants of £5 each personal to the officiating ministers and missionaries, amounting to £330; making in all the sum of £3020, being about £800 more than the sums voted for these purposes during the previous year. Of the grants voted in the course of last year, a large proportion are renewals of former ones. The number of new cases added to the list in the course of the past year is 20.

The fourth Branch of the Scheme—the encouragement of promising young men for the Ministry—continues to be administered under the regulations approved of by the General Assembly of 1844; and the Committee give every attention to applications by Students of Divinity whose circumstances and attainments fall within these regulations.

Several able addresses on the subject having been delivered by Dr. Robertson and others, a vote of thanks was passed to the Committee, and the Assembly adjourned till the evening.

When the Assembly again met, Dr. McLeod of Morven read the Report of the Deputation appointed in 1846 to visit the West Highlands in order to make enquiries into the spiritual condition of the people. At no period in the history of the Church—for at least the last hundred years—was there a greater destitution of the means of grace than at the present moment. It was

suggested that the Church should employ a few pious men as instructors, to go from house to house, teaching the Scriptures to the people.

Dr. Pirie having moved that the Report be approved of, the thanks of the Assembly returned to the Deputation, and that some steps be taken with the view of carrying out the suggestions made, the motion was unanimously agreed to.

In accordance with an overture from the Presbytery of Dunkeld, a Committee was appointed to enquire into the subject of intemperance in its relations to society and religion, and to report as to the remedies advisable for the suppression of the evils flowing from the immoderate use of intoxicating liquors.

On Saturday, May 27th, the several applications for admission into the Church, which had been referred to Committees, were reported on and decided by the Assembly.

In the case of Dr. Craig,* lately Minister of the Relief Church, Cupar, some informality having appeared, the General Assembly declined under present circumstances to receive the application, and remitted the case to the Presbytery of Cupar with instructions to continue their communications with Dr. Craig, and, if they shall see cause, to bring up the case to next General Assembly.

The application, of Mr. Reston, late Minister of the Relief Congregation, Cupar-Angus, and of Mr. Blair, late Minister of the United Presbyterian Church, Drymen, were sustained.

In the case of Mr. Radcliffe, of Carlow, Ireland, the Assembly authorized the Presbytery of Edinburgh to take such trial of the gifts and qualifications of Mr. Radcliffe as they might deem necessary, and on being satisfied therewith, to receive him as a Minister in connection and communion with the Church of Scotland in the Colonies; it being expressly understood and provided that he should not in respect of such proceedings be considered eligible for a charge in Scotland.

Mr. W. Cook said that the Lay Association had been in the habit every year since its establishment of making a Report of their proceedings to the General Assembly; which, on that occasion, he did not think it necessary to read, because the various sums given by the Association to the various schemes had already been reported by the Conveners of the various Committees. He would therefore propose that the General Assembly receive the Report, express their satisfaction with it, and recommend to all the ministers and members of the Church to aid in the institution of branch associations; and that Presbyteries co-operate with the Association, and afford that body such information as might be requisite for the continuance and extension of its operations.

Dr. Robertson said, it would most certainly be understood that the General Assembly entertained the very highest sense of the important services rendered to the Church by the Lay Association—

*This is the same Reverend Gentleman, the proceedings in whose case, before the Presbytery of Cupar, are given at page 123 of the present number of the *Presbyterian*.

and assuredly they would recommend in terms of the motion.

The motion was cordially agreed to,

The Committee appointed to consider the subject of a change in the time of meeting of the Assembly having reported in favour of such change, the matter was remitted to the Presbyteries to consider and report to next General Assembly.

The Assembly then proceeded to the consideration of an overture from the Synod of Moray on the Bills before the House of Lords for amending the law and practice of marriage and registration in Scotland. The opinion of the Assembly was decidedly adverse to these measures, and able addresses in condemnation of their principles and details were delivered by Mr. Forbes of Boharm, Dr. Muir, Dr. Bryce, Sir Charles D. Ferguson, and other members.

The motion of Dr. Muir,—“That the General Assembly disapprove of the principle of the Bill for amending the law of marriage in Scotland, and resolve to petition both Houses of Parliament that it do not pass into law,”—was unanimously adopted.

The resolution finally adopted in reference to the Registrations Bill was to the effect, that the House find many of the causes objectionable; resolve to petition Parliament that it shall not pass into law in its present shape; and that a committee be appointed to watch over the bill in the event of its being retained in its present form.

After refusing an application by the Synod of Aberdeen for authority to depart from the usual regulations for probationary trial in the case of Messrs James Fraser and Thomas Hardie, students, the Assembly adjourned.

On Sunday, the 28th May, the Rev. Mr. Phin, Galashiels, preached before His Grace the Lord High Commissioner in the High Church in the forenoon, and the Rev. Dr. Charles, late of Calcutta, in the afternoon. In connection with the sitting of the General Assembly and by their appointment a meeting for devotional exercises was held in the evening at seven o'clock in St. Andrew's Church, when a liberal collection was made in aid of the five Schemes of the Church.

The Assembly met again on Monday, the 29th.

Dr. Bryce reported from the Committee appointed by last Assembly with reference to the North Highlands, that they had accomplished the principal object of their remit, namely, the establishment of a Gaelic periodical for the benefit of the Highland population, 1200 copies of which formed the average circulation.

The Report was received and the Committee continued with the addition of a few Members.

The Regulations of the Assembly on the subject of the Schemes of the Church have been read,

Dr. Robertson said that an anxious wish had been expressed that the Act should be made as strong as possible in favour of the formation of Parochial Associations in support of the Schemes of the Church.

The Assembly resolved to renew their recommendation in favour of the establishment of such Associations where these were not already in existence.

A petition from the Synod of Shetland, praying

for a division of the two Presbyteries of which it is composed into three, was referred to a Committee to confer with the parties, and to report to the Assembly, which expressed its approval of the principle of the change.

An overture from the Presbytery of Edinburgh regarding the attendance of Students of Divinity at a class of Biblical Criticism gave rise to some discussion, but was ultimately withdrawn.

Dr. Robertson read the Report of the Committee on *Quoad Sacra* Churches, which stated that their appeal to the noblemen and landed proprietors of Scotland for the endowments of Chapels had received a very gratifying response. The Report detailed the cases in which the Committee had been successful in their efforts to attain the erection of *Quoad Sacra* Churches into parochial churches.

The first adverted to was the church at Ardrossan, where the endowment had been provided almost exclusively by the munificence of the Earl of Eglinton and Winton; and the case was now being prosecuted before the Civil Courts with the view of the erection of the church and the surrounding district into a parish church and parish *quoad omnia*, without entailing any expense upon the Central Fund. The second case was that of Houndwood Church, parish of Coldingham, where a *quoad sacra* erection had been agreed to by some of the more influential heritors, including W. F. Home, Esq., Lord Douglas, &c.; and the exertions made for raising the stipend to the sum required by the Act, had been so effectual as only to leave a small balance to be provided for by the Central Fund. The third case was that of the church of New Deer, erected twelve years ago, on a site granted by the Earl of Aberdeen, who with his enlightened Christian liberality had agreed to burden his land with half of the stipend required, besides contributing largely to the building fund. The next case was that of Enzie Church, parish of Ruthven, which has been under the management of the Royal Bounty Committee, and from the liberality of the Duke of Richmond and others only a small sum was required, which the Committee proposed to contribute from the Central Fund. The fifth case was that of St. Andrew's Church, Dunfermline, which, with the manse, had been burdened with a debt of £1100. The debt of £500 secured upon the church had been reduced through local efforts by £350, and the Committee was anxious to obtain authority to grant the sum of £150 for the discharge of the remainder, while the managers had agreed to make themselves responsible for the debt upon the manse, accepting a small portion of the seat rents as a guarantee. Through the munificent offer of J. Kerr, Esq. of Middlebank, it was hoped that an endowment of £75 would be received, when the remaining £25 would be made up from the Central Fund. The last case was that of the Church at Norriston, Kincardine, which had been partially endowed since 1720, and which was deficient of the requisite stipend of the amount only of £12 2s. 7d. The Committee, anxious to make a suitable provision to the church, asked the sanction of the Assembly to grant that sum from the Central Fund.

The Report concluded with an expression of deep regret for the loss sustained by the death of the late Marquis of Bute, the patron and founder of the Scheme entrusted to them.

The Report having been received and the thanks of the Assembly conveyed to the Committee and its Convener, Dr. Robertson; on the suggestion of Dr. Bryce a minute was entered expressive of the sense of the General Assembly entertained of the great services of the Marquis of Bute, and of the affection with which the Church of Scotland would ever cherish his memory.

Mr. Walter Cook, the Convener, read the Report of the Committee on the Funds of the Church, including 1st. The balance of fund raised three years ago for defraying existing debts of the Church; and 2d, the fund raised last year for defraying the expenses attending the prosecution of libels. The result was that the debts had been cleared off; and the Committee were happy to inform the Assembly that their efforts to keep their annual expenditure within their annual income had been entirely successful, as they had this year a surplus of income over expenditure of £71. The Report warmly recommended that efforts should be made to secure a regular fund for the expenses of proceedings affecting the general interest of the Church. If the effort was only properly made, there was no doubt it would be responded to, as a small contribution from each parish would suffice.

Mr. Forbes, of Boharm, gave in the Report of the Committee on Regulations for the Induction of Ministers, which suggested some alterations therein.

After a long and animated discussion, in which Drs. Muir, Robertson, Hill, Bryce, and Pirie, and Mr. Forbes, Mr. Milne, and Sir C. D. Fergusson took part, it was resolved that the Regulations should continue as at present, with some slight alterations relative to the Trial Discourses of the Presentee.

Dr. Hill, on behalf of Dr. Grant, Convener of the Committee appointed by last Assembly to consider certain overtures on the Feuing of Glebes, gave in a short Report recommending that no steps should be taken in any case without the authority and sanction of the Assembly; which was approved of.

A Schedule regarding the Probationers within the bounds of the Presbyteries was adopted and ordered to be transmitted to the respective Presbyteries of the Church to be filled up.

An overture was read from the Synod of Dumfries, which, after stating that private baptism was at variance with the standards and ancient practice of the measures as in their wisdom might seem fitted to secure that the sacrament of baptism might be publicly administered as far as practicable.

The Assembly, after a brief conversation, approved of the spirit of the overture, but deemed it unnecessary to issue any special instructions on the subject.

The Assembly then proceeded to the consideration of a memorial, numerous signed by members and others, stating that students of Divinity and others not licentiates of the Church, had been permitted to officiate in many of the pulpits—a practice highly calculated to alienate the affections of the people from the Church, and deeply to affect the interests of religion. The memorialists therefore prayed that the Assembly would take the subject into its serious consideration, and adopt such measures as might put a stop to the growing evil.

The Assembly agreed to a deliverance, disapproving of the practice to which the overture referred, and enjoining the Presbyteries to exercise due care and vigilance to prevent its recurrence.

Several overtures, which had been sent down for the approval of Presbyteries by last General Assembly, in accordance with the provisions of what is called the Barrier Act, were reported on. Overtures on Interim Acts, on the Admission of Ministers and Licentiates of Dissenting Bodies, on Private Censures, had been approved of by majorities and were declared standing laws of the Church; and that on Prosecutions against Ministers was re-transmitted to Presbyteries.

Dr. Muir, Convener of the Committee

on Sabbath Observance, read the Annual Report.

The Committee proposed that the Assembly renew their instructions to Synods and Presbyteries who had not appointed a committee on the subject, while those who had should be encouraged to proceed in their endeavours. While the Edinburgh and Glasgow Railway was shut on Sabbath and the Scottish Central was also to be kept shut, others were persevering in their arrangements with Sunday trains. One railway had its hour of departure from Edinburgh exactly as congregations were going to the forenoon diet of worship. A parish on one of the lines had also to alter its time of worship in consequence of the passage of the train. Farmers had likewise to take measures to protect their premises and stock from the idlers who were deposited at the stations on the Sabbath, thus causing them or their servants to absent themselves from worship, to protect their property against their troublesome visitors. Whether the evils were remedied or not, the Church of Scotland would never cease to lift up its voice against this desecration, which threatened to rob Scotland of its quiet Sabbaths.

Dr. Hill, after some observations lamenting that certain railway companies should be so reluctant to yield on this question, moved the approval of the Report, and the thanks of Dr. Muir.

The motion was cordially adopted.

Mr. Robertson, of Greyfriars, read a Report of the Committee on Continental Protestant churches, which stated to the effect that, notwithstanding the violent upheaving in the political world, God was evidently advancing His kingdom. Many difficulties to the spread of Evangelism had been marvellously removed by those startling events. In France they trusted that Protestantism would soon be as free as in Scotland. The Report adverted to Belgium, Bavaria, Switzerland, Austria, Bohemia, Italy, in all of which the tide of events had been singularly favourable to the extension of the Redeemer's kingdom.

On the motion of Sir C. D. Fergusson, seconded by Dr. Hill, the Report was approved of, and Mr. Robertson received the thanks of the house at the hands of the Moderator.

The Report of the Committee, to whom was referred the overture from the Synod of Shetland, was read, recommending the division of the Synod into the three Presbyteries of Lerwick, Burraval and Olnafirsh; which was agreed to.

A Report was given verbally by Principal Lee on the Manuscripts of the Church. Some parchments, and other interesting M.S.S. had been obtained since last Assembly.

The Moderator then addressed the Assembly, thanking them for the honour which they had conferred upon him in electing him to preside over them, and soliciting their indulgence for the manner in which he had discharged his duties. He then delivered an impressive address on the duties of the Members in their respective spheres of life, and proposed that the next Meeting of the General Assembly should take place on Thursday the 24th May, 1849. The Rev. Doctor then conveyed to His Grace the Commissioner the grateful acknowledgements of the Assembly for his services upon former occasions to the Church, and more especially for his favour during the late Meeting of the Assembly, and requested him to convey to Her Majesty the earnest assurance of their loyalty and attachment to Her person and Government.

The Lord High Commissioner replied that it would afford him the utmost satisfaction to convey to Her Majesty the assurance of the loyalty and attachment of the Assembly to Her Majesty; and after an appropriate eulogy on the character of the late Marquis of Bute, dissolved the Assembly, and appointed the next Meeting to be held on Thursday the 24th May, 1849.

The Assembly then engaged in devotional exercises, and separated at half-past one o'clock on Tuesday morning, having sat without interruption

since noon of the previous day.

The Commission of Assembly met on Tuesday, May 30th, and having decided several cases of appeal brought before them, adjourned.

THE LIMITED CIRCULATION OF RELIGIOUS JOURNALS AND PUBLICATIONS.

Mighty as have been the revolutions, and great as have been the changes, which the lapse of time and the onward march of improvement have effected during the past two centuries, yet none of all these has equalled in extent, or rivalled in magnitude and importance of results, that wrought by the discovery of the art of printing and its introduction into general use. The press has proved itself a powerful instrument for weal or woe to the great bulk of mankind, and a most serious responsibility is devolved upon its conductors, a responsibility that is in many cases but too lightly regarded.

No where can a more striking exemplification of the fact, that low rates create and increase a demand, be found, than in tracing the progress and development of the art. At the time of its discovery the laborious and tedious process of copying by hand rendered books so very expensive as to limit their use to the Clerical orders and the wealthy classes, of which last but few had much taste for mental culture or literary enjoyment.

Then a copy of the Bible cost a sum equivalent to the whole proceeds of a poor man's labour for two years. Fortunately such a state of things has long since ceased to exist; the press has been unceasingly at work, the power of steam has been summoned to expedite and extend its operations, and books are now within the reach of all, while the *best of all books* can be procured for a shilling.

So extensively has the plan of cheap publications been adopted that works are daily issued, illustrative of every department of science, and treatises are prepared, familiar yet comprehensive, containing in a cheap form all the information which a few years ago was only to be sought for in a massive volume published at a price that forbade its purchase by the man of moderate means.

The facilities afforded and the inducements presented for the acquisition of knowledge have thus been immensely extended; and, as a consequence, knowledge has been so wonderfully increased, that, were the theory of the perfectibility of human nature a correct one, as some so strenuously contend, the present race of mankind must have reached the very acme of perfection.

The wickedness existing, and the crimes committed around us, afford but too strong a refutation of the fallaciousness of this idea, and we find the solution of the fact, that the increase of knowledge has not

produced a commensurate decrease of crime, in the evident truism, unhappily too much lost sight of, that, if knowledge be power, it is power for evil as well as good. Knowledge may but have the effect of making the man, who is viciously inclined, all the more skilled in his wicked arts, and the better able to carry out his nefarious designs. The accomplished rascal, the fascinating swindler, or the base panderer to the passions of the mob, are much more dangerous than the unlettered wretch who sins through very ignorance. Thus we see that mere knowledge is not alone sufficient to elevate the character; there must be associated, and conjoined with it, a living, abiding religious principle, controlling and directing the power that knowledge confers upon the recipient of its light. Without this the whole system of society, however outwardly refined and enlightened, is inwardly but a mass of pollution,—a whited sepulchre. Yet how little of the heaven of righteousness is now to be found pervading society. How few are the indications of its existence in most of the publications which may be regarded as the exponents of public feeling. In by far too many of the standard works of the day there is manifested, if not a decided hostility to religion, at least a cautious avoidance of the subject and tacit compromise with worldly tastes and worldly feelings. This evil, for it is indeed a serious one, is not unfortunately regarded in its true light by many, chiefly because their attention has never been called to the subject, yet "what Pastor at a time like the present is not assured of what would be the mighty increase of religion in the community, were our general literature and reading far more than now pervaded by the 'savour of Evangelical Truth.' Why should the fields of Literature not be more generally occupied by writers possessed of enlarged information and at the same time actuated by Christian feeling?

What present greater facilities for combining information with sound morality, or extend simpler means of arraying the truths of religion in a more attractive form than many of the branches of popular science!

To illustrate our meaning; that of astronomy, for instance, affords an admirable medium for raising the thoughts above this earth, its changes, vicissitudes, and the bustle of every day business, and leading the mind to dwell in wrapt contemplation of the blue ethereal of the starry universe, and all that bright immensity of space which God has peopled with suns and worlds.

The science of Geology also is admirably suited to lead the ponderer of its mysteries from "nature up to nature's God," carrying, as it does, the inquirer back through all its history of deluges, earthquakes and hurricanes, till he reaches in fancy the birth and infancy of our planet, when the

new-formed earth emerged from the thick "darkness which brooded o'er the deep; and rejoiced in the flood of light poured upon it by the creating word 'Let there be light.'" Who can think of the building of the mountains, the hollowing of the valleys and the gathering together of the waters of the mighty deep, without being overwhelmed with a sense of the Almighty power and goodness of the Great First Cause?

We might enlarge to much greater length; but, not to digress too far from our original purpose, it is evident that not only the sciences, but subjects of general interest, and matters of ordinary information, are capable of being made subservient to the cause of religion; and we may reasonably conclude that, were its spirit more generally infused into works treating upon these and kindred subjects, much good would result, and the vicious tendency of our general literature would be in a great measure counteracted. If we have reason to deplore the almost total exclusion of religious subjects from our general literature, the avoidance of religion is even more strongly manifested in our Newspapers and Periodicals. How seldom do we find in the larger proportion of these any acknowledgment of there being a higher duty to attend to than the maintenance of certain theories or the adherence to certain political principles? It may seem visionary to indulge in dreams of any change in this respect, and we fear very much that no thorough change can be brought about, at least if the reading classes retain their present bias and taste. Still much can be done in the way of giving wider scope to the influence of the religious press and especially of religious journals. We have often wondered at the smallness of the circulation of such papers. In a society of two or three hundred families, scarce, we may safely say, a fifth of the heads take any Christian periodical. Take for instance "The Presbyterian." True, it has already attained a comparatively large circulation, larger than in our most sanguine anticipations we had thought likely, but still to what does it amount after all? What are 1600 or 2000 copies compared to the number that might be circulated, were every adherent to our Church, or even every father of a family enjoying full communion, to subscribe? If this is not to be hoped for, we cannot see why at least a fourth of the members of our Church should not become subscribers. The annual subscription has been placed at a very low rate, so low as barely to cover expenses. We cannot see why the number of our readers should not be quadrupled. Our friends have but to will it, and it will be done. It becomes us to speak with all modesty of ourselves, but we may at least state the general proposition that the circulation of religious papers and journals is calculated to exert a very beneficial

cial counteractive effect to the vicious tendency of a corrupting literature, and we call upon the religious part of the community not only to countenance such journals themselves, but to use every endeavour to induce others to follow their example. An easy, effectual and (what is much valued in this economical age) a cheap mode of doing good is thus presented, and we trust many will be induced to adopt our suggestion.

SUSTENTATION FUND OF THE FREE CHURCH.

Dr. Buchanan of Glasgow, Convener of the Committee on the Sustentation Fund, then made a lengthened statement in regard to the steps which had been taken, in the course of the last year, to stir up the members of the Free Church to still greater exertions in behalf of the fund for the sustentation of their Ministers. The amount received from Associations was £86,774, which, added to what was received from donations and subscriptions, made the total revenue for the fund in the course of the year £88,974. As the total revenue for 1846-7 amounted to £83,117, the increase on the present year was £5866. The progress of the fund, since its original institution in 1843, was as follows:—In 1842-43, £63,704; in 1844-45, £77,630; in 1845-46, £82,681; in 1846-47, £78,317; in 1847-48, £88,974. Comparing the revenue of the present year with what was received five years ago, the increase at this date in the funds amounted to £20,270. This statement, however, did not bring out the full amount of the progress which the Fund had made, as the sum set down for 1843-44 was not contributed in twelve, but in fourteen months; so that the actual increase, at the present time, as compared with the year in which the Fund was set a-going, is £27,878. Another circumstance connected with the Fund, which the Committee consider deserving of notice, was that, as Dr. Chalmers had remarked, the strength of the Fund had been found not to lie in donations, but in the produce of Associations. As was expected at the beginning, there had been a great falling off in the sum obtained from donations. In 1843-44 this branch of revenue realised £16,178, while in the year just closed it had only yielded £2197. But, on the other branch, turning to the Associations, this gratifying result appeared, namely, that, whereas during the first year of the Fund the Associations only yielded £44,917, last year they contributed £86,774, or nearly double the amount. With the balance on hand and interest, the total amount for the Sustentation Fund this year was £89,775; but, as the expenses of management, Widows' Fund, &c., fell to be deducted, the amount available for division was £76,366; which would allow a stipend of £128 to each Minister for the year that is now expired. The Rev. Doctor then went on to urge the necessity of the Church making a decided effort to augment the stipends of their Ministers to £150 a-year in accordance with the desire which had long been felt. Not less than 163 ministerial charges, and 73 stations, instead of coming forward like the others, had been going backward; and, if these 236 Congregations had simply kept at the place they occupied last year, the increase this year would have been £9293. Nothing could be more offensive than to see the niggardliness or the selfishness of one Congregation making a pillow of another perhaps poorer than itself. (Hear, hear.) There were 31 ministerial charges in their Church which contributed less than £25; 158 less than £50; and no fewer than 450 which contributed less than £100. The result of this was that the average contributions of the 31 Congregations was just £16 17s 8d.; of the 158, £34; and of the 450, not more than £60; or, in other words, that two-thirds of their Congregations did not raise one-third of the funds, while to pay these 450 Congregations, £30,723 was required. The Rev. Doctor in conclusion read a number of recommendations from the Committee to the effect that a vigorous and immediate

effort should be made to give a minimum stipend of £150 a-year to each of their Ministers—that every Presbytery, at its first meeting, should be ordained to take up the subject. He warned them, that if some vigorous effort was not made, the Church would lose, as every Church deserved to do, the ordinances of the Gospel dispensed by worthy men.

We subjoin the following extract from Dr. Buchanan's Report on the same subject:—

It is a fact, whether men will give it a place in their convictions or no, that without an adequate provision for the support of the Ministry, we shall lose—and shall deserve to lose—the fitting materials for the Ministry. The piety of sentimentalists may be startled by such a statement, and the piety of the selfish may affect to take offence at it; but this statement is founded, notwithstanding, on the principles of truth and righteousness. Parents will not give their sons, and sons will not give themselves to a Ministry in which not their personal comfort alone, but their whole energies and usefulness are to be weighed down and broken up by the pressure of hopeless poverty. If, indeed, that poverty were the result of some general calamity, which had fallen upon people and pastors alike, and which had sunk for the time the collective body of the Church into equal straits, there might be no reason to fear but that, through the abundant grace of God, a Ministry might be found willing, nay, rejoicing to share in all the hardships of their flock. In the Church of our fathers, in the persecuting times of old, when the Ministry was only the foremost place in the field of danger and of death,—the front rank in the moral conflict of truth with power—the common highway to the dungeon, the rack, and the scaffold, candidates for the Sacred Office were not wanting, ready, in the discharge of its high functions, to brave all these terrors. But the Church of Christ has no right to expect that He will give to it a race of martyrs for Ministers when it is itself at ease. If, either through heartless inconsideration or narrow-minded selfishness, those that are taught in the Word forget to communicate to him that teacheth in all good things, if the labourer is thought worthy of his hire, as a physician, a merchant, a lawyer, in short, in almost every field to which learning and piety can turn, except in the work of the Ministry,—there are laws in the moral world as fixed as those that bind the planets in their spheres, that will degrade, if not extinguish, the Ministry that is so used. It is hardly necessary to add that in such an issue there will be found at once the sign and the punishment of the people's sin.

These views are worthy of the most serious consideration of our Church in Canada. We appear to be advancing rapidly to that point which the writer supposes may be possible even with his own body in Scotland, in which, on account of the inadequate provision made for Ministers, and other uncertainties connected with their office, there is some danger lest the streams which supply the Ministry should be cut off. All the anxiety, that the parent Church has manifested to procure Ministers for this Country, and the liberal aid, which it has offered them, have not been sufficient to induce more than one, during the last year, to come over and help us. This may have arisen in part from the extraordinary demand which was created to fill the pulpits made

vacant by the Disruption. But five years have elapsed since that event, and the prospect of obtaining a supply of preachers for Canada seems to have brightened very little, though there must now be a large number of preachers in Scotland, having small prospect of an early settlement in any parochial charge. It would be most unwarrantable to suppose that these preachers are without zeal or proper sense of the responsibilities of their calling. The fault is not to be sought in *them* but in the evils existing in the state of the Church here. Ample information on this subject has doubtless been circulated throughout Scotland by the Members of the several Deputations which have visited this country, and by those Ministers who have been constrained to withdraw from it and to return home. The inadequacy of Ministerial support, the great irregularity with which in many cases it is paid, the difficulty of uniting the scattered members of our Church into one pastoral charge, the tendency existing among them to strife and division, the loose notions entertained respecting the sacredness and permanence of the pastoral relation, the want of Churches in many places, and the number of Churches burdened with debts, with only a few exceptions no manse or residence for the Minister,—these, and many more, form a combination of obstacles, which, wherever they are fairly represented, will constitute a formidable barrier and prevent candidates for the Ministry from entering on this field. The same causes must discourage young men from devoting themselves to study for the Ministry in Canada. What parent, aware of all the incident trials, would venture to persuade his son to encounter them, or would incur the previous expense to bring him into a position in which every delicate feeling would be vexed, and the means of usefulness crippled? And, if through the importunity of some zealous Ministers, or the piety of some parents willing to disregard temporal consequences entirely, a few young men may be carried through our Colleges, yet “by a law as fixed as those that bind the planets in their spheres,” the deficiency must continue to increase. Happily our Clergy Reserve Fund will supplement in some measure the niggardliness or poverty of particular congregations. But, unless the members of our Church be made to feel more deeply the imperative duty of sowing in temporal things to those from whom they reap in spiritual things, their conduct “will degrade, if not extinguish, the Ministry.”

Many years have elapsed since the Synod of Canada declared its conviction of the necessity of raising a native Ministry. This necessity has been frequently admitted by some of the most eminent Ministers of the parent Church. Professor Robertson in the observations made by him in last Assembly, when the Report of the Colonial Committee was presented, said:—“They must look to Canada to raise up Ministers for itself. It was impossible for such extensive colonies to rely for supplies of the means of grace upon this country.”—With this conviction, pressed upon

us on all sides, Queen's College was projected; and amidst numerous discouragements it still survives availing contingencies. But we find no where any very cheering evidence of a supply of young men disposed to devote themselves to that course of preparation required by the laws of the Church from candidates for the Ministry. Unless some great and special hindrances were in the way, would it be too much to hope that our sixty congregations should furnish upon an average thirty students of Divinity? Even this would not be sufficient to meet our increasing destitution. But nothing appears as yet to encourage the hope that even a third of this number may be expected. What then is the cause? Not the want of young men, there is a fair proportion of these within our Church, for other professions, and why not for the Ministry? Not the want of means to support them through the lengthened curriculum of a University;—multitudes of our families possess these means, and in cases, where they are not fully possessed, foreign assistance could be procured. Not the want of preparatory Classical Schools;—there are many well educated teachers in every district of Canada West, and most of our district and grammar schools there are conducted by men of respectable Classical attainments.

The true reason is to be found in the precarious and inadequate remuneration which the Ministry in our Church presents, after these young men, at a great expense of time and money, shall have passed through the indispensable course of preparation. Young men of respectable connections and good education are every where crowding into the professions of law and medicine, because these are supposed to offer a fair chance of that competence and honour which are legitimate objects of human pursuit. Is it not fair to conclude then that, if the Sacred profession, in addition to all its other high inducements, offered a suitable recompense for the expenditure of preparation, and the learning and talent subsequently brought into it, there would spring up numbers among our pious and well disposed youths, inclined to fill up its ranks? But, so long as the very reverse of this is the case, we will neither be able to obtain from Scotland, nor to educate in Canada, an adequate supply of ministers. The standard of Ministerial qualification will be lowered; and the whole aspect of our Church will be changed in those characteristics in which, in our native land, we have been most wont to admire it.

Would that the Great Head of the Church may put a better spirit into the hearts of our people. The remedy of the evil lies with them; and they are called upon by every consideration connected with their own spiritual well-being, and the advancement of true religion in this land, to apply the remedy now. If delayed for now, a few years hence the loss may be irreparable.

COLONIAL & FOREIGN MISSIONS—CANADA.

(From the United Presbyterian Church's Record for June.)

We have thirty-three missionaries labouring in Canada. These are divided into four presbyteries, three of which, London, Flamboro', and Toronto, are situated in Canada West, and one is in Canada East. The Rev. James M'Fayden has been obliged, in consequence of the ill health of himself and Mrs. M'Fayden, to resign the charge of the congregation of Chatham, and to propose returning to this country; and the Rev. Andrew Kennedy has with the approbation of the Synod removed from La Chute, and devoted himself to evangelical labours in the Western Province. The five preachers who sailed for Canada last spring have, months ago, been ordained in congregations, where they have encouraging prospects of success. Three of them had two, and one of them three, calls,—a circumstance which shows very distinctly the urgent want of preachers, and the eagerness with which the people are waiting for supply. Mr. John Proudfoot, the first fruits of the Theological Institution there, has been licensed, and is preaching the Gospel with acceptance. There are still seven or eight vacancies, and the entreaties for additional preachers, especially to Canada East, are very pressing. There are three vacancies in this presbytery, and as the ministers are few in number, and far from them, it is not in their power to grant them any thing like frequent supply. Several connected with these vacant congregations, remembering the time when in Scotland they walked to the house of God, accompanied by their children, state that it is the fondest wish of their hearts, ere they leave this world, to behold their families enjoying the benefit of an affectionate and faithful Gospel ministry.

Our missionaries are labouring with assiduity and zeal, are spreading their influence in the localities where they are placed, and are doing not a little good. The people to whom they minister have gone out of that country for the purpose of improving their worldly circumstances; they are actively engaged in secular pursuits and cares; and there is need of the skilful preaching of the Divine Word to counteract the hardening influence of worldly things, and to preserve and mature the religious impressions of early youth. The keen pursuit of temporal affairs is unfriendly to the growth of piety, and tends to lower the tone of spiritual feelings: but there are many "flowers of paradise, the planting of the Lord, by which He is glorified." The more the number of the labourers is increased, and the more closely the operations of the ministers are concentrated on one field, the greater will be the effect produced, and the more marked and visible will be the fruits of their labours.

We regard Canada as a most important and promising field of missionary labour. Its splendid lakes, its wide and fertile plains, its vast agricultural capabilities, the rapid manner in which the population is increasing, and the probability that at no very distant day it will have many millions of inhabitants, make it a most desirable thing to found there a free, liberal, and Evangelical Church, that will meet the exigencies of the Province, and mould beneficially the character of the people. The majority of the inhabitants of Canada West—

one of the finest regions in the world, are emigrants from our own country, and have strong claims upon our sympathy and support; and should they, by our exertions and those of other Evangelical churches, be adequately supplied with learned and faithful ministers, there cannot be a doubt that the influence which the Canadian Church will exert in the conversion of the heathen world will, ere long, be very great. Already, some of the older congregations there have become contributors to the missionary cause; and, as all accounts go to prove that voluntary principles, being in accordance with the growth of intelligence and the advance of liberal opinions among the people generally, are popular in the Province, it is to be anticipated that this new Anglo-saxon empire, unsullied by the stain of slavery, will occupy a most important and influential station in the kingdoms of this world. When its vast forests shall be exchanged for well cultivated fields—its magnificent lakes and rivers covered with the products of the soil, and the signs of busy, internal trade; its extensive plains clothed with churches and school-houses, and its various classes consolidated into a united, intelligent, energetic, and pious population, it will be seen that those religious bodies who, discerning in Canada the elements of its disclosed greatness, sowed early the seeds of a pure, unfettered, and practical Christianity, did good on a scale of benevolence, which every future year will enlarge, and of which multitudes of nations will yet reap the advantage. Contemplate Canada as what it will be a century hence—a prince among the nations, and the interest you will take in its advancing welfare will be large and cordial.

FRENCH CANADIAN MISSIONARY SOCIETY.

(From the Montreal Missionary Record for June.)

PAINFUL FINANCIAL POSITION OF THE SOCIETY.

[TRANSLATION.]

Pointe aux Trembles, June 13, 1848

Sir, and Dear Brother in Jesus Christ.—As the Committee is to meet to-night, I think that it will be important to consider the pecuniary state of the Society, in order to know what we should do respecting the pupils, who are expected back next week (the termination of the vacation).

We have no more meat; and we have to buy everything else except milk. We have too few cows; and need potatoes and oats to sow, as well as for the horses. I have to pay the men who make the fence, and one who takes out stones. I have borrowed some pounds, and we owe a considerable sum to Mrs. A. (a grocer), besides some other little debts. Our position is therefore such that we must either diminish the causes of expense or receive more help.

I salute you heartily in Jesus Christ.

[Signed.] J. E. TANNER.

To Mr. John Dougall,

Sec. French Canadian Miss. Society."

As will be seen from the foregoing letter, addressed by the Rev. Mr. Tanner, Director of the Pointe aux Trembles Educational Institutions, to the Committee at its last meeting, the affairs of the French Canadian Missionary Society have come to such a crisis that these Establishments are actually without the necessities of life, and this, too, during the vacation, when the number of mouths to feed is reduced to the minimum.

The letter was accompanied by a requisition for the amount necessary to meet the pressing engagements which it sets forth; but there was no means of complying with this requisition. *The treasury is overdrawn upwards of £200, and nothing has been received, from any quarter, since the beginning of this month, except £1, and that was from a lady after she heard of the present destitution.* We cannot call upon the friends in Montreal, who have already done much, and who are now suffering under an unexampled depression.—And, to add to our distress, we have reason to fear that Canada is forgotten by many warm friends in Britain and the United States, in the midst of the much louder and more exciting calls for missionary aid from France, Italy, and Ireland.

This concurrence of circumstances strongly impressed the Committee with the necessity for circumspection; for, if it be the duty of the Lord's people to go forward when the Pillar of cloud and fire sets forward, it must be equally their duty to stand still when it rests. The Committee therefore had no choice but to resolve, that pupils should only be received back at the Institutes—male and female—in proportion to the means that came in. In accordance with this principle, only half the number that had left are to be received back at the termination of the vacation; pains being taken, however, to explain, that it is not want of will, but want of food, that hinders their reception now, and that hopes are entertained of receiving them back shortly.

But, however unavoidable, this is a very hard and painful step to take. In the first place, it is a step backward, and the first in that direction, if we remember right, that this Society has made. In the second place, the pupils are exceedingly anxious to come, and they manifest pleasing alacrity not only in learning but in labouring. In the third place, there are in addition to the scholars formerly admitted (*viz.*: about sixty French Canadian boys, and 25 French Canadian girls, in the two schools), applications from at least 20 additional French Canadian youths, some of them from parishes which have never before sent any scholars, and from 10 to 12 additional girls. *It will thus be seen that, owing to pecuniary distress, we are not able to receive more than the third part of the French Canadians who are seeking for instruction, and willing to receive the Gospel, and who, in addition, are willing to work for their living on the farm, so far as they are required.*

Will this state of things not prove a call to the Christian friends, who have hitherto aided this Society, to redouble their exertions and induce many others to lend their aid? The Committee feel themselves precisely in the position of agents, who can decide nothing of themselves respecting the extent of the Society's operations. The Christian public must decide this matter for them. One thing is certain, there is an open door set before this evangelical enterprise in Lower Canada—a door long prayed for and labored for, but scarcely expected—a door which all the power of Popery cannot shut; and the only question for Christians to decide is, whether they will enter in or neglect this their day of opportunity and privilege.

The Committee are also under the painful necessity of intimating that the loan upon the Pointe aux Trembles Institution of £1612 must be repaid in about six months. For making up this sum, as well as the current ex-

penses of the Establishment, they have no resource but to cast themselves upon the Lord and His people.

FOREIGN MISSIONS.

(From the Church of Scotland's Missionary Record for June.)

That the more promising of the youths trained at our institutions should not only hear the Word themselves, but be instructed and prepared for teaching others, is, in fact, the chief object we have in view, and, so long as this is not attained, our design is incomplete. We seek not merely to educate those who attend our schools, but we wish them to become the instructors of others; we wish through them to communicate the Gospel to India. And why should either funds or agents be wanting? For a worldly return large sums are willingly hazarded; and shall professing Christians be so sparing of their confidence in the spiritual return of an endless reward to those who commit themselves to the Word and promise of God? The climate of India has no terrors to the youths who repair thither to push their earthly fortunes; they hesitate not, they are not overwhelmed with gloomy forebodings; they deem themselves too fortunate in securing there an opportunity of earning the rewards of valour, of industry, and skill; and they leave by hundreds year after year their friends and home, little knowing whether they shall ever return. And is it only with the servants and the soldiers of Jesus,—those who, entering on their sacred calling, expressly declare it to be their desire to save souls, and not worldly views and interests, by which they are actuated,—those who have before them a hope and a crown of righteousness, of which no loss of health, no worldly adversity, not death itself can deprive them;—is it only with them that there must be reluctance, and mountains of difficulty, and terrors insuperable? Have those that have already entered on the work, even if in a few instances they have not been blessed with health, had cause to repent of their choice? Do not our labourers there find a noble field for the exercise of all their talents and energies? And what greater difficulties and dangers have they to experience in India under the protection of our own Government than either the soldiers or civilians who willingly spend in the service of the Company the better part of their lives? To what else shall the reluctance of those that call themselves the servants of Jesus be ascribed, but to want of faith in that Divine Word which reveals His guardian presence ever around His soldiers in their toils and their dangers—which calls them not to engage in His warfare on their own charges—which proclaims, "Be thou faithful unto death, and I will give thee a crown of life?" Let not the zeal of the worldling thus continue to prove the lukewarmness of the children of light—let it not be said, "All seek their own, not the things which are Jesus Christ's."

If the necessities of our Scheme in India demand additional labourers—if our missionaries, already so nobly occupied, and whose services the Great Master has already signally honoured, may with good reason appeal to our students, and preachers, and ministers, and expect not thus to be left unsupported, and to sink unaided under a burden too heavy for them,—the circumstances of India more than ever encourage the vigorous prosecution of the work, and invite the soldier of the Cross to the hopeful enterprise. We have had occasion

to remark, that India seems more ready to submit to European influence in morals and religion than its Christian rulers are to exercise it. This is confirmed by recent experience. Lord Hardinge has left its shores crowned with nobler triumphs than those of the Sutlej, and followed by the blessing of its inhabitants from Cashmere to Comorin. Released from the anxieties of warfare, he devoted himself with assiduity and zeal to the cause of humanity and social improvement; and we learn from the Calcutta Gazette that, before leaving India, he had the satisfaction of seeing the cruel practices of suttee, infanticide, and slavery abolished through his influence in the remotest Hindoo province by the Maharajah Golab Singh; and that he directed his thanks to be conveyed to all the princes and princesses, 23 in number, who during the last three years have cordially entered into his views and suppressed these practices within their dominions. Thus are we to understand that British influence has from north to south, through an extent of territory exceeding 2500 miles in length, succeeded in putting an end to horrid cruelties, with which, as identified with the idolatry of India, it was in former times deemed inexpedient and dangerous to interfere. This we hail as a happy beginning, and trust that ere long Government will see it to be its true interest, as well as its duty, to confess the Truth in the midst of idolatry, and, wherever it plants its schools, to introduce through these the knowledge of the living God, and of His Son Jesus Christ, whom He has sent. Lord Hardinge has resigned his Government into other hands; and, when we think of the talents, and energy, and Christian character of the nobleman who has succeeded him, we are confident that the course of moral improvement will advance under the most favourable auspices; we trust that, through his influence and example, the Redeemer's name will be honoured in the high places of authority, and that every possible encouragement will be afforded to the messengers of Truth and Salvation; we should rejoice to see fulfilled in the Government of the Earl of Dalhousie the sublime words spoken to David by the Rock of Israel, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain."

BAPTIST MISSIONS IN INDIA.

(From the Baptist Missionary Herald for May.)

But a clear perception of the position of our Mission, and of the duties of the churches in reference to it, can be gained only by examining these results more closely. The briefest summary of them is encouraging, but minuter investigation is essential to a just appreciation of their value and instructiveness. It will be found, for example, that the progress of the Society in visible and substantial results has been advancing much more rapidly of late years than at first. From the commencement of the Mission in 1793 to the year 1837, the volumes of Scriptures printed by our brethren amounted to 240,065. Between 1837 and 1847, the volumes printed amounted to 503,205.—In the last ten years, therefore, the volumes printed were more than double the number printed in the preceding forty.

These facts, it will be observed, suggest no

comparison of the men who prepared these works, but only of facilities of labour and of progressive success. They show merely that what the Church of Christ gains in one age is gained, if her members are faithful, for all time, and that the halting point of the labours of one race of missionaries is the starting-point of the next. What was spent in reducing languages to writing and in preparing grammars and dictionaries, and rude elementary translations, is now devoted exclusively to revision and improvement. Nor let this work be underrated. Revision is, under the circumstances, re-translation, and is as necessary to make the versions intelligible and acceptable as were the original labours of our brethren. After several revised editions of various Eastern versions, especially of the Sanscrit and the Bengali, it may be safely affirmed that the editions now in use are as idiomatic and intelligible to the natives of India, as is our English version in this country. Nor is their literary value, in fixing and perpetuating the languages in which they are written, unimportant.

The progressive increase of conversions is equally cheering. From a document, recently printed under the sanction of the Calcutta Missionary Conference, it appears that, if the fifty years which have elapsed since the commencement of our Mission, be divided into periods of ten years each, the following will be found to represent the professed conversions that have taken place among the natives in the one province of Bengal, in connexion with the different missionary societies. The conversions among Europeans, or in other presidencies, are not included.

From 1793, when Dr. Carey landed in India to 1803, the conversions announced amounted to

From 1803 to 1813	26
From 1813 to 1823	161
From 1823 to 1833	403
From 1833 to 1843	675
From 1843 to 1847 (three years and three months)	1045
	819

Twenty-six the first ten years, and 819 the last three; with a considerable increase of labourers of course, but with no such increase between any two recent periods as can at all suffice to explain the result. The case is still that when the adversaries of the Truth begin to fall before it, they surely fall, and each true convert becomes a double gain, a loss to the foe, and an accession of strength, an instrument of new victory, to the Christian host.

Of the numbers just given, it is not easy to say how many are in connexion with our Mission. For the last three years however, we have ascertained the exact results. In 1845 there were added to the churches at the twenty-four stations of the Society in Bengal

87 members, an average of 4 to each		
In 1846, 162	"	7
In 1847, 297	"	12

Or, omitting from this list the Europeans baptized, the natives added within the last three years to churches in connexion with the Baptist Missionary Society, amount to about one half of all the accessions to all the Evangelical churches in Bengal.

EXTRACT OF LETTER FROM DR. DUFF, CALCUTTA.

We commend to our readers the subjoined Extract from a letter of Dr. Duff in the May number of the *Fros Church Record*,

bringing under the notice of that Journal a letter from a Hindu "Inquirer," which had appeared in a native paper, "the organ of the educated antichristian party of India."

It is indeed a hopeful indication when a spirit of inquiry is awakened. So opposed is such a spirit to the interests of idolatry that good must result. When many are led to inquire, there is reason to hope that some few will be led onward and onward, till the full blaze of Gospel light burst in upon and dispel the darkness into which a false religion had plunged their race. How melancholy is the picture thus presented "of the workings of a soul struggling between darkness and light!" We have here described a native youth enlightened and instructed in the wisdom of this world. Refinement of feeling and of thought is there—morality, decency of deportment, intelligence, ability—all are there; yet there is a fearful void, the one thing needful is wanting; and of what avail are all the rest? The lamp of life was flickering in the socket; he knew the closing scene was near; "but he knew not whither he was going,—into what state he was entering." "All before him were "shadows, clouds and darkness." How fearful is the thought of such an end; yet, alas! such is the end of many, not only amongst the heathen, but even in Christian lands and amongst those who have and know the Truth, but walk not in its ways.

How great must be the Missionary's joy when one convert is rescued from such a doom, as a brand saved from the burning.

The life of a Missionary may be one of hardship, privation and toil, but his task is a blessed one. His path lies through difficulties, dangers, discouragements and obstacles of every kind. He may be destined to toil perseveringly, humbly yet hopefully, year after year, without being permitted to see the fruits of his labour. His sun may even set before "the seed cast upon the waters return," yet he has all the while been accomplishing much good. His holy example, his frequent exhortations, his unremitting constancy, and unwearied devotion to the cause of his Master may have been preparing the soil for an abundant harvest to spring up. The day of small things is not to be despised, and missions are not to be pronounced unproductive, because they may for years be unable to exhibit a large number of converts. Missions are ever attended with difficulties; but these difficulties should stimulate us to go on in the good work, assured that light will eventually prevail over the powers of darkness.

When, after the devotion of a lifetime and the consecration of his whole energies to the one splendid object, the philanthropic Wilberforce triumphed over every obstacle and beheld the shattered fetters falling from the limbs of the Negro, who then throughout the wide expanse of the British dominions strode forth a man—a free man, the thanks and homage of a nation immortalized his name by associating it with the emancipation of the Negro. No such earthly honours await the Missionary, no earthly crown will encircle his brow; but his is the happy consciousness of knowing that he too is engaged in a struggle no less noble and no less honourable. He is the feeble instrument employed to break in sunder the fetters of a slavery more debasing and more degrading than was ever reached by the lowest depths of the basest serfdom that human tyranny ever devised. Rich then is the recompense of the Missionary's reward, when he is permitted to know that one soul has been rescued from the soul-destroying thralldom of that idolatry which presents before the view of the dying sinner no hope of a blessed immortality and nought but "shadows, clouds and darkness."

After recording another conversion and detailing the operations and explaining the plans of the Mission, Dr. Duff exclaims

When will Scotland awake, &c.

IMPORTANCE OF PREACHING

IN CONDUCTING MISSIONS IN CHINA, BY MR. POHLSMAN.

[From the Boston Missionary Herald for March.] The resolutions of the Committee on the subject of missions to China may, for convenience, be referred

to three general heads. The first regards the oral publication of the Gospel to the Chinese; the second, the subsidiary means to be used; and the third, the posts that ought to be occupied by the American Board. On the first two points much may be said which applies to all missionary fields, and much also that is peculiar to the Chinese. There are special reasons for "verbal messages" to this people, reasons which either do not exist at all, or to a very limited extent, in other parts of the world. At the same time it may be shown that all other means must be modified according to the zeal and energy devoted to this grand object. It is therefore high time that the peculiar phases of the missionary work in China be fully understood, so that time and labour and money may neither be misspent nor misapplied. In a field the largest that has ever invited the efforts of God's people it is above all important that a right beginning should be made. An error at the outset may affect all future operations. If preaching the Gospel is the great aim of a mission to China, it will soon, with the blessing of God, acquire strength and vigor; if printing and schools mainly engage the attention, a mission may struggle on for years in a weak and sickly state, either producing no fruit at all, or only such as blasts the expectations, and disappoints the hopes, of the labourers on the ground, and their patrons of the Board, and the Churches at home.

I rejoice, therefore, that the Committee are impressed with this subject, and have laid down, as a starting point, "that the grand object, for which the Board should sustain missions in China, is the oral publication of the Gospel to the Chinese people." Let this object be kept distinctly in view by patrons and directors who abide by the staff, and by preachers and devoted men in the field; and we may expect that God will own His work, and cause this land to resound with the high praises of our Redeemer. We may be sure we are in the right way, when we are following out God's plan. In every age of the Church, it is simply preaching the Word, that has been attended with the peculiar blessing of Heaven. And in every subsequent triumph of the Gospel the "foolishness of preaching" will bear a conspicuous part, if it be not the sole means used by the Holy Spirit for the salvation of men. There is no such thing as fail in the Christian's vocabulary, so long as he is intent on doing the Saviour's work in the Saviour's way. Every argument for every work in this world must resolve itself into this: "What saith the Scripture?" Hence first and foremost stands out the plain, practicable command of Christ to "preach the Gospel" to the millions of China. If now the Providence of God unites with His Word in urging home this important duty; if great and effectual doors are open; if a whole nation is thrown open to the labours of the Church; if ignorance of letters is such as to call loudly for the living teacher; if all their circumstances, their errors, their language, their inability fully to understand our books, their social character, their mental imbecility, their progress in civilization, their idea of the way in which opinions are to be promulgated, their desire to hear foreign teachers, their willingness to assemble for this object, their freedom from caste and national systems of religion; if all these accord with, and add new force to, the simple command of our ascending Lord, how culpable is the Church, if she do not "charge" her missionaries, "before God and the Lord Jesus Christ, to preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine;" and how doubly culpable will missionaries be, if they in any way neglect to "do the work of an evangelist," and thus fail to "make full proof of their ministry!"

That there now exists in reference to China this concurrence of command and condition, calling for the clear, formal, and oft repeated announcement of the Gospel; that the call of God and the circumstances of the people, like a seven-tongued trumpet, are ringing in our ears to arouse to action; and that necessity is laid upon us to preach the Gospel, to proclaim Christ everywhere to this great nation, I shall now proceed to demonstrate. It is proper to remark, that the following statements and conclusions are results of several years' labour and observation at Amoy. They will, however, hold true in

the main at all the five ports, and, it is believed, throughout the whole empire.

1. *The number of intelligent readers, compared with the whole population, is very small.* This assertion may sound strange to those who have been led to regard the Chinese as "a nation of readers;" but all opinions on this subject, as many others connected with China, must yield to increasing light and evidence. Unhappily many conclusions have been formed about this people, which have not a sufficient basis to support them. Now, however, the country is open, and we possess the means of correcting wrong impressions. As regards the number of readers, we are no longer in the dark. From the array of facts already collected, the opinion is becoming prevalent, and that as regards the mass of the people, the Chinese are far from being a "literary nation." This is so far from being the case, that those, who are most conversant with all classes of the Chinese, hazard nothing in saying that even intelligent readers are very few. This is especially so of those who are now most accessible to missionary effort, that is, the inferior orders of society. It is seldom that more than one out of ten of the common men, who are most to be met with and most open to our labours, can get the least good from a book. The proportion of females to males in China is about as four to six, and it is so rare to find a female who can read, that it may be said, the pathway to learning is entirely closed to that portion of the community. Here then at once is nearly a moiety of the population, who must be taught the Gospel by the living voice, or they will never know "what they must do to be saved." The male portion of the inhabitants are commonly comprised by Chinese within four general ranks or divisions of society. Of these "the literary" stands at the head; then comes "the agricultural;" in the third rank are "mechanics and labourers," and by a strange valuation, which the Chinese alone are capable of making, the "mercantile community" occupy the lowest rank in the scale. The first division are of course all readers; the scholars, the literati of the nation and the officers are all confined to that class. But how is it with the other ranks on the subject of education? We have made inquiry, we have ourselves witnessed what we affirm; and the best that can be said of the three remaining divisions is, that excepting two or three out of ten of the mercantile community very few can read intelligibly the easiest native work in the Chinese language. And the reason of this is obvious. None but those who intend to make the literary degrees and official dignity their great aim, remain long enough at study to acquire stamina to proceed on. A livelihood being their only object, by the time a few thousand characters are mastered, the mass of students are driven by poverty, or a desire to get gain, to turn their small acquisitions to immediate use. An acquaintance with even a few hundred of the plainest words will often suffice for this purpose. It is no argument against the above statement, that we meet constantly with plain men, who call characters by their proper name; for in an ordinary book every word may be correctly named and distinctly enunciated, yet what better is a man for that? It is only like a child prattling A B C without knowing the reason. All the characters in a book may be rightly pronounced, and yet from inability to explain the meaning it is still a sealed book.

Again, the majority of the people are poor, very poor, and this is pleaded, and for the most part justly too, as the sole cause of inability to read. Among the country population whole masses of youths are growing up in profound ignorance of the knowledge contained in books. In many places there is not a single school. As a general estimate, not more than one in ten of the adult villagers can read the most common Chinese essay so as to understand it thoroughly. This is not mere conjecture. In our itinerant labours in the country we have made this a matter of inquiry. In two villages of a superior rank, whose population is at least 12,000, there are only five schools, in which last year but six boys were learning to read. In eight pleasant villages of high reputation near Amoy, we found still fewer schools and fewer readers. The city of Amoy has a population of about 250,000; and for

educating its thousands of youth it was reported by a person employed to collect the statistics of the city for us, that last year there were only eighty-four schools open, containing 1,405 boys. Where there is this deplorable deficiency of the means for learning to read, it is not to be wondered at, that readers are few, and that we should feel the urgent necessity of living teachers being sent in great numbers, as the only way to diffuse far and wide the saving truth of Christ and His salvation.

2. *The mass of "superstitions and traditions" afloat among the people, is another peculiarity, calling for faithful preachers of the Gospel.* In China there is no standard of religious belief and practice—no long established system of error to which the people are blindly wedded to the exclusion of all opinions. The three sects, Confucianists, Buddhists, and Taoists, though distinct in their origin, are at present so mixed and blended in practice, that nearly every person believes and follows so much of any or all of them as suits his own convenience. By a sort of blind indifference in religion every man seems perfectly satisfied to let his neighbour enjoy the same liberty. For all their mummeries there is no appeal to Vedas, to the Koran, or to sacred books of any kind. They say and do as "the traditions of their fathers" have taught them to say and do, not knowing what they believe, and assigning as the sole reason for their practice that it is "Chinese custom." Hence we seldom meet with contenders. None are found daring enough seriously to persist in defending what is so contrary to reason and common sense, not to say the revealed will of God. What we say is pronounced "reasonable," and, were it not for the firm grasp by which superstitious fears and traditional errors bind this people, we might expect to see many of them throwing off the shackles of blind custom and choosing the more excellent way. Nothing but oral instruction will meet this exigency. To us is committed the task, not of entering the arena of religious controversy, not of battling with an ancient impregnable system of lying vanities, but simply that of "expounding unto them in all the Scriptures the things concerning Christ." Blind superstition is now reigning among a vast majority. Vain tradition is more or less affecting the whole population. These must all be swept away by public preaching and teaching, by clearly unfolding the truth as it is in Jesus. People feel that they must do something. They cannot remain easy, and, until Gospel requirements are made known, they will go on till death plunges them in eternal ruin. Nothing but the omnipotent power of the Gospel will reach the case. These idle tales, these vain imaginations, these silly notions, these nonsensical opinions, these bloody rites, these cruel practices, can no more withstand the clear exhibition of Gospel truth and the faithful warnings of God's servants than ice can resist the heat of the summer's sun.

3. *The language of China is addressed more to the ear than to the eye, which presents another pressing plea for the living voice.* The difference between the written and spoken languages is so great, that all, who wish to understand books and teach book knowledge, must in fact learn two distinct languages. The written language has not unaptly been compared to the numerals, 1, 2, 3, &c., which have a definite value. The characters have an almost unvarying signification in all the provinces of the empire, and, when used according to Chinese style, may be understood by the "literary class" every where. Not so with the spoken language. The colloquial dialects are almost numberless, and every one of the 30,000 characters in Chinese must have a sound and signification attached to it in all these local dialects. The ear must be addressed as well as the eye. To each character must be assigned its appropriate meaning in the dialect of the place. By combining the characters into sentences their value is modified, and the meaning often so changed as to be essentially a new word, requiring a new colloquial phrase to explain it. Hence the written language is completely unintelligible without verbal explanations, and these explanations must vary in all the provinces and departments and districts of China. To reach all these vast multitudes, what a variety of dialects must be acquired! How many hundreds of preachers will be needed to speak to all this people! How

long, too, shall it be before China's "day of Pentecost" shall come, when the people shall say one to another, "How hear we every man in our own tongue wherein we were born?" Dwellers in Peking and Amoy and Canton, strangers from the northern, southern, eastern and western provinces, "we do hear them speak in our own tongues the wonderful works of God." If we rely upon the written language alone for spreading the Gospel in China, millions in this great nation must die without a knowledge of the plan of salvation. On the other hand let the spoken dialect of every place be learned, and the glad tidings be sounded in the ears of the multitude; let a native ministry be raised up, let the doctrines of the Cross be instilled into the minds of the people by patient teaching; and we may expect that the work of the Lord will go forward, although every printing press be stopped, and every tract be committed to the flames.

3. *The inability of the Chinese fully to understand our books presents a loud call for teachers to guide them.* We came here entire strangers to the modes of thought, the style of speaking and writing, and the whole idiom of the language. The very best acquisition in learning any language is to be able to write it correctly. With all our care, there will always be more or less of foreign idiom in all productions made by foreigners. In so far as this is the case, the books will be unintelligible. And, even if native teachers compose, and a work is in the highest degree idiomatic, still the subject is new. To many words and phrases introduced by missionaries new meanings must be given. This is unavoidable, inasmuch as all our publications teach a new religion, enforce new duties, inculcate new doctrines. Hence a Christian book may be taken up by intelligent Chinese, and on examination be cast down with disgust as containing so much gibberish. Even the Holy Scriptures are pronounced dark and unmeaning; and, should the question be asked of any of our books, "Understandest thou what thou readest?" it is feared the almost universal reply would be, "How can I, except some man should guide me?" The Chinese have a stereotyped way of writing as well as doing every thing else. Their collocation of words, their forms of expression, are uniform and strange. It is difficult to teach religion in such narrowly defined limits. The Bible will perhaps never meet the Chinese views of proper style; and any writing that is not so, will not be read and studied. Our main dependence, therefore, for a full exposition of Gospel truth, even to the most learned of the Chinese, must be on those who, as Philip taught the eunuch, shall "open their mouths and preach unto them Jesus."

5. *The social character of the people invites the labours of oral instructors.* In no heathen country do we find such attention paid to friendly intercourse. The people of all classes love to talk, and hours may be spent in social visits and pleasant converse. The scholar will often leave his books, the farmer his plough, the workman his tools, and the merchant his trade, to sit down and have a friendly interchange of thoughts and opinions, to learn the news of the day, or to discuss matters of dress, of customs, of foreign manners, and of idle gossip. Formal visits are received and returned with the utmost politeness and ceremony, and opportunities for seeing and talking with men, women and children are to be met with at all hours of the day. It needs not be feared that the complaisance, which Chinese show towards each other, will not be manifested towards foreigners. On the contrary, the people love to be noticed and spoken to by us. A kind and gentle mien, a pleasant word, a friendly salutation will ever meet with a corresponding return from the most menial Chinaman. In this respect missionaries to China have a peculiar advantage over those who, in countries less civilized or wholly barbarous, are looked upon as beings of another order, or coming from some unknown corner of creation. Here our lives and property are not only secure, but we can form part of the social circle, and talk to the people of peace and pardon through the blood of the Lamb. Common politeness will lead our hearers to listen. What an opening this for those who are gifted with conversational powers, and grace to employ them in God's service! And another advantage appears in

6. *The progress of the people in civilization.* In China a foundation is laid for the preacher. The progress of the nation in rational principles, in forms of law and order, in a proper valuation of reciprocal duties and the relations of life, affords a vantage ground, sought for in vain among savages, and of which missionaries ought gladly to avail themselves. Here we have many commonly acknowledged axioms, which may serve as a stepping-stone to greater and more important topics. Benevolent exertions are patronized by the majority of the people, and principles from which by Divine assistance we can convince them of their errors and point them to the only remedy for lost sinners. Many of the moral maxims of the Chinese would do honour to Christianity. "The golden rule" is inculcated; nearly all the commands of the second table of the moral law are taught either by precept, or by traditionary authority; and many of the sentiments of the celebrated classics are in exact accordance with the spirit of the Gospel. Besides these there are hundreds of "favourite sayings and proverbs, which are always the best sources of information respecting the real character and condition of a people." The aphorisms of the Chinese are full of meaning, and may be used with advantage in communicating truth; so that, reasoning from their own principles, which are universally known, a preacher may instil the doctrines of the Cross, and point out the necessity of a Mediator. Thus in their moral and didactic works, and in detached colloquial sentences, we have materials prepared, which the skill of the devoted servants of Christ may mould into convincing arguments and spirit-stirring appeals to the hearts and consciences of this people.

7. *The mental imbecility of the mass of the people can be aroused only by verbal exhortations.* Whatever may be said of the progress of the Chinese in many of the arts of civilized life, of their noble system of moral ethics, of their filial piety and social character, no one will dare affirm that as a people they have made the least approximation to a solution of the great question, "how shall man be just with God?" On all spiritual subjects there is a torpidity of mind which is amazing. Their notions of virtue and vice are obscure in the highest degree. The lower classes exhibit, indeed, on all matters great mental vacuity. The chief question from day to day is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" This being the case in ordinary concerns, how much more will it appear in affairs of spiritual and eternal moment, which are almost entirely hidden from their eyes! How now is this mass of immortal mind to be aroused from its torpidity? Is it not by fervid and oft repeated exhibitions of Gospel truth, by solemn appeals, by faithful warnings, by unfolding the spirituality of God's law, and the hidden mystery of redeeming love through the cross of Christ? We may rely upon it, there will be no march of mind, no investigation, no spirit of inquiry, no general desire to become fully indoctrinated in the truths of Christianity, until the present utter indifference of the people is removed by God's blessing on the preached Word. Nothing is more needed now in China than "sons of thunder" to warn and exhort this slumbering people, to arouse them from their lethargy, to "preach boldly" Christ and Him crucified, and to declare fearlessly the whole counsel of God, whether men will hear or whether they will forbear. No form of depravity can stand, no slumberers can sleep, in the presence of the faithful, zealous, pure preaching of the Gospel.

8. *Public preaching is not a novel thing to the Chinese.* The Chinese sages and moralists enjoin the duty of communicating the knowledge one may possess to others. It is called "selfishness" to hide the light of truth, or to forbid its being exhibited to mankind. The greatest men in Chinese history have been preachers, and nearly all their wisdom is handed down to us in the form of speeches. The Shooing, the oldest Chinese classic, embodies the advice and moral maxims of the ancient kings, and the whole work is nothing but a series of addresses. The greatest of all sages, the celebrated Confucius, travelled about to instruct and civilize the people. Like our Saviour, he is said to have "sat and taught his disciples." And how has Buddhism, that great system

of idolatry and deception, been propagated in China? It is chiefly by oral instruction. The priest has taken his books and explained them to the people. Hordes of these deceivers have visited every part of the land, and imposed on the credulity of the inhabitants by foolish stories of the incarnations of Buddha, and relating marvellous miracles performed by the gods.

In China there is also a class of men devoted exclusively to the work of familiar discourse. In walking through a Chinese city, we may see a congregation of attentive listeners seated around a public declaimer in a large area or some cool place under a tree, intent on hearing traditions, or stories handed down from former dynasties. For this he receives money, which is collected at short intervals from the audience. The speaker holds a book in his hand, and is full of action. By his skill and loquacity he succeeds in detaining his hearers long enough to hear several portions of history, not unfrequently for hours. This is called *kong ko*, or discoursing about the ancients; and our preaching is designated by the same phrase. If a missionary acquires a good command of the language, and is able to discourse fluently on the Bible, why may he not be equally successful in drawing together and detaining a congregation of willing hearers of the "Word of life?" No method of operations promises fairer in China than stated, formal exhibitions of the Gospel at a time and place where the people can sit without molestation and listen without fear of being called on for contributions to sustain the preacher and the place.

9. *The desire of many of the people to hear foreigners* is another loud call for preaching missionaries. Besides the novelty of a foreigner speaking Chinese there is the style of delivery—the manner of speaking, which attracts notice. There are the warm heart, the earnest expression, the striking allusion, the appropriate figure. There is very little feeling in a native speaker. It is not unfrequently the case, that an audience will retire under his speaking, but fill up when the missionary speaks. This has been noticed often at all the places where there are native converts employed as evangelists. We are known and acknowledged of the common people as men far superior to themselves; our words have weight, and often, as we speak, the response seems to fall involuntarily from the lips of many, "reasonable," "correct," "right." We are also soon known every where as those who "declare unto them Jesus and the resurrection." At times, as we pass all along the streets, may be heard such appellations applied to us as "discourers on Jesus," "sages," "warners of the age," "exhorters to good," "street preachers," &c. Not unfrequently we are asked to preach, and, when we stop, are begged to say more. The people see that we are in solemn earnest, that our object is not mercenary; that we "seek them, not theirs." Hence it is that they are willing to sit and hear us through, and some even come repeatedly for religious instruction. This leads me to state finally, as the most gratifying evidence of the honour God is putting on preaching, and the call for more persevering effort in this important and necessary work,—

10. *The willingness of many to assemble for worship.* Perhaps there is no other missionary field in which attentive audiences can so easily be obtained. At all the stations where public worship is maintained, respectable congregations attend. At present Shanghai is the only one of the five ports where a house of worship has been erected, and this is crowded. A letter from the Rev. John Stronach, our delegate to the Bible convention now in session at Shanghai, says: "What splendid congregations in Dr. Medhurst's Church! About 200 Chinese attend in the forenoon; 400 or 500 in the afternoon, and as many at night,—besides about 150 at the hospital at the same hour in the evening." At the other ports, Chinese houses have been converted into chapels, and are well attended. As soon as suitable Churches are erected, we may expect to see more interest manifested by the better classes, and the demand for clear, faithful preaching proportionably increased. At present the principal hearers in this city are the lower classes; but, as a site is selected and secured for a Church, which it is designed to build at once, we hope thus to draw together the

middle and higher classes of society, and especially the female portion of the community. Women will attend, no doubt, in great numbers, when they can occupy seats separate and specially reserved for their accommodation. Here there are no bars to society. In India the system of caste shuts out one portion of the people from another, and excludes all from coming under Christian influence. But in China all ranks and classes of men associate together; the officer and his attendants, the master and his menials, the highest and the lowest may with propriety come and sit together in our houses of worship to hear the Gospel. From day to day, in these populous cities, there is a large floating population, whose home seems to be in the streets, and who are ready to drop in any where to while away a little time. Others leave their homes on purpose to attend, and this day after day. The truth is, that all who are any way interested in the matter would rather any time "come and hear" at our chapels, than sit down at home to try to derive profit from our books. "The Chinese are emphatically a talking, hearing, congregating people. As such, our duty to them as ambassadors for Christ is plain; we must do as the angel of the Lord commanded "Peter and the other apostles;" "Go, stand and speak in the temple to the people all the words of this life."

Thus the providence of God is uniting with His word in urging a specific duty on the Church—that of at once supplying oral instructors to the millions of China. Is it asked, how many are needed? The reply is, "Lift up your eyes and look on the fields; for they are white already to harvest." Until this great harvest field is as well supplied as America, you cannot send too many. We want men of piety, of zeal, of sound practical judgement, of vigorous activity of mind and body. Let none be frightened on account of the language. All who can read distinctly and with proper emphasis in English—all who can enunciate clearly—all who can appreciate good speaking in others and can preach acceptably at home, will be able to do the same here. If a person has in addition a good ear for music, so much the better; but let no one think that it is necessary for him to be a singer before he can preach in Chinese. A fluency in his mother tongue is far more important. As a general thing, a missionary will be in a foreign tongue what he is in his own. Is he clear and distinct in the one, so will he be in the other. If he pronounces badly, reads poorly, speaks indifferently in English, he will be apt to do the same in Chinese. Let then the number of men be swelled at once to three times the present; and let all who come be determined on stopping short of nothing less than ability to communicate fully and freely with the people. God, in His sovereignty, employs whatever organs He pleases to bring men to a knowledge of the truth; but it is not saying too much when we assert that in China our chief reliance is on the ear, and not on the eye. He who made man, knows what is in man, and has hence shut us up to a simple line of duty, denominated "foolishness of preaching," which, in its very nature, is remarkably calculated to arrest the attention and affect the heart. Even in Christian lands, in the midst of books and knowledge, it is speaking into the ear which arouses the emotions of the soul. Hence lectures, speeches and addresses are employed to diffuse information and excite the mind to thought and investigation. Can we expect to succeed on any other plan among a heathen people? No. God Himself has sealed this ordinance of His own appointment with a seal of rich mercy to thousands of poor, degraded idolaters. The success of a mission will be in proportion to the time and labour and pains bestowed upon public, faithful expositions of Bible truth. The experience of all devoted missionaries is uniform on that point; and some have regretted, when too late, that they did not make public speaking and oral instruction the great business of their lives. Dr. Milne says: "I record with regret, that even to the present hour the circumstances of the mission have never been such as to admit of devoting that portion of time and attention to oral instruction, which the extreme ignorance of the heathen requires." This was said after years of the most self-denying labour in writing, preparing matter for the press, and other useful employments at Malacca. Would we avoid unavailing

regrets hereafter, let us now fulfil our high calling. It is an easy matter to declare in general terms that preaching the Gospel is the great aim of a mission to China; but we must feel and daily act on this belief. Many a missionary finds it easy also to quiet his conscience with the comforting salvo, that he is fulfilling his high commission, when he is making books, or printing in English, or devoting his energies to healing the sick, or teaching a few boys the elements of his own language. But is this what we designate by the term "preaching" at home? Is this the meaning of the "great commission," "Go ye into all the world, and preach the Gospel to every creature?" Some we know there are who would thus explain it; but all those explanations of the last command of Christ which tend to weaken the full and obvious meaning of the words, are deeply to be deprecated. To state, for example, that the term used by our Saviour for "preach," means merely "to exhibit the Gospel in any way," is wrong. And yet it is often asserted, that by holy living and teaching, by the practice of medicine and book-making, and other operations, the command of Christ is as really obeyed as by the stated and formal declaration of the glad tidings of great joy. The tendency of such an exposition is, to make missionaries satisfied with any thing and everything they do on heathen ground, without coming up to the plain and clear duty of "making Christians of all nations, by 'heralding forth' or 'announcing publicly,' by 'proclaiming to every creature,' by preaching to every man, woman and child, the glorious Gospel of the grace of God. How pleasant on a dying bed to look back and know that in this respect we have done our duty; that we have not 'ceased to warn every man, night and day, with tears,' that we 'have taught publicly, and from house to house;' that with Paul we can say, 'I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God;' that we have taken 'heed to all the flock over which the Holy Ghost has made us overseers, to feed the Church of God, which He hath purchased with His blood;' and that we can now 'finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God.'"

OLD CALABAR.

(From the United Presbyterian Church's Record for June.)

The people of Old Calabar are colonists, who took possession of their present residence a little more than a century ago, and are supposed to be a branch of the race which inhabits the Egbo Shary country, stretching from the Cross river to Bonny on the west, and to Eboe on the north. It is remarkable that they practise circumcision, sprinkle on festival days the blood of the Egbo goat, and make, by putting the blood of a goat upon the parties, a covenant of friendship—rites which resemble those that prevailed in the days of Abraham. There are certain names also which preclude the persons who bear them from eating cow's flesh. Now that our missionaries have resided among them for some time, and are getting acquainted with their habits, it is found that they are a people imbedded in superstitions and strange customs. Satan has bound them in the strongest fetters, and it is obvious that nothing but the power of God can make them change their modes of conduct. Many of their rites are showy and mysterious, full of barbaric pomp, and evidently designed to overawe the common people, and to operate as a means of cheap rule. Their wailings for the dead, accompanied by dances and fantastic ceremonies of various descriptions; their noisy biennial rites for the expulsion of ghosts from the town; their manifold Egbo processions, masquerades, and secret meetings, attended by every thing in the form of dress, music, and attitude, fitted

to impress with alarm the ignorant mind, all belong to this character. Add to this their prayers to the dead, their worship of the human skull, their belief in necromancy, their consultations of juju men, their ordeal by the poison nut, their sacrifices for the dead, and their devil-houses, and you have a system of superstition, dark, sanguinary, and oppressive, which those only who have lived among the people can adequately understand. It is a melancholy fact that the population is rapidly decreasing, that the births do not equal the deaths, that all efforts to remedy this evil have hitherto been unsuccessful, and that the population is kept up solely by a constant influx of slaves. It is to be hoped that the Gospel will, by changing the demoralizing and destructive customs of the people, stay this plague, and fill that fine and fruitful land with a happy, an industrious, and an increasing population.

We can scarcely entertain too high an estimate of Old Calabar, as a position admirably adapted for securing the entrance of the Gospel into the regions of Central Africa. The more ample our information becomes, we are just the more deeply impressed with the conviction that the Lord has led our missionaries to the spot, which may be designated the key of the vast valleys of the Niger and its tributaries. The people of the towns where our mission now is, are an intelligent race, considerably advanced in civilization and accustomed to trade; and will, when converted, furnish able and efficient missionaries and teachers. The Cross River, a broad and majestic stream, presents them with a means of conveyance to within a few miles of the Niger and Tschadda; and thus it may be said that the numerous millions which occupy the fertile, populous, and not unhealthful countries through which these splendid rivers flow, are waiting for the success of the Gospel on the coast. It is our purpose, then, to reinforce this mission, and to carry on the work there as vigorously as we can; and, with this view, we have invited home the Rev. William Anderson of Rosehill, Jamaica, in order that he may supply the place which the removal of Mr. Jameson has left vacant. Let us pray that, through the sanctified instrumentality of those already on the field, or that may yet go forth to it, the Word of the Lord may soon renovate the people of Old Calabar, and that from this place, as from a second Antioch, the Gospel may speedily sound out to the regions beyond.

PERSIA.

The following communication from the Rev. Dr. Glen, dated Tehran, 26th January, 1848, giving an account of interviews which he had with the Prime Minister and the King of Persia, and of their grateful acceptance of copies of the Holy Scriptures, will be read with deep interest. It is to be hoped that the favour, which has thus been shown by the highest personages in Persia, will, by the blessing of Him who has the hearts of all men at his disposal, tend to secure the personal safety of our agents, and facilitate the accomplishment of the important enterprise in which they are engaged:—

Interview with the Prime Minister of Persia.—Our interview with the Hajee, which, as was stated by Andrew in his last letter, should have taken place on the 1st instant, was postponed to the 5th. In our previous arrangements we followed the direction of Her Majesty's minister, Colonel Farrand, and his business agent, Mr. Reed, to both of whom we have been much indebted for

their numerous kind attentions ever since our arrival; and through them the Hajee was to give us notice of the precise time at which he might find it convenient to receive us. Meanwhile, we repaired to the British palace, to be in waiting when the premier's messenger should announce that he was disengaged. The general understanding was, that we should present to him a copy of my translation of the Old Testament by way of introduction, to which, as a sequel, we had enclosed in the parcel a copy of Martyn's translation of the *New Testament*, here designated the *Angeel*. This, it may be inferred, had not been anticipated by the Hajee, as one of the first things announced by his messenger was, that a copy of the *Angeel* was also wanted, an announcement which we considered as an omen for good. Our way to the Hajee's lay through a narrow crowded bazaar; and our friend and adviser Colonel Farrand was so kind as to send a few of his farrashes along with us to prevent molestation, &c. Thus escorted, we proceeded to the palace quite in the Persian style, and were politely, not to say courteously, received by his Excellency. The first of the three volumes to which he directed his attention was Martyn's *Angeel*, of the contents of which he must have had a considerable previous knowledge, as he quoted several passages from memory, and then turned them up, and read them from the printed copy, making remarks as he went on, in the hearing of the Meerzas and others in the audience hall. The passage first quoted had a reference to the sending of the Holy Ghost, the Comforter, which the Persians interpret as a prediction that has received its fulfilment in their favourite prophet Mohammed. From the book of Revelation he quoted that interesting passage, "He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords;" and from the Old Testament, the prediction of Isaiah, recorded in the 3d verse of the 42d chapter of his prophecies, "The bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth."

It is universally admitted by competent judges that the Hajee is a very learned man, particularly in the theological department of Mahomedan literature. Some thirty years ago, he was preceptor to his present Majesty; from which it may, however, be naturally inferred, that he was then understood to be an adept in other branches, which by *Courtiers* would be considered as no less necessary for a *Prince* than Divinity. Be that as it may, he informed us that, about that time, he had consulted our sacred writings in two or three different languages, which he named, and written several treatises on their contents; but that other avocations had put it out of his power to digest and arrange them to his own liking for the perusal of others. The gentlemen in waiting sustained the validity of his apology; and, when looked to for a declaration of *my* opinion, I cordially signified my acquiescence in the soundness of their verdict. In the course of the conversation, he addressed to us a number of miscellaneous questions, which it would be out of place to crowd into this brief sketch, as they were simple, and generally easily disposed of by categorical answers. Let one of them serve as a specimen:—Addressing me, he asked whether Andrew, who was then sitting by my side, was in the service of the British Mission or not? I answered that he was not. But, perceiving that in this case he expected some explanation, I added, that, as I was an old man, the English gentlemen at home thought it proper that I should have a companion, and that, his mother being of the same opinion, he had agreed to come along with me in that capacity. With this account of the matter he seemed to be pleased, and signified the same by a smile of approbation. Happy to see all of them in

a cheerful mood, I then expressed a wish for permission to present a copy of the work to the *Shah*, provided he thought his Majesty would accept of it. The result was an instantaneous declaration of his readiness to secure for us the object of our wishes, to which was added with the same breath an exclamation to the effect that Andrew's brother "had been like a son to him,"—an Oriental hyperbole, from which, in its connexion, it should seem that he meant us to *infer*, that nothing which real friendship could effect should be wanting on his part to interest his Majesty in our favour and consequently that saying anything more on the subject was needless. Such at least was the construction that I put on the compliment; and therefore, after thanking him as well for past attentions to our deceased relative as for the interest he was pleased to take in facilitating our operations, we respectfully retired,—in the hope that, under God, our interview with his Excellency might prove the forerunner of a gracious reception at the *foot of the throne* of Persia, and eventually contribute materially to the success of our enterprise.

Interview with the King of Persia.—In the course of a few days after said interview with the Premier, notice was given us that an interview with the King himself would be granted on his Majesty's return from the country,—and it took place accordingly on the 24th instant. The following is the substance of a memorandum of it, which I took the same day, immediately after our return from the Palace Royal—

This day, 24th of January, 1848, had an audience of his Majesty the King of Persia. Our object in soliciting it, was to embrace the opportunity it might afford of presenting to him a copy of my Persian translation of the Old Testament, with my progress in which he had been made acquainted, at an interview secured to Robert and me in the year 1841, by our much respected friend Dr. Riach. Previous arrangements were much the same with those noted above in my account of the interview we had with the Prime Minister on the 5th instant; except that, as was naturally to be expected, there was more of ceremony in the formalities of our introduction. This part of the arrangement had been entrusted by his Majesty to an honourable courtier, named Shah Abbas Khan. He was clothed in scarlet, and told us that, on entering the Audience Hall, we should step forward by his side, and make our obeisance, &c., just as he did,—which, of course, we made a point of doing as nearly as we could. Having bowed "at the foot of the throne," he announced us formally as being the father and brother of the *late Glen-Sahib*, whom the King and the courtiers knew as being one of the attachés of the British Mission, and occasionally employed by the ambassador on official business at court. Previously to our entering the hall, the Khan had committed my translation of the Old Testament, with Martyn's translation of the *Angeel* and Merrick's version of Dr. Keith's Evidence of Prophecy, to a subordinate servant, to be presented on a tray when called for. The presentation of them was one of the first movements that took place after the announcement. The first volume that happened to be handed to his Majesty was Martyn's translation of the *New Testament*, to which he seemed to be no stranger, if we may form a judgement from the remarks made by him in running over the title-page, and glancing at other parts of it. He first read what met his eye, aloud, in the hearing of the courtiers and others present, and then offered his remarks or proposed his questions. The next volume presented was the first of the *Old Testament*, containing the Pentateuch and historical books, including *Eather*, with a list of all the poetical and prophetic books from that of Job to Malachi, as well as

of the volume which he had in his hand. The title-page of this also he read aloud, stating by whom, and at whose order, it had been translated and printed; and succeeded, almost to admiration, in pronouncing, as pointed, such exotic words as "United Associate Synod of Scotland"—"Thos. Constable," "Edinburgh," &c.,—which last, at his request, we told him was the *Paye Tacht* (foot of the throne) of Scottish Kings in ancient times. In running over the list of books, and remarking upon them, which I think he did in regular order, till he came to Habakkuk and Haggai, he informed us that these two had died, and been buried in Persia—a circumstance to which considerable importance seemed to be attached, by those to whom, with us, he then addressed himself. It is worthy of remark, that, on handing back the book to the servant in waiting, he first kissed and then put it to his forehead, with the same indication of reverence which he would have shown had it been their own sacred book, the Koran. The impression thus made on the mind of the spectators was that of respect for the work, which was heightened by the questions afterwards put to us, and the answers which, in general, he must have anticipated from us, for the information of those "who stood before him,"—such, for example, as whether their Koran was known in England, and whether there were not references made therein (as translated into English, &c.) to the Hebrew prophets and their writings?—to which questions, and others connected with them, we were prepared to give affirmative answers, off hand, without hesitation, apparently to the satisfaction of all present. He contrived also to give a zest to the conversation by the questions put to us occasionally respecting our country and family—such as, "how many sons have you? (addressing himself to me)—where, and how are they employed?—which place among the four (looking at Andrew) does he hold?"—and when I came to the youngest of them, the answer was "he is now in Edinburgh at school, and under his mother's eye;" on which his Majesty remarked, with a significant look, "that is just as it should be."

The last volume put into his hand was Merrick's version of Dr. Keith's Evidence of Prophecy; and what surprised me most of all was his reading the whole of the preface *alla voce*, containing two closely printed large octavo pages, descriptive of Dr. Keith's object in composing the original work in English, namely that of neutralizing or repelling the objections of European sceptics to the divine origin of the Bible, by showing the fulfilment, in modern times, of predictions made by the prophets hundreds or thousands of years ago—a result which none but God could foresee, or enable any mortal to foretell. On reading the account of the sceptical opinions of European infidels, as briefly given in said preface, his Majesty named Voltaire as being one of them, and looked to me for the confirmation of what he said, which was done by my remarking that he was the great leader of our European Socrates. He also took occasion to remark, that "*being without religion* was a very bad thing," which furnished an opportunity for remarking, in reply, that for creatures to withhold from their Creator the worship which was his due, "was indeed very bad," and the looks of our hearers glanced approbation.

In conclusion, his Majesty acknowledged explicitly that our sacred books were the Word of God, adding, that he would read them, and expected to profit by them, or something to that effect. A hint from our guide, Shah Abbas Khan, then suggested the propriety of our retiring; and, after expressing the sense we had of his Majesty's gracious condescension in having granted us admission to the foot of the throne, we did so, much

in the same style in which we had entered, directed by the Khan, as our model of Persian etiquette.

During last summer Dr. Glen and his son safely reached Tabreez, the capital of Northern Persia, where, after residing for some time, they paid a visit to the American missionaries at Oroomiah, and left there a number of Bibles for distribution. These are being profitably disposed of.

On the return of our agents to Tabreez, the cholera broke out in that city, and raged with great violence; but, under the kind direction of the British consul, they retired to a country residence, and were graciously preserved. On the 13th of October they left Tabreez, and arrived at Tehran, the capital of Persia, distant 400 miles, in the beginning of November. "No sooner," says Dr. Glen, "was it known that they had reached the city, and brought a number of Persian Bibles for distribution, than application for copies of them was made as well by the natives as by Europeans who understood the language." They had with them a number of copies, rather splendidly bound, intended to be presented to the king, the princes of the blood, the governors of provinces, and persons of rank and influence. "As soon," says Mr. Andrew Glen in a letter dated Tehran, 1st January, 1848, "as we have presented copies to the Shah and the prime minister, we shall be at liberty to present the rest of our elegantly bound copies to the Khans about court, who happen to be this winter all in Tehran. The governors of all the provinces have been summoned hither by the vizier. To one of these, the Edhaneec of the mountain tribes in the district of Fars, we have already sent a copy, on his applying for it, as he is returning almost immediately to his province." Through the kindness of Colonel Farrant, the British consul, interviews were obtained with the prime minister on the 5th, and with the king on the 24th of January. These interviews were of the most gratifying character. That with the king was of considerable length. It took place in the midst of the courtiers. The king gratefully accepted a copy of the Scriptures, read the title-page and the list of books, making remarks upon them; acknowledged explicitly that our sacred books are the Word of God, adding, that he would read them, and expected to be profited by them; and, "on handing back the book to the servant in waiting, he first kissed it, and then put it to his forehead with the same indication of reverence which he would have shown had it been their own sacred book, the Koran." He then, after inquiring in the most kindly manner how many sons Dr. Glen had, where they were, and how employed, accepted a copy of Merrick's Persian translation of Dr. Keith's Evidence of Prophecy, read aloud the whole of the preface, "containing two closely printed large octavo pages;" named Voltaire as one of the European infidels, whose opinions this work is intended to refute; and remarked, that "*being without religion* was a very bad thing." Since that period interviews have been had with various persons of station and influence, who have thankfully received copies, and promised carefully to peruse them. It is very obvious that the minds of the educated classes are beginning to call in question the doctrines of Mohammed, and that they are in search of a religion. The infidel productions of Europe, especially those of France, are finding their way into the country, and are perused with avidity. How important is it, in these circumstances, to spread the Word of God in a language which all understand and love! The Persians are an acute, a polite, and an active people; and, were they won back to the cause of God, they might be the means of enlightening the regions of Central Asia. The enterprise in which our agents

are engaged is truly an invaluable one. The Bible will sow in the mind of Persia the seeds of a great spiritual reformation, and open the pathway for the missionary. These hundreds of volumes, containing the gracious Word of God, will, accompanied by the unseen but saving influence of the Holy Spirit, accomplish an amount of good which future generations alone will be able to estimate. Let us fervently pray that it may be so.

THE JEWS OF ADEN.

The following report upon the present state of the Jews of Aden, which was forwarded by Captain Heyns, the Political Agent of that place, to the Rev. Edward Laserson, Missionary at Cochín, will be found to contain many curious details.

[Aden is a town and harbour on the southern shore of Arabia. It was once a most flourishing city, but, before coming into the possession of the British, had sunk into a state of the utmost decline, not containing more than 600 inhabitants, whose residences consisted of mud huts of the poorest kind. It has rapidly risen, however, into a state of great prosperity, is now the scene of much traffic, and contains about 22,000 inhabitants. Since 1810 steam communication has been established between Bombay and Suez. Aden has the command of two harbours, a larger and a smaller, in one of which, protected from the prevailing winds and the swell by the Jebel Shamsan, the mountain at the eastern base of which the town is situated, anchorage is practicable during any period of the year.] (See *National Cyclopaedia*, Article Aden).

The Jews of Aden are a filthy and sordid, as well as a superstitious, people. The greater part of the population is composed of them, and they occupy the best quarters of the town;—they are ignorant of every branch of learning except that connected with the Old Testament and the traditions of the fathers. Rabbimism has supreme sway amongst them, and the Talmud is scrupulously obeyed. Their education is religiously conducted to perpetuate the authority of their traditions. They are distinguished for submission to the mandates of their spiritual superiors.

The elders are chosen from among the most learned men, and not only take part in the spiritual concerns of the synagogue, but also punish transgressors of any of the public laws. They take cognizance of all civil or religious matters, and are accordingly designated Judges of the Court of Justice of the holy congregation of Aden. Their sentence is irrevocable; and, should any dare to disobey them, he would meet with the severest punishment that a judicial court in Europe could inflict. The elder, whose words are slighted, will proceed on the first opportunity to the synagogue, and proclaim that the person doing so shall not be permitted to join in the worship of God. This is sufficient to cause every man, woman and child to avoid him, and not allow him to come nearer than four feet to them. Should he persist in his disobedience after thirty or forty days, he would be excommunicated, which is worse than death itself, for none would speak to him if they were to meet him in the street; and his own wife and children would look upon him as accursed. He could not be restored, if it was his first offence, in less than three years, during which time he must wander as an outcast and vagabond upon the earth, according to the laws of the Talmud.

The Jews in Aden observe the Levitic law mentioned in Deut. chap. xxv. verses 5 and 10. Divorce is not practised among them, but is common amongst the rest of their brethren in Yaman. They observe the law of inheritance according to the precept of Moses. The first-born son inherits peculiar rights and privileges, and is entitled to two-thirds of his father's property. Females receive their dowry at marriage, and have no further right to the property of their parents; but, in case there are no brothers, then they inherit the property. Widows have no legal right to a share of the property of their deceased husbands beyond the sum stated in the marriage contract.

The Jews here have one synagogue, of which the following are the officers: first, the Ruler of the synagogue, who was formerly chosen from amongst the elders, and was succeeded by the senior of them. The last head of the synagogue, however, was succeeded after his decease by his eldest son, whom the Jews consider too young for such a situation, as his duty is to overlook all the other officers, and to regulate the internal concerns of their worship. The second officer, called Gabby, is the collector of alms. The third officer is the Messenger or legate of the synagogue, who recites the prayers, and compares the writings of the synagogue. The fourth is the Servant of the synagogue, who has charge of the manuscripts and other books, besides having in custody seventy copies of the laws of Moses in manuscript. They possess traditions of the elders, which treat of history, genealogy, chronology, single arithmetical calculations, mathematics, astronomy, and astrology. They observe the new moon as a feast, and commence their reckoning from its first appearance, which proves that Moses did not regulate his chronology on astronomical principles, as the Rabbis would have it, but by the aspect of the earth, and the return of the seasons. It is clear, also, that neither Philo nor Josephus knew anything of the distinction between the astronomical and the apparent new moon; still the author of the Book of the Kings appears to have made use of the astronomical calculation when speaking of the 27th day of the twelfth month in Babylon, while Jeremiah, who was in Palestine, calls the same day the 25th. The Jews of Aden observe the return of the new moon for two days in succession. They have also in their possession various poetical works composed by some of their number, which are written in lines containing a certain number of syllables or words, and the only approximation to rhyme consists in the parallelism.

The Sabbath is observed by them more strictly than by any of the Jews in Europe. They rest completely from every species of labour, and spend the whole day in rest and cheerfulness. Sorrow at such a time would be considered as indicative of some great calamity. Parents after morning prayers are engaged in instructing their children in the particular doctrine of God as the Creator and Governor of all things. Towards the evening the Jews gather around their elders to hear instructions, and no Jew is seen on the Sabbath day in the street except on his way to the synagogue. Besides the Sabbath they observe the following feasts. The Passover, which is kept for seven days, according to the laws of Moses, commencing on the eve of the fourteenth day of Nesein, which is in April. The feast called the Feast of Pentecost, or the Feast of Weeks, which begins after the enumeration of forty-nine days from the second day of the Passover. The Feast of Tabernacles, which commences on the fifteenth, and ends on the twenty-third day of the seventh month Teshri (October). Their ceremonies and prayers are the same as those of the church of Babylon. The Feast of Purim, instituted by Mordecai, in commemoration of the deliverance of the Jews from the cruel designs of Haman, commences on the fourteenth, and continues till the fifteenth day, of the last month, Adar (March).

RONGE AND THE REFORM MOVEMENT IN SILESIA.

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

We inserted in the number of the Record for February an account of Czarski and his operations, which we believe those of our readers, who were anxious to obtain information regarding the views of the party who have thrown off in Germany the yoke of Romish bondage, would peruse with interest. We now continue the narrative of the Rev. Mr. McLeod, descriptive of the facts which came under his notice upon the subject during a recent visit to the continent. The view given regarding the sentiments of Ronge and his adherents is deeply painful, but not more so than

from various other notices we had been led to anticipate.

In my last letter I gave a few facts regarding the Reform movement in Prussian Poland, which fell under the observation of Mr. Herschell and myself during our short visit in August last to Schneidemuhl and Posen. Upon these facts, such as they are, I did not pass any judgement further than was necessary for the vindicating of Czarski and Post from the charges of dishonesty or Rationalism.

I am not, I confess, sufficiently acquainted with the recent history and present state of ecclesiastical and political parties in Germany, or with the social position, mental habits, and opinions of the common people in Prussian Poland or Silesia, far less with the history of the class of individuals who form the congregations of the Reformed Churches, to be able to speak with any confidence regarding the real value, the moral strength, of this movement, and the consequent hope of its future progress. I have myself been sufficiently often a stranger in other countries, and have met strangers frequently enough in my own, to be quite aware of the danger of hastily generalising regarding "men and manners" from a few isolated unconnected facts, and of forming one-sided views from partial information, so as to draw a picture, the truth of which no one can recognize, who is well acquainted with the subject which it professes to delineate. With this danger before my eyes, I shall proceed, as briefly as possible, to narrate what my friend and I saw and heard in reference to "Rongism" during our very short stay in the capital of Silesia.

We reached Breslau upon the evening of Friday, the 20th of August. Breslau is a noble old town with about 90,000 inhabitants. It is quite a dream of the middle ages. Its streets, squares, public buildings, and churches, are picturesque in the extreme, and exhibit some of the finest specimens of old German architecture. It has persecuted and honoured Protestantism in the olden time. Hussites, in the fifteenth century, have been burnt in its streets; and Lutheran Ministers, in the sixteenth, have been installed by the city authorities into its best Churches.

We called upon Ronge on Saturday forenoon. The valuable collection of costly presents which caught our eye on entering his sitting-room—silver cups, wreaths, inkstands, &c., &c.,—reminded us of the remarkable popularity of his first appearance as the bold and clever antagonist of Arnoldi, and as the brave priest who could openly deny the claims of the sacred coat of Treves to the veneration of even the Romish Church. Whether the said famous letter to Arnoldi was written by Ronge or not; whether its effects are likely to prove good or not, lasting or evanescent; it is, I am persuaded, his first and last work which has any chance of making his name favourably known to the next generation, as it has already made it familiar in every part of Christendom.

Ronge received us kindly. I refrain from making any remarks upon his personal appearance or manner; I will only say, that the first idea, which crossed my mind when I saw him before me, and contemplated him from his beard, upwards and downwards, was, "Here at least is Young Germany!" Our conversation was unsatisfactory. His time was limited. Many mutual explanations were required before we could come to any point of importance. After an agreement to meet next day for further conversation, and he having referred us for an account of his present opinions to a pamphlet lately published by him upon the Christian Church, we took our leave. In thus leaving the room of the "New Reformer," I cannot say that I experienced any feelings similar to those which filled and choked my heart upon departing, years ago, from the now silent study in the Wartburgh, once inhabited by the Old Reformer of Germany.

We spent on Saturday half-an-hour in conversation with Mr. Hoffrichter, one of Ronge's colleagues, and formerly a preacher in the Evangelical Church: we found him an ultrarationalist.

We were anxious to see Dr. Theiner. By all parties he is acknowledged to be the most learned and able man connected with this movement. He was Romanist Professor of Theology in the University of

Breslau in 1824. The free opinions expressed by him regarding the Popish Church in Silesia obliged him to resign his chair in 1826. He retired to a small country parish, where he laboured faithfully as a priest. In 1830 he and his brother Augustus, who is still in the Romish Church, published an admirable work upon the celibacy of the clergy. In 1845 he joined Ronge's movement, and left the Popish communion, giving up his church and parish of Hundsfield, which he had held since 1837. Dr. Theiner is a man of unblemished life, of great learning and talent, with sincere and unaffected piety. Having ascertained that he lived some miles from Breslau in the country house of his friend, Count Wittich, we drove out to pay him a visit on Saturday evening. We were fortunate enough to find him at home; he gave us a most hearty welcome amidst old folios and proof-sheets. He entered with the utmost frankness and cordiality into every question connected with the present state and future prospects of the Church of Christ in Silesia. The general results of that conversation I can alone give you. Dr. Theiner has no hope whatever of any good coming from Ronge and his party. He thinks they want all that is essential to such success as would rejoice a Christian's heart. They have no religious principle, theological knowledge, or single-minded earnestness. He had himself retired from their ranks, and separated his name and his influence from their communion. He had not, however, ceased to labour in the cause of true reform;—far from it, it was dearer to him than ever. He felt himself called upon, however, with his peculiar gifts and at his time of life, to labour as a theologian through the press. He had that month published an octavo volume upon the doctrine of salvation (*Seligkeit's Dogma*) as held by the Church of Rome. This, however, was but the first of a series of such works, all tending to exhibit the true nature of the Popish system. Dr. Theiner was fully convinced that a very great number of Romish clergy in Silesia, who had been pupils of his own, were ready to leave Popery; that they had been prevented from taking any such decided steps chiefly from the sad results of Ronge's movement, and the defective state of the Evangelical Church in Prussia; but he hoped the time was not far distant when the way would be sufficiently prepared for their declaring themselves. He was in the meantime labouring to hasten the wished-for result; and, if, as he expected, a large party should secede in answer to a call, which, in the fitting season, he was prepared to make to them, then assuredly a Church would be formed with a positive creed, discipline, and government. Dr. Theiner declared his confidence in the sincerity and piety of Czarski and Post, and desired that they should maintain their present position, as they, and the other congregations connected with them might form a nucleus for, or a valuable addition to, a more extended orthodox Church, made up of seceders from Romanism. "There are," he said in conclusion, "two things, however, of which I am fully convinced, from a long and varied experience; first, that Popery never can be reformed, but must be destroyed; and secondly, that the Romish Church in Silesia is doomed, and cannot hang long together." In answer to the question, what his hopes were of the present Pope, he replied, "that the Pope was anxious to take the lead in political reform, rather than let it come, as it would, in spite of him; but, being as bigotted a Churchman as ever sat on the papal throne, he only wished to make state freedom the means of Church tyranny, and that, he thought, he would find to be in Italy, or any where else, impossible."

We parted from Dr. Theiner grateful for his kindness, deeply impressed with a sense of his sound and single-hearted piety, and with high respect for his rich and varied learning. Whether he has that practical knowledge of society and of the real state of things around him, which would entitle one to place perfect confidence in his opinion regarding the present tendencies of the Romish Church in Silesia, it is impossible for me to determine. We have only to hope that all his anticipations may be fully realized.

But I must return to Breslau and to Ronge. Upon Sabbath morning, understanding that he was to

preach in one of the city churches, we went to hear him. I may mention that the three Breslau Congregations number, as we were informed, 2500 families, and have three ministers besides Ronge, viz. Vochter, Rosseuscher, and Helfrichtner, all of whom had been rationalist preachers in the Prussian church. These congregations have, however, no Church built as yet for themselves, but meet in one of the Protestant established churches of the city.

The preacher this morning proved, contrary to expectation, to be Vochter. The church, a large one, was well filled. The service was conducted very much as is usual in the Evangelical Church of Prussia. A sermon, upon the Sabbath, was delivered with great vigour, and evinced very considerable mental power in the preacher. Its point was to prove the advantages of the Sabbath for mind and body; and that, as each man (i. e. as he said, the Son of man) was Lord of the Sabbath, so each man was to do what he deemed best for his soul and body, and allow his dependents to do the same. The subject and tone of the sermon were to me not unimportant when viewed in connection with the political tendencies of this movement.

In the evening I went to hear Ronge in the chapel of the poor-house, where his congregation was first formed. The church was crammed; the heat everywhere intense, except in the pulpit. Before Ronge entered, the preacher, who addressed us in the forenoon, baptized three children. He exhorted the parents upon their duties; prayed, and, taking the heads of the babes, poured water upon them in the name of the Father, the Son, and the Holy Ghost, and then, laying his hand upon the head of each, he pronounced a blessing upon them. The whole ceremony was very remarkable, when studied in the light of the published opinions of the New Church regarding baptism and the Holy Trinity. Ronge's sermon or address was upon the past history of the German Catholic Church, and its characteristic views of truth. Upon the first point he said that they had already had three battles—viz. against Popery, and so-called orthodoxy, and for Church freedom. His views of truth, as expounded from the pulpit, I need not dwell upon, as they are all published in his pamphlet (*Das Wesen der freien Christlichen Kirche*). I was not struck by anything either in Ronge's sermon or manner, except the shallowness and weakness of the one, and the unimpressiveness of the other. The only talent manifested in the sermon was in the choice of words and expressions, to which he and his hearers could attach very different meanings. The voice was the voice of Jacob, but the hands those of Esau. I returned to my hotel deeply impressed, not, however, by Ronge's light or fire, but by the hugeness of the mass of dry stubble which must exist in the Romish Church in Silesia, when so great a flame was kindled by so small a spark.

In the evening Ronge sent an apology that he could not wait upon us; but there came in his stead his friend and assistant, Dr. Bensch, who had just returned from England, and could speak English fluently. Dr. Bensch is a layman, and the editor of the monthly publication, called "The Free Church" (*Die freien Kirche*), which expounds and defends the views of the party. Dr. Bensch is a man of considerable mind. He has a strong and subtle intellect, and knows thoroughly what he is about. We found him ready to give us in the kindest manner all the information we required, and willing to discuss all the peculiar views of the new Reformers. Our conversation lasted for nearly three hours. It was highly satisfactory, inasmuch as it removed every doubt regarding the opinions and views of himself and friends. It is much easier to say what those opinions and views are, than what they are. The whole system appears to be a combination of Pantheism and COMMUNISM, backed by the Bible, as explained at Breslau. It is not Atheism, for a God is believed in, who is in all and through all; but neither is it Theism, for a personal God is denied, and His character treated as a nonentity. It is not professed licentiousness, for love to God and man is inculcated. But still it saps the foundations of morality, for the eternal difference between right and wrong, and God's love to the one and hatred to

the other, are denied. It is not Infidelity, for faith in the Bible, and in Father, Son, and Spirit, is professed. But neither is it Christianity, for little in the Bible is believed as historically true; Christ's miracles and resurrection are rejected, the Father is no person, the Son of God a mere man, and the Holy Ghost is recognised only as the "spirit of history." The system, as a social system, is not one of disorder, for the young are educated, the poor are attended to, and the openly wicked are rebuked in private; public worship and the form of prayer and of the sacraments are all kept up. But yet this system is not a Christian Church, for each man and minister may teach as he pleases, provided he allows others to do the same. Prayer has no meaning; baptism by water is but an introduction to the society, and "a pledge by the congregation that the child shall have his temporal wants attended to;" while the Lord's Supper is denied to be a sacrament at all.

It is rather astounding to the ears of a British Christian, when discussing points of doctrine with an "orthodox" member or minister of the Breslau Church, to hear, as we have heard, such replies as these, "Yes, no doubt Paul did believe in Christ's resurrection, and so did His other disciples, but I have quite a different opinion, I have no doubt they were all mistaken." "I fear we cannot meet upon common ground; I know nothing of God as a spirit, or as a person, I only know of Him as manifested in matter. I do not apprehend what you mean by His character. I cannot positively say that He hates evil. What is evil? It is a matter of individual judgement." "I admire Christ; I believe Him to have had sin like another man; but as an ideal picture of what men should be, He is perfect, &c., &c."

It is unnecessary to pain you, or your readers, by repeating the opinions so rife among the Rongites. One can sympathize with Dr. Priebe, of Berlin, who stepped forward at a large meeting of 3000 persons, held some time ago in that city, at which Ronge delivered an address explanatory of his views; and, addressing the Reformer, with great animation, said, "You have spoken untruth! You know it is untruth; and, if you do not, lay your hand on your heart and say, have you ever read the New Testament once, ay, once?"

Yet I cannot help feeling that Ronge and his party are not alone to blame for such fearful errors. Popery is also to blame. It is the fearful recoil from this monster evil, which so frequently sends men through truth and plunges them into the darkness of error beyond. Nor are German Protestants blameless for such melancholy perversions and errors. Had the Church of Christ in that land been more faithful to simple Gospel truth, we never should have seen this dreadful restlessness of spirit, this unfixeness of all faith, this tossing to and fro with every wind of doctrine, this ceaseless whirlpool of opinion, which seem indefinitely to put off the day of good and peace for the Protestant Church of Prussia.

Perhaps you may like to know something of the present organization of the Silesian German Church. The Congregation elect the elders. In Breslau there are fifteen lay elders, five of whom form an executive. The elders meet once, the committee twice, each week. The minister votes in meetings of elders, but can only advise the committee. It is lawful for any of the lay elders to ordain, preach, or dispense the sacraments, if requested to do so by the congregation. Breslau is divided into twenty-four districts, each superintended by an elder. There are two schools in connection with the body. About 300 ladies assist with needle-work, &c., to defray the expenses of the schools. What is well worth our noticing, about eighty women, in the lower ranks of life, give such time as they can spare to assist those members who are sick, or who require their personal aid. A lady superintendent has a list of each person who is willing thus to assist, and opposite to her name is noted the hour or hours in the day or week at her disposal; and, assisted by a female committee, she has the full power to distribute this time as she thinks best for the good of those who need such assistance. All the money raised for the poor is given in the way of a loan upon security. The

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

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

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

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

Dalkeith, 15th Nov., 1847.

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

SUPPLY OF RELIGIOUS ORDINANCES.

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

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

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

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

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

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

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

in 1845. But he was cut off in the meridian of his career, and before he had exhausted half the themes upon which he had amply prepared himself on those peculiar and highly important departments of Sacred Literature which few had so successfully cultivated. The posthumous volume of Sermons now before us, bears indisputable evidence to the acuteness of his intellect, his singular originality of mind, and comprehensive range of illustration. The reader cannot peruse a single page without being struck with the vigorous thinking and devotional spirit which characterize these very talented and pleasing discourses.

MISCELLANEOUS.

EDUCATION IN HALIFAX.—The Colonial Committee of the General Assembly of the Church of Scotland have advertised in the last number of the *Home and Foreign Missionary Record* for a teacher for this city, under the superintendence of the Lay Association, fully qualified to teach the usual branches of Common School Education,—English, Writing, and Arithmetic, and also Latin, Greek, Geography, and Mathematics—one who is conversant with the most approved modes of teaching, and able to conduct a regular Commercial and Classical Academy. A salary of £150 is guaranteed for his services, and every other encouragement will be given for the formation and establishment of a prosperous and useful seminary for the instruction of the youth of the city. We understand that the Managing Committee of the Association are in daily expectation of hearing that a properly qualified teacher has been appointed to fill the situation, and that arrangements will be made for opening the Academy as soon as he arrives to commence his labours.—*Halifax Guardian*.

P. S. From a late number of the *Halifax Guardian*, we learn that Mr. John Costley, of the Burg School of Rutherglen, appointed to the important situation alluded to above, had arrived in Halifax, by the *Hibernia Steamer*, and received a cordial welcome from his friends. It is stated that he comes after having had considerable experience as a Teacher, highly recommended for his unassuming manners, his moral worth, and genuine piety, and that he has already distinguished himself as a zealous friend of Sabbath Schools, and Religious and Missionary Institutions. Mr. C. had received from his fellow citizens of Rutherglen, among whom he has laboured so acceptably for Ten years, a gratifying testimonial consisting of a valuable Gold Watch, and been entertained at dinner by a numerous and select party of friends and well-wishers at the *Globe Hotel, Glasgow*.

REV. DR. CRAIG—Application for admission to the Church—*Presbytery of Cupar*. Mr. Cochrane said he now rose to table some documents of considerable importance. These were applications by the Rev. Dr. Craig, the Minister of the Relief Church at Cupar, and from his elders and congregation, for connection with the Established Church. During the last twelvemonth he had had much personal intercourse with Dr. Craig, and was deeply convinced of his high talents and acquirements. Dr. Craig had read deeply, and had thought much. His character was not only irreproachable, but was high as a man and as a Christian.—Mr. Cochrane then tabled the documents, which consisted of applications from Dr. Craig, from his kirk-session, from his managers, and from a majority of his congregation. The Doctor in his application stated that, owing to the union between the late Relief Synod and the late Secession Synod being made on principles of which he could not approve, he and his congregation had been left the sole Relief minister, and the sole Relief congregation, in the county; that he cordially approved of the constitution and government, the doctrine and discipline, of the Church of Scotland; and was desirous to be received, along with his congregation, and in his status as a minister, into that Church.

The other documents were then read over, after which certificates from the Professors of St. Andrew's University (including one from the late Dr. Chalmers), and from the Relief Divinity Professors, attesting, in the most satisfactory terms, the acquire-

ments, and abilities, and character for morals and piety of Dr. Craig, were read to the Presbytery.

Dr. Anderson said he could not but rejoice that the Church was to get the accession of a gentleman of experience and talents in the ministry, and of high personal character, in these difficult times. It was matter of great thankfulness that, amidst all the agitations without, the Church of Scotland possessed a security, such as, perhaps, no other Church on earth possessed. She had a Confession of Faith, which even those who dissented from her admitted to be pure and sound, and she was now receiving into her bosom some who had for a time been alienated from her. He rejoiced particularly to receive amongst them a friend who had for some time been labouring within the bounds of their Presbytery with much success and ability, and who brought with him a majority of the body with which he was connected. Taking all these things into consideration, they had great reason to be thankful in receiving Dr. Craig into the Church. The documents produced were in every way satisfactory, and all that the Assembly required. All that they had to do now was to prescribe some trials to Dr. Craig, and these, he thought, should simply be to require him to deliver a discourse before next meeting of Presbytery.

Mr. Leitch begged to add his testimony to the orthodoxy and talents of Dr. Craig.

Mr. Cochrane spoke in similar terms, and referred to Dr. Craig's soundness on the matter of Establishments.

Mr. Cook of Ceres said he was exceedingly gratified to witness the proceedings of this day in receiving amongst them a gentleman of such high character and efficiency.

The Presbytery then adjourned till the 25th of April, when Dr. Craig is to deliver his first discourse.

P. S. The General Assembly, has sent back this case, on account of an informality to the Presbytery of Cupar, that it may be prepared for the Meeting of the Assembly in 1849.

CONTRIBUTIONS TO THE MINISTERS' WIDOW- AND ORPHANS' FUND FOR HALF YEAR ENDING 30TH JUNE, 1848.

Montreal.	
Rev. A. Mathieson, D.D., Montreal.....	£1 10 0
" D. Moody, Dundee	1 10 0
" W. Mair, Chatham	1 10 0
" W. Roach, Beauharnois	1 10 0
" J. Anderson, Ormstown	1 10 0
" J. Cook, D.D., Quebec	1 10 0
" J. C. Muir, Georgetown	1 10 0
" W. Simpson, Lachine	1 10 0
" D. Shanks, Valcartier	1 10 0
" J. Merlin, Hemmingford	1 10 0
" J. Davidson, Laprairie.....	1 10 0
" J. Thom, Three Rivers.....	1 10 0
" A. Wallace, Huntingdon.....	1 10 0
" Robert McGill, Montreal.....	1 10 0
" T. Scott, Camden.....	1 10 0
" J. Stuart, Frampton.....	1 10 0
Glengary.	
" J. Mackenzie, Williamstown.....	1 10 0
" H. Urquhart, Cornwall.....	1 10 0
" J. M. Laurin, Martintown.....	1 10 0
" T. M'Pherson, Lancaster.....	1 10 0
" J. Purkis, Onabruck	1 10 0
" J. Dickie, Williamsburg.....	1 10 0
" Eneas M'Lean, Dalhousie Mills...	1 10 0
" W. Dunbar, Lochiel.....	1 10 0
Bathurst.	
" John Smith, Beckwith.....	1 10 0
" Joseph Anderson, South Gower...	1 10 0
" Alexander Mann, Pakenham	1 10 0
" David Evans, Richmond	1 10 0
" George Bell, Cumberland.....	1 10 0
" T. Fraser, Lanark.....	1 10 0
" W. Bain, Perth.....	1 10 0
" J. M'Morine, Ramsay.....	1 10 0
" J. Robb, Dalhousie.....	1 10 0
Kingston.	
" John Machar, D.D., Kingston.....	1 10 0
" Robert Neill, Seymour.....	1 10 0
" A. Colquhoun, Asphodel.....	1 10 0

Toronto.

" P. Ferguson, Esquesing.....	1 10 0
" J. Tawse, King.....	1 10 0
" T. Johnson, Chinguacousy.....	1 10 0
" A. Lewis, Mono.....	1 10 0
" J. Barclay, Toronto.....	1 10 0
" J. M'Murphy, Eldon.....	1 10 0
" A. Ross, West Gwillimbury.....	1 10 0
" S. Porter, Clarke.....	1 10 0
" P. M'Naughton, Vaughan.....	1 10 0
" W. Barr, Hornby.....	1 10 0
" W. Brown, Scott.....	1 10 0
" J. George, Scarborough.....	1 10 0
Hamilton.	
" W. King, Nelson.....	1 10 0
" G. M'Clutchey, Clinton.....	1 10 0
" A. Bell, Dundas.....	1 10 0
" J. Cruickshank, Niagara.....	1 10 0
" J. Bryning, Mount Pleasant.....	1 10 0
" A. Mackid, Goderich.....	1 10 0
" Hugh Mair, D.D., Fergus.....	1 10 0
" Colin Grigor, Guelph.....	1 10 0
" William Bell, Stratford.....	1 10 0

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount formerly reported,	£267 17 0
Collection at Scarborough, per Rev. J. J. Thomson,	3 5 0
Do at Eldon, per Rev. J. M'Murphy,	1 10 0
Do at Vaughan, per Rev. P. M'Naughton,	2 15 0
Do at Seymour, per Mr. David Allan,	3 5 0
	£278 12 0
JOHN GREENSHIELDS, Treasurer.	

COLLECTIONS FOR FRENCH MISSION.

Huntingdon, per Rev. A. Mulloch, ..	£0 16 3
St. Michaels, ditto,	0 10 0
Cote St. George,	2 5 0
Niagara Congregation,	3 17 6
Fergus do	3 1 3
Georgetown do	2 10 10
St. Andrew's Church, Montreal, ..	12 16 0

SUBSCRIPTIONS TO THE PRESBYTERIAN, 1848.

Joseph Wilson, 5s; Rev. Mr. Simpson, Lachine, £2 10s; Alex. Mackie, Woolwich, 2s 6d; Wm. Mitchell, Woolwich, 2s 6d; David Allan, Guelph, 2s 6d; Mr. M'Kinnon, Mono, 10s; Rev. J. Purkis, Onabruck, £1 16s.

RELIGIOUS WORKS for sale by JOHN M'COY, No. 9, Great St. James Street:—

Prophetical Landmarks; containing data for helping to determine the question of Christ's Pre-Millennial Advent. By the Rev. Horatius Bonar.
 Skeletons of a Course of Theological Lectures. By the Rev. Chas. G. Finney.
 Religious Letters, written to Eminent Individuals during the Persecution in Scotland. By the Rev. Samuel Rutherford.
 An Exposition of the Book of Proverbs. By the Rev. C. Bridges, M.A., 2 vols.
 Redemption Drawing Nigh; a Defence of Pre-Millennial Advent. By the Rev. Andrew A. Bonar.
 "Principlalities and Powers in Heavenly Places." by Charlotte Elizabeth.
 The Life of the Rev. Thomas Scott. By John Scott, A.M.
 A Memoir of the Rev. L. Richmond, A.M. By the Rev. F. S. Grimshawe, A.M.
 A Treatise on the Lord's Supper; designed as a Guide and Companion to the Holy Communion. By the Rev. E. Bickersteth.
 Institutes of the Christian Religion. By John Calvin. Translated from the original Latin, and collated with the Author's last Edition in French, by John Allen, 2 vols.

- A Basket of Fragments; being the substance of Sermons by the Rev. R. N. M'Cheyne.**
- A Spiritual Treasury for the Children of God; consisting of a Meditation for every Morning and Evening in the year.** By Wm. Mason.
- Rational Illustration of the Book of Common Prayer of Church of England.** By Charles Wheatly, M.A.
- Dictionary of all Religions, and Religious Denominations, Ancient and Modern.** By F. Williams.
- The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature.** By Joseph Butler.
- A New and complete Concordance to the Holy Scriptures, on the basis of Cruden, with an Introduction.** By the Rev. D. King, LL.D.
- The Koran, commonly called the Alcoran of Mahommed; translated by George Sale, Gent.**
- Family Lectures, in three Parts, on the Principles and Practice of the Christian Religion.** By Rev. John Pridham, M.A., 2 vols.
- The Christian's Daily Walk in Holy Security and Peace.** By Rev. H. Scudder.
- Narrative of the Revival of Religion.** By Rev. James Robe, A.M.
- Lectures on the Revivals of Religion.** By Wm. B. Sprague, D.D.
- The Attraction of the Cross; designed to illustrate the leading truths, obligations, and hopes of Christianity.** By G. Spring, D.D.
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