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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.

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VOLUME II.

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THE CHURCH IN CANADA.

QUEEN'S COLLEGE.

As we intimated in our last publication, the Ninth Session of this Collegiate Institution was publicly opened on the 12th of October last, by the late Principal, the Reverend Dr. Machar, of Kingston. After solemnly invoking the divine blessing on the Institution, the Principal announced the names of those young gentlemen who after strict examination had been admitted to matriculate.

The laws for the good government of the College were then read, and thereafter the Reverend Principal delivered an impressive and appropriate address, as an introduction to the labours of the commencing session, urging upon the assembled students in earnest and forcible terms the due performance of the various duties which devolved upon them, and arose from the various relations of life.

In opening his remarks, Dr. Machar, after reminding them, that it was probably, the last time he would address them from that place, stated, that the object of his address would be to recommend and advise the cultivation of certain moral habits, essential to the successful prosecution of their studies and also essential to the comfort and usefulness of their after lives.

He then, in earnest and affectionate language and at considerable length, recommended them to attain and cultivate dignity of deportment unsullied by pride or self importance—habits of unremitting attention, punctuality and regularity—and openness of character, combined with lofty truthfulness and strict integrity. He next exhorted them to cultivate personal piety, and though our space is limited, we cannot refrain from

presenting this head of the address in the Reverend Principal's own fervent words, for their application is to all, and it behoves all to take heed, lest when they think they stand they fall:

Cultivate a spirit of earnest and fervent piety. Have it for your first and highest object to have a heart right with God. Your relation to him is the highest of your relations, and from it as from a fountain, springs all that is noble and beautiful in your other relations; let it be your chiefest concern to get it sanctified, and to keep it so. For this purpose, cultivate those habits which, as they have their origin in piety, continually tend to strengthen it. Use diligently what are called "the means of grace." Improve every opportunity you enjoy of holding communion with God, and of growing in that knowledge which makes wise unto salvation. It will be an object of constant solicitude with your Teachers, that your College life may be hallowed: morning by morning, and evening by evening, they will meet with you to invoke the blessings of him without whom nothing is strong, and nothing holy; let their hearts be encouraged by seeing that you attend, and attend in a devout and reverent spirit. Be equally attentive to the exercise of secret devotion; eager as you may be to prosecute some tempting study, never forego the entering into your closet, and praying to your Father who seeth in secret. Never forget the command, "Remember the Sabbath day to keep it holy." Keep it all holy; its more retired, as well as its more public hours. Forsake not the assembling of yourselves together in the house of God morning or afternoon; and when upon that day you retire to your rooms, let it not be to employ any of its hours in unsuitable conversation or secular study. No profit can arise to you from such a use of the Sabbath. Listen to the testimony of that eminent Judge, and not less eminent Christian, Sir Matthew Hale: "I have found by a strict and diligent observation, that a conscientious regard to the duties of the Lord's day hath been attended with a blessing upon the rest of my time: and the week that hath been so begun hath been blessed and prospered to me. And on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments: so that I could easily make an estimate

of my worldly success through the week following, by the manner in which I passed that day which God hath declared to be holy to himself." The knowledge which you come hither to acquire is, much of it, secular; and such knowledge has its value. Yet only in union with the knowledge of the Holy; otherwise it will be true what Solomon says, "In much wisdom is grief, and he that increaseth knowledge, increaseth sorrow." There is a knowledge more precious, and which we need to possess along with our secular knowledge, that it may be really a boon. "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." In all your getting, then, get this wisdom, this understanding. If you do not, you will find, it may be all too late, that you have mistaken your true interest. All our acquisitions, without this heavenly wisdom, will prove "vanity and vexation of spirit." They are like the fountains of Marah; and only when you have cast into them the tree which the Lord hath shewed us, will they be made sweet.

Industry was next inculcated, and as an inducement to labour earnestly, the blessedness of being able in after years to communicate that which had been received, was set forth in a pleasing manner, but this portion of the address, as well as the concluding remarks, we now give without abbreviation, as we consider the advice contained therein may be profitably studied by all our readers, but especially by the younger portion of them, who may require incentives to that industry and application, so necessary to qualify them for acting a befitting part hereafter in the respective stations which may be assigned them in the field of life:

Your position here, remember, is *mainly* that of receivers. If God shall grant you length of days you may hereafter come to be givers, but now you are to be, at least in a very great measure, receivers. Think of this, for it is of the deepest moment that you should keep it before you. There is a saying of our blessed Lord, not recorded in any of the Gospels, but soon rescued from the uncertain hold of oral tradition, and fixed in the imperishable record of inspired truth,—“It is more blessed to give than to

receive." There is a blessedness in receiving; you might all know it if you would; there might be to every one of you, poetry about your daily and hourly tasks, giving an indescribable charm to your College life, which would be reviewed in after days with a delicious pleasure. There is a higher blessedness, however, in being givers; and after all, the blessedness of receiving would scarcely be a blessedness if it were not to be accompanied, or at least succeeded, by that of giving. Undoubtedly our highest blessedness is to be givers, for this assimilates us to the Great Giver; but remember this, that to be givers you must first be receivers; and that to be givers in larger and more blessed measure you must be receivers in proportion; a consideration, which surely will impel you to give all diligence that you may receive. Give this diligence. Draw, and draw unremittingly from the fountains of knowledge here opened to your free and full access. And never suppose that you can fail in receiving, if only it be your settled purpose and determination that you shall receive. Difficulties you will meet with in your course of study—it would not be well if you did not; for to encounter and vanquish a difficulty communicates a strength and trust for severer struggles which but for the occurrence of the difficulty had been unknown. Difficulties you will meet with; but of this we can assure you,—unless it be that you have wholly mistaken your calling in taking your place among Students,—that you will meet with no difficulties which you shall not overcome, if only you are resolved to overcome them. When you first come to them, you may think it impossible to master them; it is not so; there is nothing impossible to determined and well-directed diligence. The biographies of the learned, to acquaint yourselves with which, will be one of your most interesting and useful employments, will all of them, teach you this. These biographies promise the idle nothing, but the industrious every thing. You have heard of the great Oriental Scholar, Sir William Jones. It was by energetic application, early begun and never remitted, that he rose to his high eminence in the fields of literature. You have heard of Pascal, who attained so high a rank among Mathematicians through great difficulties—difficulties purposely thrown in his way by a father who desired to see his faculties turned in a different direction. We have this account of him,—“He listened to everything with extreme attention, and eagerly investigated the causes of whatsoever fell under his observation.” In other words, he gave all diligence to be a receiver, to grow in knowledge. The great Newton was wont to declare, that if he was superior in any thing to other men, and had done the world any service, it was due to nothing but industry and patient thought; that he “Kept the subject under consideration constantly before him, and waited till the first dawning opened gradually, by little and little, into a full and clear light.” Newton, in a word, was a successful, because a determined Student. That you should acquaint yourselves with the histories of such men as these is deeply important if only for this reason, that you may see what real diligence in study can accomplish. You may have been cast down rather than stimulated by the remembrance of men so illustrious as these. You may have thought, that they reached their high eminences by some means inaccessible to you. It was not so. They arrived to those dazzling heights, on which they stand by means as much at your command as they were at theirs—by unwavering diligence and perseverance. Diligence overcomes all difficulties; and what ever be your peculiar line of study, if the faculties bestowed upon you by your Creator, at all fit you for pursuing it, there are no limits to the progress you may make but the limits which you yourselves set; that progress will be great or little just according as you are energetic and industrious, or wavering and slothful.

It should surely stimulate us to make the very best of our time and faculties in order that we

may be receivers, to know that if we do so we cannot fail of reaching that high blessedness of which our Saviour spoke,—the blessedness of giving. Need I observe that it should give a deeper fervency and solemnity to your industry in receiving, that the time for exerting it is fleeting away, and, once lost cannot be recovered. It were but a small matter to miss the prize, if we were permitted to renew the race; to misapply life, if at its close we could be again set down at its starting point. But how fearful to cast away a prize which there is but one opportunity of winning; to waste the time which never returns! It is wonderful that this does not present itself to our minds more vividly than it does. Who can but shudder, at the bitterness of self-accusation in him who having been gifted with the noblest powers and the most precious opportunities of being blessed and becoming a blessing, but having abused them, shall exclaim as life closes in darkness around him. “The harvest is past, summer is ended, and I am not saved.”

In dwelling so much to you upon the blessedness of being receivers in order that you may hereafter be givers, I may be in danger of leading you to suppose that it is not for you to be givers now. This were a fatal error. We must first be receivers, before we can have the blessedness of being givers; but we are not made to wait long for this blessedness. We may have it early.

You, my young friends, may all have it now, in these days of your youth. Rich are the gifts of love you have received from your parents; you may give them rich gifts of love in return—gifts which will bless them to receive, yet bless you more to give. You will be givers to them if you shall meet the melting wish so often poured into your ears from the depths of their loving hearts, “My son, if thou be wise, my heart shall rejoice, even mine.” You may be givers to your instructors here as soon as you are receivers from them; you may be so by your attentive demeanor and docile temper in attending upon their lessons. You may be givers to one another. You are mutually dependent upon one another, far more than you are ready to suppose; your College life, if only you seek to be in your right mind, and to put away from you a selfish and separating spirit, may be one blessed course of giving and receiving. Do you ask, How could this be? It could be by each, eschewing the arrogance which seeks to take precedence of his fellow, and wearing the lowliness which makes it matter of mutual rivalry which shall take the lowest place. It could be by each being to each an example in whatever is lovely and of good report. It would be by the student of humble talent exhibiting the edifying spectacle of doing his best to occupy it. And it could be by the possessor of shining abilities, instead of yielding to the temptation of loving to be counted superior to his fellows, crucifying that selfish desire, satisfying himself rather with being excellent among others than with appearing so, and so carrying himself towards them as to make them feel that he would far rather draw them up to his own elevated level than enjoy the distinction of being its solitary and envied occupant. It is even thus that you might all be givers now; that you might make this place, while a school of acquisition in learning and science, a training school, too, in the beneficence of the children of the Highest. You may not be induced to follow a course so inviting; but if so, you will forsake your own mercies. For to do good is a better thing by far than to be either learned, or active, or illustrious. It is a fruit of the Spirit of God—created and nourished and matured in the heart by influences that come from above. As such, to bear it is the noblest and best of our distinctions. Certainly, the richest prizes of earthly ambition—the miser’s gold, the hero’s fame, the Scholar’s accumulation—are not once to be compared to it. All these fade away, and perish, but virtue is unfading—virtue cannot die; every act of it is registered in heaven; and immortality will reveal its reward.

The proceedings of the day were then

terminated with prayer by the Reverend Robert McGill, of this city.

We understand that the various classes are now in active operation. The number of students admitted for the first time was twelve,—a larger number than has been received on any former occasion. Of the students of previous Sessions, twenty have returned to prosecute their studies—several are still expected to join the classes, but the number in actual attendance this Session is thirty-two. The gradual, but steady increase of numbers each Session, since 1845, and the present very efficient state of the Preparatory School, afford strong grounds of hope, that every succeeding year will witness a still larger increase.

The Preparatory School is numerously attended, and may be expected to send up annually to the College classes a large supply of Students. It may be proper to state that all pupils are admitted to the school on perfectly equal terms, and that it is perfectly free from every thing of a denominational character, a remark which also applies to the literary classes of the College.

All these concurrent circumstances afford every encouragement to hope, that Queen’s College is now entering upon a wider field of usefulness, than she has yet been privileged to occupy. Of one thing, we are assured that the members of the Church of Scotland should feel the deepest interest in the success of Queen’s College, since as we have often before said, it must become the School of our Prophets. To Queen’s College, we must henceforth look, for supplies to fill the greater portion of our pulpits, and we should strain every nerve to place the College in a position properly to discharge this high and important office. We are convinced, that for the future, we will chiefly have to find among ourselves, those, who are to break to us the bread of life, for every day’s experience shews, that willing and anxious as the Colonial Committee and the Church of Scotland are, to meet our pressing requirements and fill our vacant charges, they are unable to send forth a sufficient number of labourers to the vineyard, for of a truth *the harvest, which opens up on all sides, is great, but the labourers are few.* In this country, we have always experienced much difficulty in obtaining Pastors, and since the unhappy disruption of the Parent Church, we have been forced to part with many of our Clergymen, who were called to occupy spheres of usefulness in their native land. We attach no blame to them for this—they acted according to their consciences, and if err they did, it was in yielding to the most natural impulse of the heart—love of their fatherland. What wonder was it, that many ministers returned to Scotland? Is it

not rather the wonder, that so many have remained, and have we not cause for thankfulness, that so many able, earnest men are found labouring to obey the divine command, "feed my lambs"? There was every temptation to induce a Minister to return to Scotland. Here he, perhaps with a heart wrung with sorrow, saw many, whom he had cared for and watched over with the affectionate yearnings of his heart, leaving his ministrations and forsaking the Church of his and their fathers. Here, he toiled on with a scanty income, unable to give his children those advantages he would have wished. There, he would be welcomed with gladness, received with eagerness, favoured with the presence of friends and relatives to cheer him on, in the performance of the high duties of his ministry, and placed in a position of comparative comfort. What wonder, then, that many obeyed the impulse of that feeling, which gives to the rude lay, so deep a charm over the heart of the hardy mountaineer, or causes the tear to start unbidden from the eye, as thoughts of home and all its fond and endearing associations pass through the mind? We wonder not then, that we experience difficulty in obtaining Pastors, or that the inadequacy of the pittance doled out to many, should drive them from our shores, but we see in all this, additional incentives to urge us on to the work of building up a native ministry, and providing for them adequate means of support. And of this work, we fervently believe, Queen's College will yet be found, as it has already to some extent been, a most efficient promoter. We are confident, that many young men of powerful minds, brilliant talents, and above all, earnest piety, will be found willing to devote themselves to the Sanctuary, and give themselves to the work of the ministry. In the bounds of every Presbytery, some such could be found, who now are prevented by want of means from prosecuting their studies.—To search out and take by the hand such young men—to give them, if they do not already possess it, acquaintance with the simpler rudiments of education, to fit them for entering college and to support them while there, should become the especial care of every Presbytery and of all who feel an interest in the welfare of our Zion. A commencement towards this good work, has already been made. Several bursaries have been in existence for some time, and two years ago Hugh Allan, Esq. of this city, liberally funded £100, the interest of which, is to be appropriated as a bursary to some deserving young man.

Subsequently, in the fall of last year, the Lay Association, under whose auspices this publication issues, established three bursaries of £10 per annum each, for the encouragement and support of aspirants to the ministry.

As a gratifying proof of the interest felt regarding the Institution by the

friends of education and religion in Scotland—we may also mention, that we have been informed, that the Students' Missionary Association of the University of Edinburgh, have transmitted to the authorities of Queen's College, the sum of £18 currency, as a donation to be appropriated to bursaries.

This subject has also recently engaged the attention of the Colonial Committee of the Church of Scotland, who, as would be seen by the notice of the proceedings of the Commission of Synod, in our last number, had intimated their 'willingness "to endow bursaries for the benefit of Divinity students, whenever the example of the endowment of such bursaries should be set by individuals and Presbyteries." From all these sources, we may expect that assistance will be afforded to a considerable number of young men, but some general and comprehensive effort should be made. We would suggest as an efficient and practical mode of attaining this desirable object, that every congregation in the Province should have an *annual collection for the Bursary Scheme* of the Lay Association; every congregation contributing to the fund having the right of recommendation to bursaries. More good might result from having one good fund established, than from isolated efforts, but if any congregations are averse to entering into the scheme, they might erect their own bursary, selecting a proper recipient of its aid.

Since writing the foregoing, we have been favoured with a communication from a valued correspondent, which suggests a plan for affording encouragement to young men desirous of studying for the ministry, and to which we direct the attention of our readers. As, however, it would be some time before the scheme proposed could be carried into effect, if it met with the approval of those more immediately concerned, we would suggest, that *an agency is now in existence*, and much good might be accomplished, if those who feel interested in the matter, would contribute to the Bursary Fund of the Lay Association, and press its claims upon those, with whom they may come in contact.

But whatever be the mode selected, we fervently trust that something will be speedily done, and we earnestly commend this important subject to the careful and prayerful consideration of our readers.

REPORT OF THE REV. E. LAPELLETRE, OF HIS TOUR AMONG THE FRENCH CANADIANS INHABITING THE BORDERS OF LAKE CHAMPLAIN.

In conformity with the instructions of the Presbytery of Montreal, I have visited the French Canadians inhabiting the borders of Lake Champlain. I have become acquainted in some measure, with their religious destitution; and have en-

deavoured to make some arrangements for affording them religious instruction. Perhaps the best mode of giving to the French Mission Committee, a statement of what has been done, will be to submit my communications with those Brethren in the United States, whom I desire to interest in this Missionary undertaking. The following is a copy of the Report which I sent by Mr. Charbonnel, to the Revds. Dr. Sprague of Albany and Dr. Baird of New York, and to the Rev. S. Pomeroy, Secretary of the Board of Missions, of the Presbyterian Church, U. S.

REV. AND DEAR SIRS,—I feel myself called upon to let you know that the most cheering prospects seem to invite us, to undertake a missionary work among the French Canadians and the descendants of French Refugees, inhabiting the northern frontier of the States of New York and of Vermont, several of whom are already under the influence of the Gospel. These newborn in Christ, have expressed, in a memorial which has been sent to the Montreal Presbytery, of the Scottish Church, of which I am a member, not only their profession of Christian doctrines, but also their desire, that they and some thousands of others speaking the French language in that region, might receive Christian instruction from a French Missionary connected with some orthodox Church, and having no desire to form a new Christian denomination. French or Swiss Missionaries have laboured at several times among the people in question, and by what I have heard, those Missionaries have always enjoyed full security and respect from most of the Roman Catholics—and have found among the Protestants powerful coadjutors. There, it would seem, a Missionary is brought into contact with a simple and unsophisticated race, breathing a spirit of candour, and alive to the most kindly feelings of friendship. In short, I am persuaded that the friends of the Gospel have there, all the essential facilities for missionary labours; and the memorial above alluded to, of which I enclose a copy, evinces that no discouraging obstacles at present exist to proclaiming "the unsearchable riches of Christ," in these localities:—

To the Rev. the Presbytery of Montreal, the respectful Memorial of the undersigned,

HUMBLY SHEWETH:

That a population almost exclusively speaking the French language, originally from Lower Canada, exceeding four thousand and tending always to increase, resides on the northern frontier of the State of New York, and along the borders of Lake Champlain, of which your Memorialists form a part.

That in the year 1841, the Gospel was for the first time proclaimed in French to that population, which was then wholly Roman Catholic, but with the blessing of God, and through Divine mercy, some souls were brought to the knowledge of the truth as it is in Jesus, and their number has been on the increase since.

That these new converts to the Saviour were first of all fed with the word of truth and of life, through the instrumentality of the Rev. C. Côté, M. D.; and successively through that of Evangelists and Colporteurs.

That your Memorialists having heard of the prudence and christian zeal of your Missionary, the Rev. F. Lapelletrie of Montreal, respectfully beg that he would be allowed by your Rev. Presbytery, to make them a visit and be authorised to act on their behalf according to circumstances, and employ the means which the Lord might place at his disposal for that purpose.

That your Memorialists are so much convinced of the uprightness of their motives, and that the cause which they advocate is the cause of Christ, that they humbly hope, that "He who holds the hearts of men in his hands," will bless the step which they now take, as well as the efforts which your agent, the Rev. E. Lapelletrie, may make for the cause of the Gospel in the localities which they inhabit, should he come among them.

Finally, your Memorialists desire that the blessing of God may accompany all the labors of your Rev'd. Presbytery, and that in your decision on this their Memorial, you may be guided by the great Head of the Church, and that "the smoking flax," which exists in the place where their lot is cast, may become a great light, and greatly contribute to dispel the darkness in which so many of their countrymen are still lying.

This is the sincere prayer of your

RESPECTFUL MEMORIALISTS.

Twenty-two signatures were appended to this memorial, which I received with a request that I would lay it before the Presbytery of Montreal; and along with that document I received a communication from the Rev. David Dobie, of Plattsburgh, of which the following is a copy.

Plattsburgh, 23rd. September, 1849.

TO THE REV. E. LAPELLETRIE, MONTREAL.

DEAR SIR,—The bearer, Mr. T. G., requests my views respecting the establishment of a French Mission among the Roman Catholics of this region—and I do most cheerfully present you with the same. Ever since I settled in this place, I have felt the need of such a mission. I have made three several attempts to support a Missionary. But the Missionary has always felt discouraged and retired. There is certainly a good field for the efforts of a kind, laborious, evangelical, persevering Missionary. And I believe it the duty of the Churches to support such a man on the field, just as much as I believe it their duty to send the Gospel to the heathen. My church has always taken a front place in such efforts; but what they can do since the great fire which has consumed the strength of our village, I don't know. I will give my heart and my hand to any Evangelical Missionary who is willing to preach among the Canadians, the Gospel of my Redeemer.

Yours most sincerely,

DAVID DOBIE.

To that letter, I thus answered:

DEAR MR. DOBIE,—After what I have heard of the French Canadians in your region, I think that a French Missionary, such as you have described would or might be the instrument of much good. To get such a Missionary would be difficult; however, I do not think it impossible. But as, for a want of a decided Church organisation, Christian missions become much divided and disorganised, I would rather prefer to see the General Assembly's Board of Missions of the American Presbyterian Church, or the Evangelical Society of New York, endeavouring to occupy that Missionary field, and some others, which I might point out to them; and which, if undertaken and prosecuted in connection with some branch of the Christian Church would greatly contribute to dispel the gross superstitions of many and counteract the bigoted exclusiveness of

others. Besides, it is essential to the surety of a missionary work, to give it, *at once*, an appearance of respectability and of stability; and in my opinion, the Board of Missions of the American Presbyterian Church, or the Evangelical Society of New York, might establish a mission with these two requisites much better than any other religious sect or society of professing Christians.

I am truly sorry to see that our liberal minded Presbyterians and Congregationalists, in the United States, do not set up French missions under their immediate control. I feel so much the desirableness of undertaking the preaching of the Gospel to the French Canadians *in and out* of the United States, through the instrumentality of Missionaries connected with some regularly organised Christian Church, that I cannot consider the Memorial which has just been sent to the Presbytery of Montreal, from your quarters, but as a call from the master of the vineyard; and I trust I will be permitted to do my utmost for the full accomplishment of this plan. You have made, you say, "three several attempts to support a French Missionary?" Well, we shall make another attempt, if you like? Let us pull together, we shall succeed.

It is to be wished, that the Rev. M. McLeod, the American Presbyterian Minister of Montreal, would co-operate with us. But I have no doubt, but if it is necessary, that, also will be granted unto us, by our Heavenly Father.

Yours, &c.,

E. LAPELLETRIE.

These communications, I have submitted, in order to show that truly, the Lord has placed before us the opportunity of fruitful labours among the benighted Canadians. But, I have something more to state, to show the importance of such an undertaking. Prior to my submitting the whole matter to the Presbytery of Montreal, I received the visits of Mr. Charbonnel, who gave me some most interesting particulars about Lacolle, where he has been employed as an Evangelist for one year, under the auspices of the Swiss Mission of L'Acadie, which he has just left. However, I shall not at present mention any of those particulars, but rather refer to the published Reports of the Baptist Mission for information. Under the head of Chazy, we read:

"That during the period of five years between thirty and forty persons were brought to the knowledge of the Saviour under Dr. Côté's ministrations."

Under the head of Lacolle, we read:

"The Missionary residing in this place is Brother F. Charbonnel, whose labours God has deigned to bless. Several have left the Romish Church, and seem inclined to turn to God. One of these persons was actively engaged in the burning of Bibles at Corbeau, near Champlain, in 1842. Since this time, the poor man has known nought but afflictions and reverses. Returning to Lacolle, his native place, where he found one of his brothers an inquirer after the truth he decided to listen, for himself to the contents of this Book against which he had uttered so many imprecations, and at last they pierced his hardened heart. He is humbled and confused for his deeds at Champlain, but he knows that he was then in ignorance and infidelity, and he trusts to the free grace of his Saviour for his pardon. His wife, a very intelligent and resolute woman, is treading the same way, and now they encourage each other in the service of the Lord. With the assistance of a few Christian friends Brother Charbonnel is building a small school-house which will be soon ready for occupation."

That school-house is now finished and

Mr. F. Charbonnel, as I have already stated, has left the Baptist Mission, and would gladly continue to devote himself to the work of an Evangelist, in that field of labour where he has already earned the respect and the affection of the people, if he could secure the pecuniary assistance of some Orthodox Protestant Church; but particularly, that of the General Assembly's Board of Missions, of the American Presbyterian Church, or of the Evangelical Society of New York.

Finally, I have further to state, that having submitted the whole matter to the Presbytery of Montreal, and having been authorised by that Reverend Court to visit all the places here above mentioned along with Mr. Charbonnel, to whom the French Mission Committee of our Church had allowed some pecuniary assistance towards defraying his travelling expenses, while we were employed in that missionary tour,—we started together, and on the evening of the day of our departure, held a prayer meeting at Lacolle, which some Canadians attended. On the morning, we made several visits to those who have embraced the Gospel, or who are friendly to it. These visits we continued successively at Rouse's Point, Champlain, Péréville, Corbeau and Chazy. On the Sabbath, Mr. Charbonnel held a prayer meeting at Chazy Landing, and I was allowed to preach in the American Presbyterian Church of Champlain, of which the Rev. Wm. Brinkerhoff is the minister, when I took the opportunity of explaining the motives of our visit and what we should like to obtain. I did the same in the afternoon, in the Presbyterian Church, in Chazy; and in both places, we experienced much sympathy towards us and towards our missionary projects, both from ministers and people. In the evening, we held a prayer meeting in the school-house, in Champlain village, which was attended by about forty persons; and I am sure, the number would have been much greater, if it had not been for Mr. Chiniquy's preaching at the same time at Corbeau, on temperance—and I am sorry to add against the Bible. However, I must acknowledge, that Father Chiniquy preaches only against the Protestant Bibles, which he calls "bad books." Of the Roman Catholic Bibles, he says nothing, of course,—for, who knows the Roman Catholic Bibles?

Now, I may without presumption, consider this as an important call, to the General Assembly's Board of Missions of the American Presbyterian Church, and to the Evangelical Society of New York, to come to the help of the Lord against the mighty Church of Rome, whose doctrines are so detrimental to free institutions, whether civil or religious. It is for the friends of the Gospel who compose these Committees to decide what they can do, and how they can do it.

Although the Synod to which I belong.

cannot establish and occupy a missionary station on the other side of the lines, for the reason that we have no Committee of Foreign Missions, and that our sphere of labour is so large that we cannot embrace it; still, I am persuaded that if the Synod could, through my instrumentality, or in any other way, be of any assistance to our brethren in the United States, in establishing a French Mission in Champlain or anywhere else, they would consider themselves highly privileged so to do.

In the meantime,

Believe me,

My dear Sir,

Yours, &c.,

E. LAPELLETRE.

In addition to all this, I may mention another fact which might powerfully contribute to remove the obstacles, and to increase the facilities of evangelizing the French population in those quarters. When Canada was taken from the French by the English, a great many of the French settlers who had taken part in the wars which had been raging in this colony, or who had an invincible dislike to submit to the sway of England, emigrated to the United States where they settled permanently, most of them along the borders of Lake Champlain. Some having, in the process of time, intermarried with the American Protestants, most of their children became Protestants, and these have forgotten the language of their fathers; but the greatest number of those who emigrated from Canada, have intermarried among themselves, and have kept their habits, their language and their religion. However, as they have been so long in contact with the American Protestants, they are superior to the French Canadians, who are not all of the best sort on the lines. These descendants of French refugees are mostly, I have been told, industrious, honest, and far less under the power of the Roman priesthood, than the former. This is, of course, favorable to the cause of the Gospel; and some friends who are very competent to decide, have expressed to me their opinion, that much good might be produced by a French Protestant mission in that locality—an opinion, which has forced still more upon my mind, the importance of that missionary field, and the desirableness of occupying it.

Such is a brief and imperfect outline of my proceedings in connection with that missionary tour. It remains now for those friends, in the United States, to whom I have written, to consider what, in the circumstances of the case, it rests with them to do with reference to that field of labour.

All of which is respectfully submitted.

E. LAPELLETRE.

Montreal, 6th Nov., 1849.

THE CHURCH IN THE COLONIES.

NEW ZEALAND.

The Rev. William Kirton, recently minister of Roslin Chapel, is about to proceed to New Zealand, having been appointed to an important charge in that country.

The Presbytery of Truro, met at Truro on Tuesday 19th Oct., when Mr. Ebenezer Ross, Preacher of the Gospel, under call to the Congregation of Upper Londonderry, delivered the whole of his trials for ordination, which were cordially sustained, and his ordination was appointed to take place in the Meeting House at Folly, on Tuesday, 30th inst., the Rev. Mr. Bayne to preach and preside on the occasion.

The Presbytery of Pictou met at West River on Wednesday 10th inst when the Rev. George Walker laid on the Table, a Call which he had moderated in, from the congregation of Salem Church, Green Hill, which had come out unanimously in favour of Mr. George Patterson, Probationer. Mr. Patterson being presented, intimated that after mature and prayerful deliberation he had felt it his duty to accept the said Call, and afterwards gave in the whole of his trials for ordination, which he had been allowed to prepare in view of his accepting it. These were unanimously approved and the ordination appointed to take place on Wednesday, 31st inst, the Rev. John Campbell, of St. Mary's, to preach and preside on the occasion.

At the last meeting of the Presbytery of P. E. Island, three Calls were laid on the table, one of them from Cayendish and New London, another from St. Peters and Bay Fortune, and the third from Richmond Bay, all of which had come out in favour of Mr. Isaac Murray, Probationer. They were all unanimously sustained, and the Clerk was appointed to give intimation of them to Mr. Murray, and to apply to the Board of Domestic Missions, to have Mr. Murray placed under the superintendence of the Presbytery.—*Eastern Chronicle*.

THANKSGIVING DAY.—His Excellency the Lieutenant Governor having set apart Thursday last as a Day of Thanksgiving to the ALMIGHTY, for the bountiful Harvest, with which He has blessed the labors of the husbandmen of this Province, all business was suspended, and Divine Service was performed in the different places of worship in this County.—*Miramichi Gleaner*.

THE CHURCH IN SCOTLAND.

NATIONAL EDUCATION.

In our last issue, we requested the attention of our readers to a declaration of the General Assembly on the important subject of national education, and we now, with equal earnestness commend to their perusal, the subjoined authoritative statement of the views of the Parent Church with respect to this matter. We conceive, that especial regard should be had to moral training in our schools; and we deprecate the too fashionable sort of compromise with irreligion, which is now often made in the exclusion of all religious teaching from schools and other educational Institutions. Entertaining these views, we regard with peculiar satisfaction, the determination which has been come to by the authorities of Queen's College to sustain that Institution on its present basis, since placed as it now is, under the control of the Religious body to which we

belong, parents may rest confident, that their children, while obtaining the benefit of a sound literary education, will not be exposed within its walls, to the seductive influences of infidelity or latitudinarianism, rendered attractive, (as is a possible contingency under a different system,) by the talents of men, possessed of classical attainments, and gifted with genius. When a School or University is deprived of all distinctive religious character, the door is at once opened for the entrance to the Professorial Chair of persons entertaining heterodox or irreligious views, and we believe, that no evil, should be more carefully guarded against than this, for we think that there is much sound truth and reason in the following extract, from an article from the pen of the Superintendent of Education of Western Canada, as we find it in the interesting and valuable Journal of Education for that Province.

"On the moral character of the teacher, chiefly, depends the morals of his pupils. Though, it does not always follow, that a teacher of sound Christian principles and morals stamps them upon his pupils, it does follow, that a teacher, wanting in Christian virtue, will infallibly impress upon his pupils his own moral superscription and image: for while on subjects of intellectual inquiry, pupils attend to what a teacher says, on subjects of morals they look at what he is."

We therefore rejoice to see the Church of Scotland laying down the broad principle, that instruction in the truths of Christianity should find place in schools, for we believe, that such a course of tuition would be the best suited to promote the cause of "Pure and undefiled religion" in the country, provided due attention be given to the character of those selected to fill the important office of instructors of youths.

THE GENERAL ASSEMBLY'S PROTEST, DECLARATION, AND TESTIMONY, ON THE SUBJECT OF NATIONAL EDUCATION.

EDINBURGH, 4th June, 1849.

THE ministers and elders of the Church of Scotland, now in General Assembly met, did, and hereby do, agree to the following Protest Declaration, and Testimony:—

WHEREAS they are specially called upon to watch over the great religious and educational interests entrusted by the laws of the land to the Church of which they are the representatives,—and to guard and protect the rights conferred upon and hitherto secured to that Church, that she may the more fully discharge the duties laid upon her as the great religious institute of the country:

AND WHEREAS, being further fully alive to the dangers to which these interests and rights are now exposed, and devoutly desirous to approach the arduous duties before them, under an humble and pious acknowledgment of and dependence upon the power and wisdom that come from on High, and with sincere and fervent prayers that grace may be given to them as rulers and office-bearers in the Church of Christ, so to act as most effectually, to promote the cause of "pure and undefiled religion" within these realms:

AND WHEREAS, further recollecting, with deep and heartfelt gratitude, the mercy and goodness hitherto vouchsafed to the Church of Scotland by her Great Head and Governor,—and looking

back, with thankfulness the most profound to the blessings which she has been made the humble and honoured instrument of conferring upon this country, and forward to the hope that she will be enabled, through the same all-protecting Providence, to persevere in the good work specially allotted to her by the laws and constitution of Scotland, with the zeal, prudence, and energy, which she has hitherto displayed :

AND WHEREAS, being further persuaded that this is a consummation to which, under Providence, the Church of Scotland can only look with well-grounded confidence through a faithful and unflinching adherence to those principles that have hitherto guided all her actions :—witnessing, moreover, with deep regret, that these principles are being overlooked, if not violated ;—and feeling, under these circumstances, that the Church is only more and more urgently called upon to defend these principles, and that to withhold this defence would be a serious dereliction of duty :

THEREFORE, the ministers and elders of the Church of Scotland now in General Assembly met together, resolve,—I. To record a renewed and public Testimony to the principles which that Church has always maintained, and will ever strive to uphold, as those alone on which the duties and obligations of the Christian state, in the great and important matter of a National Education, based upon the religious and “*godly upbringing of youth*,” ought to be founded ;—II. To declare their firm adherence to these principles, and their unalterable determination to defend them by every constitutional means within their power ;—and, III. To protest, if need be, against the measures now demanded, touching the existing relations between the Established Church, and the Parochial Schools of Scotland, as a violation of the principles and rights of this Church, and in themselves illegal and unconstitutional, in so far as they are in manifest breach of the Revolution Settlement, the Act of Security, and the Treaty of Union between the kingdoms of Scotland and England.

I. The General Assembly do now hold and teach, and they desire to bear testimony, that the Church of Scotland has at all times held, and taught, that the State, having satisfied itself as to the conformity to the Scriptures of the Old and New Testaments of the standards of the Reformed Church of Scotland, and having adopted these standards, is bound to provide instruction in the doctrines thus ascertained, for all its subjects willing to receive the same, whether through the National Church or the National School, by the adequate support of competently-instructed ministers and teachers.

II. The General Assembly maintain, that from the Protestant Reformation in 1560, and downwards, the policy of the State in Scotland, whether as regards the religious instruction of the adult through the instrumentality of a CHURCH, or “*the godly upbringing of the youth*” through that of a SCHOOL, has been based and conducted upon the principles now set forth : That this policy has at all times regarded the parish school as part and parcel of the National Church, placing it under the control and superintendence of the Presbyteries of that Church, and regarding parochial schoolmasters as ecclesiastical persons.

III. The General Assembly further declare, that, under the statutes giving practical effect to this policy, the Church of Scotland is vested with rights in the matter of national education, through means of the parish schools, which, under the Revolution Settlement, Act of Security, and Treaty of Union, have been irrevocably guaranteed to her, and which the Sovereign of this country binds himself, by the most solemn obligations, to maintain inviolate. The General Assembly must ever hold, that it is as much within the competency of the Legislature to abolish the Presbyterian, and to re-establish the Episcopalian polity in Scotland, as to abrogate the connection between the parish schools and the Church of Scotland.

The General Assembly, while they maintain these principles, sincerely regret the differences in matters of faith and worship by which the Christian community of this country has come to be divided ; and they desire not to circumscribe the limits of that toleration which, happily, it has been so long the policy of its Government to extend to those who do not receive and acknowledge the national standards. Liberty of conscience in matters of faith and worship, and the right of private judgment in the interpretation of Scripture, the General Assembly will ever uphold and defend—teaching that on these rights rests, at this moment, the whole fabric of ecclesiastical polity now established by law in Scotland ; every part and portion of this polity being only the practical application of such rights to the circumstances of a commonwealth receiving the Bible as its rule of faith and manners, and recognizing its own duty to bestow upon all its subjects knowledge of the truths and precepts therein revealed.

The General Assembly, proceeding upon these principles, while they by no means look with an envious eye on the aid given by the State to the educational institutions of other Christian denominations, do, nevertheless, steadfastly maintain it to be the duty of the State to take care that those to whom it authoritatively commits the “*godly upbringing*” of its subjects, receive the truths and precepts of the Gospel in the sense and meaning which the Church has put upon them in her authorized standards ; and they deny that, in demanding a test that these truths are so received by the said parties, the State is guilty of any encroachment on the rights of individual conscience.

The General Assembly, in name of the Church of Scotland, feels itself solemnly called upon to repudiate the doctrine, that instruction in the truths of religion should find no place in the schools endowed and supported by the State. On the contrary, the General Assembly deems the daily use of the Bible as a school-book, interpreted in conformity with the authorized standards of the Church, to be essential to such a religious education as the State can entirely approve ; and the subscription of those standards on the part of the teachers, is obviously the only means by which this object can be effected. Hence, the use of tests is equally necessary in reference to the schools as to the Church.

The General Assembly calls upon the ministers, elders, and members of the Church of Scotland, in humble dependence on Divine aid, to withstand, by all constitutional means, the “*novation*” now threatened : And, in conclusion, the General Assembly PROTESTS, that should these efforts prove unavailing, in averting the dangers to which it conceives the highest and holiest interests of the country to be now exposed, the Church of Scotland must be held guiltless, and the sole responsibility of whatever consequences may ensue, must rest on the parties by whom such novations have been countenanced and encouraged.

EDINBURGH NORMAL INSTITUTION.

The periodical examination of students for admission on the Assembly's Free List, took place before the Committee on the 6th and 7th ult., when, after a searching comparative trial of forty-two candidates, fifteen were successful :—And seven were taken on trial for two months.

Fourteen of last year's students have returned. Already, twenty male and ten female students have joined at their own expence, forming, in all, an attendance of sixty-six teachers in training.

The vacancies in the Model School (which is limited to 360) were filled up, nearly on the first day, with promising children of the more respectable classes ; so that this excellent and well-appointed Institution commences another course with ample materials by which to accomplish its highly important object. Of all our institutions, no one contains the germ of more direct blessing and prosperity to the country ; and it must be grati-

fying to the friends of sound and enlightened education in our Church, to learn, that an enlarged sphere of usefulness is, through the Divine favour, opening up to this seminary.

Would that our people and rulers, recognizing wherein “*the cheap defence*” and true prosperity of the nation consists, were wise in time, and came forward with a helping hand, that a barrier might be raised against the evils that threaten our own land, and which have wrought such devastation in other countries.

In accordance with the last Education Report, the Committee are well aware how much may be expected in the moral improvement of the people from the establishment of girls' schools, where, along with sound Bible training, the industrial branches, and even cottage economy and cleanliness, may be attended to. With the view of training female teachers for such schools, arrangements have been made by the Ladies' Committee of the Normal Institution, whereby, without neglecting the substantial branches of education, young women may have opportunity for becoming acquainted with these other essential departments. At the same time, ample opportunity is afforded to all who evince talent for prosecuting higher branches.—*Home and Foreign Missionary Record.*

The Presbyterian.

THE CHURCH AND THE NATIONS.

It must have been remarked, that in the present day, religious questions, have almost every where throughout the world, in a manner, forced themselves upon the attention of civil rulers. If any one has paid particular attention to the subject, it must also have struck him, that an almost entire disregard of religious principle has marked their manner of dealing with them. We do not infer from this, that there is less personal religion or religious principle in civil rulers as a class, than in other classes of the community, we rather note it as an exemplification of the spirit of the age, which seems to demand that civil rulers shall know nothing of religion in the discharge of the functions of government, beyond perhaps a general conscientiousness, leading them to a faithful performance of the ordinary duties of their office. What this novel experiment, of having rulers who shall be of no religious opinions in particular, at least as statesmen, will lead to in the end, we do not pretend to say, for it is a new thing on the earth, and has yet to be tried ere its results can be known. As we deem this principle of government to be rudimentally false, and utterly impracticable for honest men, we expect nothing else from it, when acted upon for any length of time, than to put government into the hands of those, who having no special regard for religion in any form, can honestly say they will treat all forms of it alike, and shew no favour to any of them, as religion, but deal with all, as policy, that is as the interest of the politician demands. This is a somewhat startling result of the dissensions of religious parties, that, it should exalt men of no religion, to the place of umpires, to arbitrate among them in the government

of the world. But startling as the result may appear, it seems a very natural one, for when those who profess to believe that the world should be governed according to the will of God can neither agree nor trust one another, what other resource is left than to select those who without any regard to the will of God, will promise to do their best to please all men. This, indeed, is the fundamental law of political virtue, with many expressed shortly thus, "It is the duty of governments to carry out the will of the majority;"—a principle not easy for a religious man to act upon, if religion has any thing to do with government. It does not surprise us therefore that in dealing with the religious questions forced upon their attention, civil rulers should shew an almost utter disregard of religious principle. In almost every instance coming under our observation, they have been dealt with on grounds of purely political, or rather party expediency. The securing of some temporary object for the party in power, seems to have been, if not the only, yet the principal thing regarded. It seems as if it were taken for granted, by the rulers of the Nations, that there is no such thing as steady fixed religious principle in the world, and there must be a great lack of it, to induce men to venture so far in disregarding it, who have at least a strong interest to avoid coming into collision with a principle, which the whole history of the world proves to be a very impracticable element for politicians to deal with. Yet, in some instances, what appear to be mere wanton insults are offered to religious principle and feeling. The most remarkable recent instance of this, is the demand, which the Emperor of Russia is publicly reported to have made, that the Hungarian exiles, who have taken refuge under the protection of Turkey, should either abjure Christianity and profess Mahometanism, or be delivered up to him for punishment. This is so generally and publicly reported as to make it seem credible, yet the proposition is so monstrous, as, almost to exceed belief. If the "Commander of the Faithful," of his own free motion, had said, "I will not, or I cannot, protect you, unless, by adopting my faith, you enroll yourself among my subjects, for whose defence I can call out the exertions of all my people,"—this would have been nothing very strange. But, was it ever, since the world began, heard of before, that a mighty prince should say, to the rebellious subjects of an ally—whom he had only assisted to defeat, and whose right to interfere with them, therefore seemed at an end,—“unless you deny and renounce that faith, which I as well as you, profess to believe to be the only true one, and embrace one which we both believe to be false, and which we and our fathers in common have fought against, and resisted to the death, I will have you, and if I

like, hang you, or peril my Empire against all who shall gainsay me." Are we to consider this as a prostitution of all religious principle, for the paltry political object of either destroying these unfortunate men, or utterly ruining their character in the eyes of their compatriots, and cutting off all hope of their ever regaining influence among them? Or is it the untamed Tartar blood, thirsting for vengeance in the breast of the Emperor, who under the trappings of civilization, is a stranger to its humanities, as he scorns its laws, and under a profession of Christianity, which he disgraces, is still a heathen Calmuck in his heart? If he have done this thing with which he is so publicly charged—such an insult to the faith he professes, such an open defiance of Him, whom he himself calls God, but whom he would drive others to deny, cannot escape divine vengeance. If he have done this, after times will mark this, his impious proposal, as the first link in a clear concatenation of events, by which his Dynasty was hurried to destruction. He demands fugitives from his wrath to be delivered up to him, whose offences against himself, were they as weighty and highly aggravated as even he can conceive them, are yet trifles light as air when laid in the balance with his own transgression. What conduct can we conceive black enough to be compared with the unutterable baseness of the vile tempter, who could devise such a snare to entrap helpless men, and make them choose between being delivered up to his ignoble thirst of vengeance, or incurring the divine displeasure by a shameful apostasy from their God and his God. It were nothing wonderful, were such an offender yet to be seen wandering a fugitive on the face of the earth. If Christendom rise not as one man, to protest against such an insult to their common faith by one professing it, and, if necessary, to resist to the uttermost by deeds, the consummation of this intended outrage to the Christian name, if they drive not back the Russian thus endeavouring to rush on his way, if they restrain him not thus insulting heaven and earth in his headlong fury, then it must be, because he is reserved for punishment in some other way, by that God to whom vengeance becometh, and who, such transgressions most surely will repay.

The way in which France entered Rome under colour of religion, if it come far short of the Russian's excess of impiety, is still impious enough. If religion in any way prompted the movement, it was a bold step, and very openly taken before the world, in the cause of spiritual despotism. But with Thiers for one of its councillors, we cannot doubt it was a mere political trick, with a very thin covering indeed of religious pretence. This is not an age in which religious enthusiasm, false or true, plays any great

part in the councils of Nations. Every thing seems to be, as we fear it is, of the earth and earthy, giving too much reason to fear that it will end in displaying, much that is both sensual and devilish. It might be necessary to enter into political relations with the Pope, but it was not creditable for British Statesmen to pretend that they wished to do so only with the Temporal Prince, when every one well knew that his spiritual supremacy formed the real ground on which his alliance was courted. We do not accuse our rulers of any conscious hypocrisy in this. We have no doubt their own objects were wholly political, and that as they felt no reverence for the Pope's religious character, so they did not mean to express any, but to deal with him solely as a politician. Nevertheless the real article of traffic between them, was to be the Pope's spiritual influence. But if he were to use this, to further their political objects, they must in return, use the political interests of his spiritual supremacy. He must be a very simpleton who supposes the parties could do business on any other terms. But omitting the abstract question about the propriety of the State having any dealings with the Church, as one which in this form admits of no solution, and affords no certain direction for the conduct of either Statesmen or Churchmen, the State always has interfered in Church matters, and the Church has never found it easy to steer quite clear of the State. A man in a crowd may be interfered with, though he is not knocked down and trampled upon by those about him. In pressing toward his object, he must both jostle others and be jostled by them, unless indeed they kindly and at once push out of his way. The Church cannot be content with mere standing room in the midst of the crowding of this world. She cannot yield herself to be passively swayed hither and thither, now carried backwards on the world's path, now forward on her own, the sport of the veering impulses of the giddy multitude with which she is environed. The Church has a course marked out for her which she is bound to pursue in the face of all hindrance. She cannot turn aside from her path prescribed in order to avoid them. But in almost every step she takes, she must come in contact with the institutions of the State, and the men who conduct them. For these institutions not only stretch across all the high-ways, but in some form or other are to be found in all the bye-ways of human life. If Church and State are neither to co-operate, nor to oppose one another, they must then enter into some agreement to keep out of each other's way; but this just opens up the whole question, about sharing between them the management of the world. If they cannot proceed on their respective missions, hand in hand and abreast, then

they must settle, as to the how and where, and when, each is to retire, and allow the other to come forward. But omitting the general question about union and co-operation between Church and State, as one hard to deal with, it does seem a little remarkable, that every where the Protestant body should be withdrawing their church affairs from the councils of Nations, and the Roman Catholic body every where bringing theirs forward in them. It would seem as if the Protestant Churches were not to exercise any very prominent influence in the events about to take place, and that the Church of Rome, on the contrary, is to be most intimately mixed up with them. She seems to feel, that with every shaking of the Nations she is shaken. Her clergy are every where casting themselves into the midst of these political commotions, hoping no doubt, "to ride on the whirlwind and direct the storm," and guide their Church to the spiritual supremacy of the world. We believe them to be on the edge of a whirlpool, which is sucking them into the vortex, and will engulf them in its waters. The very wideness of the Maelstrom's sweep, betokens the universality of the ruin which will overtake them. The wisdom of this world, with all its spiritual and political forces united, in the form of a Church claiming to be unerring, as an interpreter of God's Words, and infallible in announcing his will, where his purposes are unwritten, and of a class of politicians boasting themselves, to be all but unerring in interpreting the true principle of government, and little short of infallible in carrying them out into practice, with their great engine of public opinion in a most commanding position for bringing all its energies into full play, is, we think, about to have a fair field for its operations, on which to try its strength, and its fitness for the task, it has so vauntingly undertaken, of guiding society to its destinies. The Protestant Church with her Bible, appealing to the written word of God, as the chart by which men ought to steer by in Church and State, is rudely thrust aside, or retires out of the way, to attend, we trust, to her own work, and we hope with none to make her afraid, in proclaiming the glad tidings of the Gospel of peace, whilst politicians seem every where clear for bringing in the Pope, and the Pope, we suspect, begins to think he has come quite far enough to meet them. He is, however, fairly in the midst of them, and he and they have taken the political world into their own hands. Let us see what they will make of it. Both wish to rule the world, but will they agree as to how it is to be done? We suspect not, and that the Pope will come off with the worst. His old armour in which he trusted, is sorely battered, and decayed. It may prove a poor defence in the hour of danger. The old weapons wherewith he was wont to strike down his enemies,

have either been wrested out of his hands, or have lost their edge, and will do little execution. The President of the French Republic and M. Thiers may be as willing to work for him as Louis XIV, but will they work for him as papists or as politicians? Will they work for him with their conscience? Will they keep confessors? Will they intrigue for him in a court, or command for him in a Nation which goes to confessions? No! The Church of Rome enters into this struggle as it never did into one before. It looks like the last time. She is every where seeking to thrust herself into this turmoil of the Nations; but the Nations are mad, and likely to turn upon her, and rend her in their fury. The *Empire* of the Church has passed away. Its titles are become traditions. Its claims are, with the Cæsars, among the things which have been. That Austrian power, upheld by the schismatic sword of the Czar of Russia, the head of the Greek Church, is not that Holy Roman Empire consecrated and blessed by the Pontiffs of the West. The Roman Church seems in much the same condition as the Roman Empire, cast down from her throne in the City of the Seven Hills with her whole court, pope and cardinals together, hovering as fugitives around the gates of their great Babylon, till the infidel armies of France should open a way for their return. Her "Holy" Empire, sustained by the alien arm of her ancient Greek rival, her "Holy" Church, supported by her heretical Protestant children, and such men as Thiers of France, seem to announce to Rome, that the day of her triumphs has passed away, that the hour of her downfall is near. "Thus with violence shall that Great City Babylon be thrown down, and shall be found no more at all.

CORRESPONDENCE.

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

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Nothing can be more evident to the minds of Presbyterians, especially to the minds of Presbyterian Clergymen, than the fact, that, from recent occurrences, the Members of the Presbyterian Church are confined to the use and support of Queen's College, if our youth are to receive a Liberal Education upon Christian Principles.

And, notwithstanding the seeming concurrence in theory of some, in the novel idea of colleges unconnected with Religion, yet, when brought to take a near view of the subject, and that with relation to their own sons, they wonder that they could for a moment have hesitated or wavered in regard to it.

For such, (and they are not a few,) Queen's College stands as a refuge to,

the bosom of which, a thoughtful father and an anxious mother can commit a beloved son, with confident hope, that while the principles of general knowledge will be inculcated, the heaven born science of Christianity, will be brought to bear with *special* emphasis, and that whatever literary distinctions, may be deemed laudable objects of pursuit, it will still be borne in mind, that "*Christian*" is the highest style of man."

It must be gratifying indeed to see, and hear of, the success and increasing promise of the institution. The acknowledged ability and the devoted zeal and diligence of the principal and professors,—the increasing number of students—the prosperous state of the preparatory department—the numbers preparing in the district, and other grammar, schools, for matriculation in due season, hold out a most animating prospect to the friends of education within its walls.

But while all these are well calculated to rejoice the hearts of its well wishers, there is still one means which is constantly presenting itself to my mind as of great importance to its advancement.

It has been often said that Paganism never built a college or endowed an hospital. These, have been the work of christianity. And who have been the leaders in the work, but the ministers of the gospel, or the missionaries of the cross? And, seeing that we are compassed about with so great a cloud of witnesses, to this fact, why may not *all the ministers of our church*, unite themselves as, "A Clerical Association," for promoting the education of the sons of the clergy and others in connexion with Queen's College? Some of the reasons which may be urged in support of this proposition are as follows: 1st, This may be fairly expected from those who have enjoyed the high privilege of drinking from *similar Literary Fountains*. 2nd, It may be hoped for, as *the practical testimony* of those, whose united patronage may be well calculated on, for the promotion of the usefulness of the institution. 3rd, It might be well supposed that those who have tasted of the sweets of learning themselves, should be desirous that *their sons* should enjoy the same privileges. 4th, It might be anticipated from the fact that the ministers now in the field of labour, are aware of the many desolate places around them unprovided for,—and of their own declining years and strength, reminding them that their own *posts* must soon be vacated, and their own flocks be, as "sheep without a shepherd," unless by some means supplied; and *what* means are so likely to be blessed of God, as the united efforts of Ministers of the Church, to give a tone to the feelings of the whole body of the church, in relation to this most important subject? 5th, Some of *the Laymen of our Church* have begun

to act nobly, in relation to this subject, and when the ministers shall have taken up their proper position, as, "*A Clerical Association*," in imitation of the noble example set by "*The Lay Association*," and with becoming resolution, determined, in dependence on him, whose blessing maketh rich and addeth no sorrow, that this institution, sacred to the promotion of religion and sound learning, shall be carried forward, then may Queen's College be regarded as established on a sure foundation, and then shall her "Light break forth as the morning," and become the harbinger of a brighter day for the "Waste Places of Zion," in Canada.

I venture to suggest the following as a very rude outline of the plan, subject to every alteration and improvement, that can be made by abler hands at the proper time.

1. Name. The Clerical Association of "The Synod of Canada, in connexion with the Church of Scotland," in aid of Queen's College.

2. Objects. The Promotion of the Education of the sons of the Clergy and others.

3. Every Minister connected with the Synod, contributing One Pound *per annum*, (or such sum as may be agreed on,) and taking up a collection annually in his congregation, in aid of the funds, to be a member, entitled to vote at general meetings of the Association.

4. An annual general meeting, to be held at the time and place of the annual meeting of Synod, to hear the report of the committee, appoint officers, and transact other general business; to offer resolutions, and to hear such addresses as may be calculated to interest the public mind in favour of the institution.

5. The business of the association to be conducted by a committee, consisting of a treasurer, secretary and eleven other members: a certain proportion of whom may be annually changed in rotation, or re-elected as the general meeting may determine.

6. The funds, to be appropriated as bursaries, or otherwise, as shall be determined on by the Association.

As my object in this communication is simply to draw forth the thoughts and feelings of others, on this important subject, hoping that I may succeed in this, and remembering that "A word to the wise is enough."

I subscribe myself,

Your obedient servant.

SENEX.

Our Correspondent will see that the object he seeks to attain has also engaged our attention.

RELIGIOUS INTELLIGENCE.

OBSTACLES TO MISSIONARY LABOUR IN INDIA.

It cannot be too frequently impressed upon the minds of those, who are disposed to contrast the more abundant fruits that have been gathered in from some other parts of the missionary field, as compared with those that India may yet have furnished—that while the sovereignty of Divine grace is not to be forgotten, there are, in India, obstacles of a peculiar and formidable character to be overcome. Amongst these, is the system of Caste. Of this, the Rev. Mr. Ogilvie speaks in a communication which, we find in the *Home and Foreign Missionary Record* for October, of the Church of Scotland as recently received from him:—

Every person who is at all acquainted with the system of Hindooism, is aware, that the Hindoos have been, almost from time immemorial, divided into four leading castes—the two highest being the *Brahmans*, or Sacred Caste, and the *Khatrias*, or Military Caste; subordinate to whom, are the *Baisyas* and the *Sudras*, who usually engage in the ordinary occupations of life, and are esteemed beneath the dignity of the two highest orders. But besides these, there are many other divisions and sub-divisions, which need not here be specified.

Few persons who have not long resided in India, can form any idea of the evils which have been inflicted by this Caste system. What a scourge it has proved! How has it marred the happiness of the people of this land! How inconsistent it is with all our notions of justice, of benevolence, of humanity! How pernicious have been its effects on the whole social system!

But my object at present is, to solicit your attention to the calamities which ensue to every one who is so unfortunate as to lose this caste; calamities, in comparison with which, death itself would not, by most people, be thought worthy of being named. Nay, there are instances in which the mere dread of losing this caste, has led to the perpetration of the most horrid murders. Now there are various causes for which a man is sometimes doomed to be excommunicated,—to forfeit his caste, and so to become an outcast for ever. One of the principal of these causes, is the apostatizing from the faith of his forefathers; *more especially, at the present day, the embracing of the Christian faith.* From the events which have taken place in the course of the last two years, in connection with your own mission, you are sufficiently aware, that from the very moment, that a Hindoo follows the dictates of his conscience, and becomes a follower of Christ, he must be prepared to renounce everything which men usually regard as dear; he must no longer think of ever having any more intercourse even with the most loved members of his own family; he must be prepared to "forsake father and mother, and brother and sister, and all that he hath."

Is there any other country in the world where so execrable a system prevails to the same extent?—any other country in the world which presents such an appalling obstacle to the progress of the truth?

There is, besides, Mr. Ogilvie remarks, an *utterly inadequate number of labourers*:—

Look at the almost boundless extent of the field to be cultivated—the almost countless multitudes to whom the Gospel has yet to be preached. Probably it will serve to give you a better idea of the inadequacy of the present number of labourers, if we contrast the number of ministers

thought necessary to *uphold* Christianity in those countries where it has been preached and established for centuries, with the number deemed quite sufficient to *convert* the Heathen. Such a comparison has already been made in regard to Scotland—perhaps oftener than once. I beg leave to submit something of the same kind in regard to England; for which I am indebted to an appeal lately issued by the much respected Secretary of the Church of England Missionary Society in Calcutta:—

"There are some *seven hundred millions* of people who are objects of Christian missions; and all that has been done for them as yet, by the Protestant Churches of the whole world, is to send them *less than one missionary to every million of people*. . . . We frequently hear of the want of additional ministers for England, and of places in that favoured land that have become almost heathen for lack of some one to administer the ordinances of the Gospel to the people. Yet, there are some fifteen or twenty thousand ministers in England. If the 15,000 or 20,000 ministers of England, were suddenly to be reduced to 600 or 700, and the revenues of the Church of England, and those derived from voluntary benevolence for the support of ministers and places of worship, to be reduced to £500,000 a-year—why, Christian England would become all but heathen. And yet, people seem to expect the whole heathen world to become Christian, with the same amount of labour and money that would not suffice to *keep up* the Christianity of England."

Is there any other country in the world where the harvest is so great, and the labourers so few!

There are various other difficulties of a peculiarly formidable nature; but the mentioning of those must be reserved till a future opportunity. Allow me only to add, in the meantime, that notwithstanding these and many other obstacles which may hereafter be stated to you, you have had, in the past history of your Mission, enough to prove to you that these difficulties are not altogether insurmountable; you have had enough to convince the most sceptical, that our labours have not been in vain; enough to animate and encourage all who are really in earnest, to more strenuous and more enlarged exertions; enough to convince the world that "the Gospel of Christ is still the power of God unto salvation, to every one that believeth."

From your last letter, as well as from various other documents, I am sorry to understand that the Funds are not in such a condition as you could wish them; also that a feeling somewhat approaching to indifference in the missionary cause seems to prevail among a portion of your people. I regret to inform you, that this feeling of indifference is not confined to the members of your Church, nor to the inhabitants of your land. In a sermon lately published by the Bishop of Calcutta, entitled: "Christian Missions the Blessing of the World," there are the following statements regarding the want of zeal of the Christian inhabitants of this land:—

"It is lamentable to reflect how little British India partakes of the missionary spirit. If our list of civil and military servants, of our naval and medical communities, of our East Indian population, were gone through, there is probably not one name in a hundred engaged amongst our subscribers. Of the twenty-two millions pounds sterling revenue raised in India, how insignificant a proportion is given to the grand source of all civilization, and all blessedness,—the schools of Zion!"

The brief exhortation of this pious and distinguished prelate will be found as useful and as applicable to the people of Scotland, as to those to whom it was more immediately addressed:—

"Let each one, then, take his share in a new movement. The reflex effect on his own happiness will be great. A PROSPEROUS CHURCH is a MISSION CHURCH; A PROSPEROUS CHRISTIAN is a friend of Missions; and a friend of Missions is in the way to become a prosperous Christian himself."

The above assertions are indisputable, and if there be one of our readers indifferent regarding this great subject, let him anxiously consider, whether there is yet in him the "same mind" that was in Christ.

BRITISH AND FOREIGN BIBLE SOCIETY.

Humiliating as is the contemplation of the present aspect of Protestant Christendom, and saddening as are the thoughts suggested by the divisions and dissensions which rend the Church,—by which term we mean all that wide brotherhood, who, whatever their diversities in other respects, yet unite in adoration of the Triune God,—it is gratifying to reflect that there is one platform which can be ascended by every Protestant—one scheme, in whose furtherance all can unite with hearty earnest good-will, and that scheme is, that stupendous effort of Christian zeal which has for years been the solitary example of the successful practical working of a true Evangelical Alliance—the British and Foreign Bible Society. Diverging from the parent institution as a centre, its numerous branches embrace the wide circumference of the world within its ramifications, and circulate the Word of Life to every nation and kindred of men. The Report of the proceedings of such a Society, encircling the old world and the new in its comprehensive grasp, is very voluminous, and will amply repay perusal; but our space will only permit our extracting the concluding portion of the review of the operations of the past year. How extensive these have been, may be conceived from the fact, that one million, one hundred and seventeen thousand and eighteen copies have been circulated at home and abroad during the year, while since the commencement of the Society, twenty-one millions, nine hundred and seventy-three thousand, three hundred and fifty-five copies of the Book of Books have been scattered through every country and clime, as seed sown upon the wild and turbulent waters of this feverish world. Let us trust that the seed thus sown will be found again after many days, as it has been in time past; and let us believe that many a heart will yet, by the agency of this noble Society, be illumined with the blessed light of Gospel truth, and led to tread the path of life:

"The distribution of a few hundred thousand copies through the cities, towns, villages, and hamlets of the country; when the distribution may amount to nothing more than a mere business transaction,—the delivery of a piece of merchandise for the stipulated price,—is yet a matter on which eternal interests are suspended. How many have been the occasions when such a simple act has led to the reading of the Bible, and that reading of the Bible has proved the salvation of the reader!

"It may be a common thing to receive an application for so many Bibles for a Ragged School, or for a District explored by Missionaries at home, or for other Schools, or public Charities, whether in England or Ireland; but let the messengers of mercy say, whether they do not feel it

no common privilege to have such an institution to resort to for supply of the Scriptures?

"It may, again, be a common thing for Auxiliaries in the Colonies,—east and west, north and south,—to hold their Annual Meetings,—to write for their supplies,—to distribute them,—to make their accustomed Reports,—Reports unvaried, perhaps from year to year,—but what are they doing? It was said of one of old, that he painted for eternity; and so it may said of those who are sowing by all waters, that they are sowing for eternity.

"It may be a common thing for long established Agencies to report, that through their hands have passed the wonted supplies in different channels: and that beneficial effects have been observed here and there, rewarding their labours, pursued with undeviating sameness from year to year.

"It may be a common thing for Missionaries to say that have accomplished this, or revised that translation,—that they need help for one or the other. It may be a common thing for them to report that they have enlarged their means of usefulness on the one hand, and on the other. Persons may say as they listen to such recitals, We have heard such things before: but never let them forget, that they are sights and scenes which righteous men, kings, prophets, and the truly noble, after the pattern of the Bereans, have desired to see, and have not seen.

"The Bible itself may be a common book, but it is, after all, *"the Book;"* and the work of the Society may now be a common work, but it is a work of surpassing excellency.

"It is time to glance at those of its engagements of the past year of which it has been affirmed, that they are the very reverse of ordinary. Is it too much to say, that the Society seems to have been raised up and preserved for such a time as this? There are many Societies on the Continent which have done well, or are doing well, but not one has seemed to have it in its power to take the new work, that has presented itself, in hand.

"That there should have been in the employ of the Society a body of vigorous, wise, and experienced Agents ready to extend their exertions, is surely a feature in your history of no common interest; men in whose wisdom, zeal, firmness, spirit, very large confidence may be reposed. While we thank God for such, it is but a just tribute to the parties in question to say they have not disappointed our expectations.

"A humble class of labourers have had to be sought out, and when required have been found. The designation Colporteurs is now one of the most honourable in the Society's vocabulary, and those who bear it are indeed the hands and feet of the Society. Glory to Him whose grace has raised them up!

"But your Committee must fix your attention upon one or two points of special interest. In countries such as Northern Germany, and parts of Prussia, peopled by a large population of persons who bear the name of Protestant, what developments have not been made! It is not a new evil that has to be deplored, but only one that has been made to stand out in bolder relief than before—the extensive prevalence and working of the unclean spirit of infidelity.

"But you are called upon to follow an intrepid servant of the Society, as he may be said to have gone on a forlorn hope, to plant the Bible Standard where to all intents and purposes it was before practically unknown. Go to the Market-place of Milan, and see your Agent there standing, and offering your books for sale. But first try, if you can, to realize the state of a city—a city of 160,000 souls, in which no such person as a seller of Bibles could before be found. The Saviour's words are universally true, and all will be found greatly to err who know not the Scriptures; and how can any know those Scriptures if they have no means of obtaining copies; and can they obtain them, if those who would supply them, dread the light that shines in them, and therefore do all in their power to suppress that

light? It may seem a little matter to rejoice over a sale of 150 copies; but where there were none, 150 constitute a large number. The 150 are now swelled to 1,000, and all this good seed shall not, for it cannot, perish. Your Committee venture not to predict what results may follow; they have sown in hope; they know and they call to remembrance what the Bible did for Germany at the Reformation, and what it did at the same period, and is now doing, for England; and they are full of joyful, thankful hope.

"You may follow an honoured servant to another city,—the city of Turin,—the capital of that kingdom, in whose new constitution it is declared—the Bible shall not be printed here. Here, again, you may see him make a successful stand; and again you may hear the record of another 1,000 copies sold where before none were to be found—none at least accessible to the people.

"See him once again within the walls of Genoa, and hear the horrid roar of cannon, and the cries of destruction. There he stands undisunayed, and there he sells his 150 copies, and the sale is still continued. Once more, follow him as he repairs to Nice, another stronghold almost wholly impregnable. Here, too, he begins a sale, and his latest letter tells us that it had reached the amount of 200 copies.

"These are sights and scenes new and wonderful; scenes into which angels may desire to look. Remember whose word it is; remember the prophet's questions—"What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Need you be reminded that a year ago these things could not be done? that it is He who rides upon the whirlwind, who plants His footstep in the sea, who hath done it? He who makes the wrath of man to praise Him and restrains the remainder thereof?

"Your Committee leave these precious deposits,—they commend them earnestly to your prayers. But they have not yet done with these new sights and scenes. Post after post from Italy still bring demands, loud, earnest, large, for supplies, not of hundreds but of thousands. "Let them," it is said, "not be trusted on the cheap but slow sailing vessels,—let the swift steamer bear them, lest the golden opportunity be lost." The wish has been cheerfully met, and precious time has been saved.

"But we have yet other operations. Strange sights and in Rome itself. The Head of the Church, a fugitive, leaves the imperial city in disguise; confusion ensues of which we have little conception,—but in the midst of the confusion, there are those who conceive the bold, daring thought, of printing an edition of Diodati's Testament in Rome itself; and should the Head of that Church resume his throne, there will be the sword of the Spirit ready to meet him. But your Committee forbear,—they trust they have done but a simple duty in aiding this bold, this noble, this hallowed project.

"In Florence, the birth-city of the Archbishop Martini, who translated the new Testament from the Vulgate into Italian, an edition has also been printed. Go to that printing office,—see the humble workmen struck with what meets their eye, and coming when their work is done, and each soliciting a copy. See one a little more forward in zeal, and actually purchasing for himself the requisite paper, and while the types from which your 3,000 copies were printed were yet undistributed, striking off for himself two copies. And say, is it not a privilege to share in such a work? And again, have you not fresh motives for abounding in it yet more and more?

Whose heart that beats with any true love to the Scriptures, must not glow with exultation as he looks at such sights and scenes at these? But while his spirit is thus stirred, are there no other feelings of an overpowering character by which he must be actuated? Will not the question sound and re-sound within him—What is the Lord of all about to do? Can truth and error come in close contact with each other, and some great

result not be the consequence? And therefore would your Committee say, as they close their Report—as they add a prayer for the forgiveness of all the sin, error, and imperfection with which their labours have doubtless been conducted—that the true position which it becomes them and all, to occupy, is that of the prophet Habakkuk—with him would they ascend their watch-tower,—with him would they desire to hear and know what it behoves them to do; and, while they pursue those labours, which another year's experience has convinced them more fully than ever are calculated to promote the glory of God, and advance the best interests of man, they would earnestly pray—'Hallowed be Thy Name,—Thy Kingdom come,—Thy Will be done on earth, as it is in heaven.' Amen, and Amen."

RELIGION IN THE UNITED STATES.

There is a prevailing impression that religion is stationary or retrograding in the States, and, certainly, there has been a cessation of those remarkable awakenings which prevailed fifteen or sixteen years ago. But the following statistics, supplied by an intelligent correspondent of the "New York Observer," give a cheering view of the present condition of the American Churches. Every friend of the Redeemer's cause will hail the statement with lively satisfaction:—

"In 1829, published statistics informed us that there were about 1,030,000 persons connected with the following Churches in the United States; the Methodist, Baptist, Presbyterian, Congregational, Episcopalian, Dutch Reformed, German Reformed, Lutheran, and Moravian. Our population was not far from 12,400,000. Accordingly, the proportion of our population belonging to those Churches was not quite one twelfth.

"In 1849, the reports of the same Churches give 2,845,000, as the number of their members. Our population we may suppose to be 22,000,000. Accordingly, the proportion of our people now belonging to those Churches is more than one-eighth.

"There has been an increase in the proportion of our people professing piety, of more than thirty-three per cent, within these twenty years. Were the proportion now the same that it was then, the number would be 1,833,000, instead of 2,845,000. That is, *the increase of Church members has not only kept up with the increase of our population, but gained upon it to the amount of more than a million.* The additions to their number have been more than twice enough to keep up that proportion. Our population is much less than twice as large as it was twenty years ago, our Church members are nearly *thrice* as many as they were then. The average increase has been more than five per cent. annually, but that of our population only about three per cent., according to our estimates.

"Europe has been pouring in upon us millions of people, many of whom came to our shores ignorant, and vicious, and difficult of access to religious influences, and a large proportion of them Roman Catholics; and hindrances to the progress of religion, not few nor small, have originated here; and yet, through the favour of our God, the proportion of our people professing evangelical piety has rapidly increased.

"This result of the comparison of the reports of our Evangelical Churches for the year 1829 and 1849, fills my soul with wonder and joy. Let us be thankful.

"But profession is not all. Look again. In 1829 the receipts of the American Home Missionary Society were 27,000 dollars; in 1849 they were 146,000 dollars; or more than five times as large. In 1829 the American Tract Society received 60,000 dollars; in 1849, 258,000 dollars; or more than four times as much. In 1829 the American Board for Foreign Missions, the oldest and most extensively known and beloved of our

great benevolent Societies, received 95,000 dollars; in 1849 it will probably report nearly three times that amount.

"And not only have the contributions to these, and other Societies then existing, increased thus, but a large number of new Societies have been formed, and are sustained by considerable contributions. We may, therefore, conclude that the amount contributed in our country for benevolent purposes is now four times as great as it was twenty years ago. This indicates a great increase of the spirit of Christ in our Churches.

"The number of religious books and newspapers now circulated and read in the United States may be safely estimated, at four times as large as it was twenty years ago. This also indicates a corresponding increase of interest in religion, and of intelligent piety.

"We have, therefore reason to believe that our Church members, now, notwithstanding their sad defects, are on an average, better than were those of 1829. There has doubtless been an advance in their Christian benevolence and their intelligent piety, as well as in the proportion of their number to that of our whole population. And we may expect that they will continue to improve in character as well as to increase in number."

REVIEWS AND EXTRACTS.

THE CHALDEAN CHRISTIANS.

As an appropriate pendant to the articles on the subject of this interesting people, that appeared in our two last numbers extracted from Layard's *Nineveh*, we give insertion, to still more recent intelligence concerning them, which we find, in a letter from the Rev. Mr. Perkins, one of the American Missionaries, in the English Presbyterian Messenger, for September last.

It is deeply gratifying to learn, that the labours of the Missionaries to the Nestorians, inhabiting the wild mountains of Kurdistan, have been crowned with an abundant measure of success. A great revival of religion among these mountaineers has taken place, and is referable under the divine blessing, to the agency of the American Missionaries and of a number of native preachers, who have been quickened into newness of life during this season of outpouring and refreshing. We sincerely trust permanent effects may result, and that the Nestorian Christians may be built up and established in the faith, and led on step by step to retain and merit more fully, the title of "the Protestants of Asia."

Mr. Perkins writes thus:

"The revival now in progress at Oroomiah, among its other precious fruits, is bringing forward quite a large number of able, eloquent, and faithful Nestorian preachers. We have repeatedly referred, in writing to our patrons, to the important and, indeed, indispensable aid, which these spiritual reapers render us, in the great and sudden increase of our labours, occasioned by the ingathering of the harvest, now so rapidly whitening around us. But it is impossible for us to convey them an adequate impression of the extraordinary preaching powers of these Nestorian brethren.

"These native preachers are generally men, and youths who have been under our influence a number of years, some of them as helpers, and others as pupils of our Seminary. They have thus become very familiar with the Bible, which constitutes almost their entire theological library,

as truly as it did John Bunyan's though we may add the 'Pilgrim's Progress,' that prodigy of hallowed genius, now happily in their language, which Bunyan so skillfully elaborated from the Bible. One who observes the rich stores of striking thought and bold imagery, as well as of saving truth, which these Nestorian preachers draw from the Holy Scriptures, would hardly desire for himself a more ample theological library.

"Some of these Nestorian preachers have been hopefully pious several years, and have, during this period, exercised their gifts and acquisitions with marked ability, in proclaiming the Gospel to their people. But the marvellous outpourings of the Holy Spirit, now enjoyed here, has clothed them and others with an unction, which appears hardly more striking in the quickened ardour of their devotion and increased earnestness of their manner, than in the augmented richness, variety, and originality of matter, which characterize their preaching.

"These Nestorian preachers have, of course, great advantage in the circumstances and cast of the Oriental mind. In preaching the Gospel, with the Bible, as their text-book, they are perfectly at home. Almost every figure and allusion with which they meet in the Holy Scriptures has a living type and illustration before their eye. Both the idea, and the language which clothes it, strike them with all their original freshness, beauty, and force. Being themselves also of the same ardent temperament, and gifted with much of the same lively, bold imaginations possessed by the writers of the Bible, it is perfectly easy and natural for them, in like manner, to abound in their discourses in the most graphic and impressive imagery, and pungent, searching, melting, and almost overwhelming appeals.

"For effect on their people—ardent Orientals like themselves, much of their preaching seems to us most happily and wonderfully adapted to accomplish the great end of preaching—the conviction and conversion of sinners; and such is the fact, judging from its actual results. They seldom preach without much premeditation; and usually have notes, more or less full, before them. They may be said to have a strong passion for preparing sermons, which appear even in some of the younger members of the Seminary. And as another secret of their power, I may state, that we incidentally ascertain, that the preparation of their sermons is usually accompanied with much fervent prayer, and often with unutterable yearnings and many tears.

"I have recently read, with very peculiar interest, the book entitled, 'An Earnest Ministry,' by James, and it frequently occurred to me, while reading that book, that the Nestorian preachers, of whom I am speaking, come more nearly up to that excellent standard of 'an earnest ministry,' than I have ever seen preachers elsewhere. The ardour with which they embark in their work may be inferred from the fact, that most of them have repeatedly preached away their voices during the revival now in progress here, (their guttural language, laying a somewhat peculiarly heavy tax upon the vocal organs,) and have thus been compelled to desist from speaking for some days at a time, till the recovery of their voices. Their minds are of course far from being extensively enriched and polished, by ranging widely through fields of general literature and science; but with ardent piety, and an intense desire for the salvation of their fellow-men,—the foundation of an earnest and effective ministry any where—they have also excellent natural abilities, and extraordinary speaking powers, which, under their thorough Bible-training, render them truly eloquent men, and mighty in the Scriptures.

"As our own heads are turning gray, with the lapse of time and under the heavy burden of our labours, it is most grateful to us, to behold so many under-shepherds brought forward by Christ, our common Head, to strengthen our weary hands and take our places when we fall. Were it not for their abundant and efficient labours at the present time, much of the ripening harvest now waving around us would unavoidably

fall into the ground. And how cheering is the prospect of such able and devoted heralds of the Gospel being more and more multiplied here, under the study of the living oracles of God, and the baptism of the Holy Ghost, to run to and fro, throughout every portion of their own people, and in due time go forth, in the spirit of their missionary fathers, to carry the Gospel to other and distant nations!"

POETRY.

WEEP AS THOUGH YE WEPT NOT.

"A time to weep...a time to mourn." *Ecc. iii., 4.*

"Blessed are the dead which die in the Lord." *Rev. xiv., 13.*

I.

"A TIME to mourn"—for those who die
Without relief or comfort nigh,
With guilt and deep despair oppressed,
Nor peace nor hope within their breast :—
—For those who perish in their sins,
Whose retribution then begins—
Far better had they ne'er been born !—
For such it is "a time to mourn."

II.

"A time to mourn"—but not for those
Who gently sink to their repose ;
Who, casting off this weight of clay,
To heav'nly regions wing their way.
Their Father's throne they there surround ;
They touch their harps of sweetest sound,
And, with unwearied accents, raise
Adoring hymns of grateful praise.

III.

Then mourn not for the early dead,
Who from this prison-house have fled
To brighter mansions in the sky—
To perfect happiness on high.
Nor mourn ye for the "pure in heart,"
For theirs is now the better part,
In never ending bliss above,
Where all is joy and peace and love.

IV.

When such blest spirits sink to sleep,
Fond friends may find "a time to weep."
Ev'n while, before the stroke they bow,
Sad tears will still unbidden flow ;
Tears, gentle as the dews of heaven,
Soft tears, for soothing solace given,
Such as our pitying Saviour shed
Above his friend's sepulchral bed.*

V.

Then weep—but not as they that mourn
With hopeless, crushing grief o'erborne ;
Let Faith serene memories give
Of those who, dying, die to live !
However bright and fair the form—
The heart, however kind and warm—
Why mourn, with ceaseless sad repining,
For spirits now in glory shining !

VI.

O may we too, like them, depend
On Him, our Saviour and our Friend !
Oh may we live that when we die
Our portion may be sure on high !
So shall they watch us from above
With kind, approving, deathless love,
And greet us on that heav'nly shore,
When this, our pilgrimage, is o'er.

Montreal, 2d February, 1849.

H. E. M.

John xi., 35.

HARVEST HYMN FOR 1849.

O Nation, Christian Nation,
Lift high the hymn of Praise,
The God of our salvation
Is love in all His ways ;
He blesseth us, and feedeth
The creatures of His hand,
To succour him that needeth,
And gladden all the land.
From glen, and plain, and city,
Let gracious incense rise ;
The Lord of life and pity,
Hath heard his creatures' cries ;
And where, in fierce oppression,
Stalk'd drear disease and death,
He pours a triple blessing,
To fill and fatten earth.
Gaze round in deep emotion !
The rich and ripened grain
Is like a golden ocean,
Becalmed upon the plain ;
And we who late were weepers,
Lest judgment should destroy,
Now sing,—because the reapers
Are come agsin with joy !
O praise the Hand that giveth,
And giveth evermore,
For every soul that liveth,
Abundance flowing o'er ;
For every soul He filleth
With manna from above,
And over all distilleth
The dew-drops of His love !
Then gather, Christians, gather,
To bless, with heart and voice,
The good Almighty Father,
Who biddeth us rejoice ;
For He hath turned the sadness
Of His children into mirth,
And we will sing with gladness
The Harvest Home of earth.

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" Quebec " " Dr. Cook.....	20 0 0
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JOHN GREENSHIELDS,
Treasurer.

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TO CORRESPONDENTS.

"T. A.'s" lines have been received, and will appear.

We have received a communication, signed "L.", from Toronto, and shall endeavour to find place for it in an early number.

"D. C.'s" remittance covered the amount due on the twenty-two numbers for a year, (and 1s. over). We trust that he will yet continue his kind offices on our behalf, or if that would subject him to too much inconvenience, that he would forward to us the names of the parties to whom we may direct.

The lines "on Christmas" of "a Presbyterian," though they display a great deal of ingenuity, are hardly suited to our columns.

We trust, that our friends in the various parts of the country, will not relax their efforts on our behalf, but will endeavour, not only to maintain but extend if possible, the number of our subscribers in their respective localities. We hope also, that the ministers of our Church will still continue, to direct the attention of the members of their congregations to the objects sought to be obtained by our publication. On them we must chiefly depend for our ultimate success, and we confidently rely upon their assistance, for the Presbyterian, as the only organ, through which information respecting our Church can be communicated to its members generally, is the common property of all the Presbyteries.

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