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The Presbyterian ;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 1, January, 1849.

VOLUME II.

Price 2s. 6d. per annum.

The Presbyterian.

AN APPEAL TO OUR READERS AND SUBSCRIBERS.

In our December number we urged upon our readers and friends the necessity of exerting themselves on our behalf, and we again renew the request we then made to them. The present is the first number of our Second Volume; and this is consequently a seasonable time for renewing subscriptions and obtaining new names to the list. In anticipation of our appeal being extensively responded to, we have thrown off a few additional copies of this number, so that we may be enabled to supply new subscribers. We trust our readers will bear with us in urging our claims upon their attention. We do so, because of our extreme anxiety to see "*The Presbyterian*" become a *strictly self-supporting* Journal. The expense, or even a proportion of it, should not fall upon the Lay Association, under whose auspices it is published. That Association has so many demands made upon it, and there are so many means of turning to a useful account the limited funds at its disposal, that, if the members of our Church throughout the Province do not contribute to the support of its Three Schemes, (which, it is earnestly trusted, they will in the course of the coming year see it their duty to do), they should at least relieve it from any greater liability with regard to *The Presbyterian*, than the amount that the respective subscriptions to it of the several members of the Association would cover. We again repeat that we confidently rely upon the kindness of our friends, and believe that they will not relax, but, on the contrary, increase their ef-

forts to extend the circulation of our Journal. We look back with pleasure to its commencement. After anxious consideration, it was decided to make an attempt to occupy the field, which, it was believed, was opening up before us. With some doubt, with many fears, the first number was issued. Orders at once flowed in, and the second month exhibited a large list of subscribers, while each successive month has shown a slow, but gradually progressive, increase. We are truly desirous that this should continue—we feel confident that there is material enough to be found in connection with our Church, to maintain an unflagging interest amongst our readers in the contents of our sheet; and we believe that this material can be made available. Hitherto, with the exception of a few parties to whom we are under especial obligations for their assistance, the whole labour has devolved upon the Committee, but this should not continue to be the case in future. There is a rich mine of talent lying undeveloped amongst our brethren of the Laity; and we solicit communications from them. Again, is it too much to expect that each of our Clergymen would prepare at least one article for our columns annually? We hope not, and we believe that it has only to be hinted to them, to ensure their acting upon the suggestion.

While then we ask their increased exertions to extend our circulation, we solicit communications from the Clergymen and Laymen of our Church; and, if these requests are acceded to, we believe that *The Presbyterian* will at once start into greater usefulness, and will assume a position as a Religious Journal second to none in the Province.

SABBATH DESECRATION.

In our May number we made an extract from the *Halifax Guardian*, commenting upon the legalised system of Sabbath desecration, which has unhappily been so long in force in this part of the Province.

The evil is a crying one, and so wholly repugnant to the feelings of all, who consider the Sabbath to be "a holy day unto the Lord," that our contemporary might well express surprise at its existence. Numerous efforts have heretofore been made to effect some change of the law in this respect, but hitherto without success. As it is, however, now generally understood that a measure for the revision of the Judiciary system is in progress, and will be presented to the Legislature for approval in the course of the ensuing session, the present juncture is a most suitable one for a combined effort to abate this outrage upon the Divine law; and we call upon all denominations of Christians in Lower Canada to unite in a respectful but firm remonstrance to the Legislature against the perpetuation of this practice. The doing away of sales at the Church-doors, and the forbidding of legal proceedings on the Lord's day, cannot, we conceive, in any way infringe on the rights or offend the prejudices of any class of the people. It may be said, that our Roman Catholic neighbours do not view the obligations of the day in the same light as we do; but the laxity of their ideas on the subject is no reason for the perpetuation of these objectionable proceedings, nor for our silent acquiescence in what we believe to be a moral wrong of the deepest dye. To say "Am I my brother's keeper," or to remain calmly and inactively looking on without any attempt to remove what we consider to be a foul blot on our provincial escutcheon,

will not remove the sin from our doors. Why should sales of landed property be had at the doors of the parish-churches on the Sabbath-day? What reason can be adduced to justify the taking of any legal proceedings on that day? Even the poor plea of expediency can no longer be urged in favour of the continuance of these practices.

The cause of their enactment probably was, that in a sparsely settled country with indifferent means of communication, such as this once was, it was found or thought difficult to collect the people together, or inform them of the various proceedings in which they were interested. But this defence for the legalised disregard of the Sabbath can, we maintain, no longer be set up with any show of reason, as the wide circulation of Newspapers, and increased facilities of intercourse have entirely obviated the expediency of their continuance, for we do not admit that there existed a necessity. The law provides not only that notice should be given *viva voce* at the door of the parish-church, but also that a written notice should be affixed. Surely the *viva voce* proclamations may be dispensed with, if the latter is continued, as the rising generation is becoming so generally educated, that in every neighbourhood, even in the rural parishes, some will be found able to read.

Besides, why should the Sabbath be selected at all? Is not the Roman Catholic portion of the community assembled together on Fête-days and other week-days, when sufficient notoriety could be obtained without desecrating the Lord's Day? We never think of these sales, notices, &c. without being forcibly reminded of the words of the Saviour of Men, when with a scourge of cords He drove the money-changers from the Temple, "My Father's House is a house of prayer, but ye have made it a den of thieves." Surely the door of a building consecrated, though after a mistaken form, to the service of the Most High, is no fitting place for the resort of "money-changers," and should not by law be made the mart of buyers and sellers, or the field for the display of the wit and jest of the bailiff. Agitate then in this matter, we beseech you, all ye who believe that the Maker of Heaven and earth, "the Lord of Sabaoth," rested on the seventh day and *hallowed* it. Bestir yourselves, all ye who believe that the Christian Sabbath is an infinitely wise and holy institution, and strive to do away with so pregnant a source of evil, so foul a stain on the character of a professedly Christian country, as is this sacrilegious system of legalised Sabbath desecration.

We remind all, into whose hands these remarks may fall, that, if anything is to be done, it must be at once, as Parliament is summoned to meet for the Despatch of Business, on the 18th of January instant;

and that, unless prompt and decisive measures are taken, the opportunity of urging the matter on the attention of our Senators with every prospect of success will be lost, and years may elapse before as favourable an opportunity of bringing about a change of the law be presented. We confidently trust that the attention of Christians of every denomination has only to be directed to this matter to ensure energetic action; and, in order to give every facility in our power to parties in the rural parishes, who may feel inclined to respond to this call upon their Christian feeling, we annex a brief form of petition, which may perhaps be thought worthy of adoption in some instances, though doubtless many will be inclined to extend their views on the subject to greater length than our limits allow us to do. Petitions should be at once prepared, and their framers should bear in mind that all petitions should be in triplicate, and addressed to the Three Branches of the Executive Government, viz, the Governor General, the Legislative Council and the Legislative Assembly. By the Rules of the Houses of Parliament no printed petitions are received, and some of the signatures require to be written on the sheet containing the body of the petition. We are at liberty to state, that any petitions, addressed under cover to the Hon. Peter McGill during the session of Parliament, will be duly cared for.

To—
The Petition of the Undersigned Inhabitants of the _____ in the District of _____.

Humbly Showeth,

That your Petitioners, believing that the Sabbath is an institution of Divine ordinance, and that no people, who neglect the observance of that day, can expect to enjoy a continued course of prosperity, have long viewed with deep concern the desecration of the Sabbath, caused by the taking of certain legal proceedings, such as the Effecting of Sales, Promulgating of Notices, &c., on that day.

That your Petitioners believe that, if these proceedings were expedient at one period, they have ceased to be so, as the progress of education among the people has been so great, and facilities for the acquirement of information have been so much increased by the extension of the circulation of Newspapers, that intelligence of any of these proceedings can be conveyed with the utmost rapidity to any part of the Province.

That your Petitioners conceive that, in any case, the affixing to the door of the parish-church of any notice would be amply sufficient to secure an attendance at any sale on a week-day, or to convey information of any proceedings to those interested.

Wherefore your Petitioners in conclusion pray, that, as they have been given to understand a revision of the system of Judicature is now in progress, your Honourable House would be pleased to concur in an Act abolishing all Legal Proceedings of what kind soever on the Lord's Day, and your Petitioners, as in duty bound, will ever pray.

THE CHURCH IN CANADA.

PRESBYTERY OF BATHURST.

The Presbytery of Bathurst met at Brockville on the 30th ultimo, for the purpose of inducting the Rev. Thomas Haig to the pastoral charge in that place, in connection with our Church. The Rev. Mr.

M'Morine, of Ramsay, Moderator, presided on the occasion and preached a most impressive and appropriate discourse from Luke, x., 24—"One thing is needful." The Rev. Mr. Bain, of Perth, addressed the Minister and Congregation on their respective privileges and responsibilities. At the close of the services the Congregation gave to their Pastor a very cordial and affectionate welcome.

This is a settlement which promises, with the Divine blessing, to be productive of much benefit. Mr Haig has, in the providence of God, been appointed to a most interesting and important field in the Colonial vineyard. In intelligence, piety and devoted attachment to the Church of their Fathers, the Brockville Congregation will compare favourably with any of the Congregations of our Church. They have been subjected to a long vacancy and to many discouragements,—but they have proved themselves not to be wanting either in faith or faithfulness. They made early application to the Church of Scotland for a Minister, guaranteeing a stipend, very liberal, according to their numbers, and as compared with other Congregations. The inability of the Colonial Committee of that Church, for a time, to send them a Minister possessed of the qualifications proper for so important a charge as that of Brockville, and the praiseworthy determination of that Committee not to send one who, in its best judgment, did not possess these qualifications, did not abate, but rather stimulated and increased, their faith and expectations. They accordingly set about erecting a Church, and they now have a substantial stone edifice, of very commodious size, and chaste and ornamental architecture, roofed in and ready, as soon as the season will permit for inside finishing. They have also now got a Pastor, who, we trust, will realize the sanguine hopes they have been cherishing. He has come to them in the full vigour of youth and intellectual energy, and, what we regard as of far greater importance than either—inbued, we trust, with the unction of the Spirit—wisdom, love and zeal for the glory of God and the salvation of souls.

CORRESPONDENCE.

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

FOR THE PRESBYTERIAN.

THE CHRISTIAN MINISTRY.

LETTER IV.

Duty of the Laity as a Body, to take thought about maintaining the Ministry in a proper state of efficiency.

It has become a kind of habit among many to speak, without thought, of the pride and the power and the wealth of the

Clergy, and the damage done to the Church and religion, by these clogs upon their usefulness, as if these things were applicable, in all times and under all circumstances, to every body of Clergy in the world; while very little is said of the neglect and indifference of the Laity, which may be no less pernicious in their effects. If this were only unjust towards Clergymen, and not injurious to the Laity themselves who are the greatest sufferers, it might be submitted to, and passed by, as is wisely done with general imputations against the members of other professions. But the Christian Ministry was not instituted, and ought not to be supported for its own sake, nor is it the Ministry, but the people who, suffer from any deficiency with regard to it. The Laity of every Congregation are the real permanent body of the Church. Clergymen may die, or be removed, or may withdraw from the work; but the Congregation remains with the same spiritual wants, and the same interest in getting them properly attended to. We do not, therefore, complain that pride is imputed to Clergymen, for the poor and feeble may be as proud as the rich and powerful; nor that they are charged with the love of wealth and power; this may be true, and whether true or false, it is a matter which must be left to the judgment of God, who knoweth the heart. What we complain of is, that Clergymen are blamed for not doing, what they have not the power to do, and which God does not require at their hand; and that they are blamed for this by the very parties who have the power to do it, and who will reap the benefit of it when done, and at whose hand God will most assuredly require it. The deficiency of Clergymen to supply the wants of Congregations in this Province, is a well known fact. It is well known also to all our Presbyteries, that the Laity of these Congregations are in the habit of looking to them to supply it, and of making complaints against them, and Clergymen in general, because their applications are so often made in vain. But what is the reason that these applications are so frequently ineffectual? Clergymen are nearly unanimous in thinking, that the reason is the inadequacy of the support offered, the irregularity with which it is provided, and the insecurity with regard to considerable portions of what is promised ever being provided at all, from the false notions prevailing as to the obligations of the Ministry. It is true, it may be alleged, that this is only the opinion of the Clergy, and that they are too much interested to form a just one. The Laity, it may be alleged, give for this purpose what they think right or what they can afford, and that their judgment is entitled to as much weight as that of the Clergy. It would, if they were at any pains to form a judgment on the subject. The general rule

of proceeding throughout this country seems to be, to consider how little a Clergyman may be induced to take; next, how much of this may be obtained from the sympathy of Churches at home, or from any other quarter; and lastly, whether he really needs much more than has in this way been procured. However this may be, and whether men refuse to take part in the Ministry in this country from just reasons or not, it must be allowed that those engaged in it are most likely to know what the reasons are, be they good or bad, which prevent others from entering their order. But further we infer that the Laity are, at the bottom of their hearts, of the same mind, and that they both know this to be the cause, and feel it to be a just one; for, while they most unreasonably find fault with those who have undertaken and are endeavouring to discharge the duties of the office under all discouragements, the parties on whom the blame ought to fall, are to be sought in their own ranks. Our Church does not support any unemployed Ministers, possesses no supernumeraries whom she can order to supply vacant charges, nor is furnished with the means of maintaining such. Indeed she hardly acknowledges Clergymen without charges, Ministers without a ministry, or Pastors without a flock. Where then are those men who ought to supply our vacant Congregations? Where but in the ranks of the Laity themselves, where they choose to continue and seek their fortune in such occupations as are open to Laymen, rather than take part with us in the Ministry of the Gospel. But it is not only provision for Ministers, when engaged in the work, that is required, and required in such a measure as will remove all just objections on the part of those among the Laity themselves, who might feel inclined to enter into the office, but are deterred by the difficulties of a temporal kind, with which they see it surrounded; we require Schools and Colleges for the education of such as wish to qualify themselves for this useful and honourable work. We are very deficient in every kind of Institution, which the Church in all ages has found necessary for preparing her members for the work of the Ministry, as well as maintaining them when engaged in it. It must be confessed also, that our Church Courts do not seem to possess that influence with the people, which would enable them to carry into effect any measures adequate to meet our wants in these respects. Right or wrong, these Courts are regarded as representing only the views of the Clergy. Every thing proposed in them is apt to be looked upon by the Laity with a certain degree of suspicion, as if designed, not so much for their benefit, as for the exaltation of their own order by the Clergy. As all the money required for such objects must be furnished by the Laity, any thing attempted for their

advancement by Church Courts is regarded as just so much Clerical zeal for the honour of their body, at the expense of the Laity, and comes to naught. For we need hardly observe, that the zeal of the Clergy in such matters, without the money of the Laity, is just as powerless as fire without water to produce steam and set the engine in motion, and urge the vessel on her way. Yet we do not despair of seeing all these things in due time properly provided for, if once gone about, in a way suited to the times in which we live, and the circumstances under which we are called upon to act. It is neither from poverty, nor mere covetousness and unwillingness to part with their money, on the part of the Laity, that our present embarrassments exist. It arises in a great measure from inadequate views of what is necessary to be done, and want of confidence in the only parties who at present bring such things under their consideration. It is in the power of their hand, if it were only in the will of their heart, to do all that is required to be done. Nor do we despair of seeing them brought to give with a ready mind all that can justly be expected of them. But to bring this about, it seems an indispensable preliminary, that the Laity have some way of deliberating on their own responsibilities apart from the Clergy. This is the true theory of the Church of Scotland itself. The basis of that system was, that the Nation was a Church; not, as is sometimes supposed, that there was an alliance between Church and State. There was no mutual treaty. To the Church Courts belonged the care of spiritual things; to the civil authorities, not simply as statesmen, but as the representatives of the Laity of the Church, it belonged to make suitable provision in things temporal. In this Province, the Representatives of the people, in civil affairs, do not represent the members of any Church. Nor do we suppose that any man of sense, whatever his views on the subject of National Churches may be, would wish to see the temporal affairs of the different denominations amongst us debated and decided in our political assemblies. But why might not the Laity of our own or any other denomination constitute themselves into bodies to deliberate on these things? The decisions of such bodies would of course bind no one, who was not willing on moral and religious grounds to submit to them. There would be no civil authority to make them binding, no power to call in the sword of the Magistrate to give them effect. But it is surely not too much to expect from the good sense of our people, that any measures proposed to them, after due deliberation and enquiry by parties whose interests were in all respects the same as their own, and chosen by themselves as persons in whose wisdom and uprightness they had confidence; it is not, we say, too much to expect,

that measures recommended by such a body would in the end be generally adopted and acted upon. Provisionally, a Lay Association has been formed in Montreal, which seems to be something of the very kind that in our circumstances is required. Were there similar associations in each District, having branches in every congregation, and all uniting in some one central board, it might be the means of bringing all the energies of our Church into combined operation.

Much good, we are persuaded, would result from the Laity being brought together to deliberate, from the different sections of the country, even though they should never form themselves into such a Convention as we have glanced at above; and we hope many Lay Associations will this winter be formed throughout our Congregations.

A MINISTER.

FOR THE PRESBYTERIAN.

POPERY AND DEMOCRACY.

No. II.

There perhaps never was a time when the Rulers and Statesmen of every power in Europe, great and small, were watching over every political and social movement taking place in the world, with more intense anxiety than at present. Nor did they ever feel more strongly the necessity of the most wary and considerate prudence in all their movements and deliberations. Among the parties now watching over present changes and commotions with interest and anxiety, none, we may feel sure, are scanning them with a more heedful attention than the Court of Rome. None is more likely to take a deep interest in them. None has such extensive means of becoming acquainted with them, and of exercising an influence over them in many ways. The causes of the commotions taking place, and of the changes which are feared, are to be sought out, and, if possible, counteracted, in quarters to which ordinary diplomacy has not ready access. The agents hitherto selected for watching over, and conducting, the political interests of different States, were fitted for the circumstances in which they had to act, and accredited to the parties over whose designs it was their business to watch. But the parties, whose designs are now to be ascertained, and movements watched, lie beyond the reach of this agency. To the leaders of these parties no ambassadors can be sent. They are very frequently not known, and cannot easily be found out. In many cases they are not the same today as they were yesterday. The courts, to which foreign agents used to be accredited, are nearly as much at a loss, as these agents themselves, to tell who are the parties on whose decision depend the issue of events, and the line of policy

either foreign or domestic likely to be pursued. But, while other political agents cannot easily find their way to the proper sources of information, those of Rome are every where in the midst of the people. Since the peace which followed the wars of the French Revolution opened up anew the intercourse of European nations, the Church of Rome has been renewing and strengthening everywhere the ties by which all her scattered members are united to the head. That they should all be in communication with that head, is a matter of course. The nature of their system implies and requires it. Much political use may not, for some time, have been made of their union. Indeed, time to make much use of it has hardly been afforded since the shock of the Great Revolution. Still, it is well known that it is not a mere union of religious sentiments and principles that binds the Roman Catholic body together. The power and influence of the Church has frequently been brought to bear upon the State in Protestant Prussia as well as in Catholic France, and the mixed communions of the Swiss Cantons. The diplomatic relations established, or about to be established, between the Courts of Britain and Rome, take place on the recognized political character of the latter. It was said by the advocates of this measure, that it was no question of religion. In this that they said, to a certain extent they said truly. No Catholic could claim it as a religious right, nor complain of its being rejected as any religious hardship or wrong. Is there one spiritual function, real or imaginary, that the Pope could not have exercised as fully, while he was not recognized as a political power, and no relation formed with him in that capacity, as he can, since this has been done? Is there anything he could do for the relief of conscience here, or the delivery of souls from purgatory hereafter, which he could not do as effectually, and as much to the benefit and satisfaction of his adherents, without this recognition as with it? Is there anything in the shape of religious instruction or consolation, which it enables him more fully to bestow? Is there any act of a Bishop of Souls, which he could not as adequately perform before this recognition as after it? If it be alleged, that it is part of the faith of a Roman Catholic, that the head of his Church should look after his political rights, and deal with kings and nations concerning them, and that he has a right to put his key into the locks, and open and shut the doors of the kingdoms of this world, as well as that of the kingdom of heaven; is this to be conceded, because it is asked in the name of faith and conscience?

What the Pope could and would do for a party, when permitted to act as its head in a Protestant State, was lately seen in Prussia. The Catholic party in Britain

will now be supported by a foreign political power, and one whose future operations can never be calculated from its present condition. This year Austria may be its main-stay, and determine its mode of action; the next it may be France. Every claim of the Catholics in Britain will henceforth be backed by this foreign influence, and will also, henceforth, be opposed by Protestants on this very ground. Hence their mutual animosity is likely to be greatly exasperated by the hopes raised on the one side, and the fears excited on the other. The measure, we believe, was adopted as a means of promoting peace; we fear it will only stir up greater strife. We have, however, no fear of its leading to the increase, or establishment of Popery in Britain. That cause we believe to be a doomed one, and that the day of its doom is fast hastening on; yet there, perhaps, never was a time, when it was more necessary to watch closely the movements of this great politico-religious establishment. Its old connexions are now dissolved, or fast dissolving. If freed from the clog of its little Italian principedom, it would, most likely, become more powerful in the general affairs of Christendom. Willingly, this principedom will not be parted with; but it may be rent away by violence, and, then, the general influence left will occupy the undivided attention of its spiritual rulers, who, ceasing to be princes, will not on that account cease to be politicians. And one thing seems certain,—they never either can or will, to any great extent, act under the influence of a Protestant power like Great Britain. But we do not pretend to speculate on the probable effect of any particular measures adopted with regard to the Church of Rome by any Government in any part of the world. They may be wise or unwise, may turn out to be favourable or unfavourable to the designs of that Church, and will, most likely, neither realize the fears of Protestants, nor fulfil the expectations of Catholics; but one thing is certain, they are taking place under the direction of a wisdom superior to that of man, and which will work out by them its own purposes of Judgment or of Mercy in the determined way, and at the appointed time. Nor can we doubt what will be the issue. Did God choose out a people, and separate them from all the nations of the earth, and preserve them separate for so many ages, that they might be, on behalf of the world, the keepers of His Written Word, that in due time the nations might say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths; for out of Zion shall go forth the Law; and the Word of the Lord, from Jerusalem?" Has God preserved this Written Word through so many changes of the world

and the Church, that it should at last be cast aside, to make way for a pretended infallible interpreter of His will in the person of a Bishop of Rome? Shall the word of a Pope usurp, and finally maintain, that supremacy which God claims for His Own Word? Shall the law of the conscience come forth from the Vatican, and the Word of the Lord from a conclave of Cardinals at Rome? Is it written that all nations shall go up hither, as to the House of God, that they may learn of His ways and walk in His paths? Hath Jehovah, by the mouth of His prophet, decided thus, "To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no light in them." And do the blinded adherents of the Papacy hope to substitute for this a decision of their own, To the Pope, and to the Church, if they speak not according to these, it is because there is no truth in them? Do the leaders of the Papacy hope to persuade the world, to receive what they themselves know to be a lie? For of all the doubters and disbelievers of the infallibility of the Pope and his Church, surely its defenders must rank foremost. How can they believe in the integrity of that mantle of infallibility with which they labour to invest their idol, when they cannot look on it without beholding and admiring the parti-coloured patches which their own hands sewed on, to hide many an unseemly rent? As for the supremacy, who does believe in it? Not surely Bishops and Cardinals. Do they then hope, that the world will ever bow in abject submission at the feet of a potentate, who, himself, has often had to tremble before a Roman mob? In what consists their chief strength among their own people at the present day? Is it not in a spirit of party opposition to Protestants? Are not the most faithful adherents of Popery to be found in Protestant countries? Should the Popish cause triumph for a time in any of these countries, what would be the consequence? Catholics, living among Protestants, must have caught something of their spirit, learned some of their principles, and would soon turn them against their own Church, if they had not another to contend with. Their system is doomed to pass away. It has already lost its hold on the minds of men. It stands—a huge baseless fabric, on all sides tottering to its fall. The visible props and buttresses, by which it is sought to preserve it, announce its decay. They will soon have nothing to lean against. It is doomed to pass away; and along with it many a petty wall of sectarian separation, which has long divided the Church, will also fall and pass away. And many such there are, which need to perish and pass away, that a clear field may be made for fighting out the great controversy between the Church and the World. Everything betokens,

that this is soon to be the one great controversy on earth—not whether Christians are to hearken to Popes, or Councils, or Churches, but whether the whole world is to hearken or not to God speaking to them in the Bible—not whether the Church is to be ruled by Bishops, or Presbyteries, or Conferences, or Congregations, but whether the whole world is to be ruled by Jesus Christ or not;—whether there is any other supreme law for Kings, and Nations, and Churches, than the Law which came forth from Zion, and the Word of the Lord from Jerusalem. This was the real controversy from the beginning—"whether it be right to hearken unto God or hearken unto men," and it is fast hastening on, to become the only one.

It may be observed, in reading the History of the World, that at particular periods the current of human affairs sets strongly in some one particular direction; that the human mind at different eras seems under the dominion of certain special influences. These mental tendencies may have grown out of the circumstances of the times, but they arrive at such a degree of irresistible strength as to subordinate all opposing circumstances to their sway, and drag every thing along with them in their own prescribed track.

The Church of Rome may be said to have risen almost simultaneously with the Roman Empire, and to have consolidated her power amid the events that took place on its fall. Those, who lived under the sway of the Roman Empire, had the principle of submission to authority deeply impressed upon their hearts, by the nature of the rule under which they were brought up, and to which all their ideas were conformed by long habit, and the example of all about them, from the first dawn of thought in their minds. Guizot observes, "that this system, applied to rendering effective in society the will of power, and in transferring to power the tributes and energies of society," found that, from the circumstances of the times, "the idea of despotism, of central power, penetrated minds with a singular facility." Similar causes brought about the prevalence of the same system in the Church from the very earliest ages. There was that in the circumstances of the times, which in the end always gave the ascendancy to the power of the Bishop over every opponent that contested his authority. The Monarchical and Aristocratical principle everywhere, both in Church and State, triumphed over the Democratical one. There was something more needed than the mere craft and ambition of the rulers in either Church or State, to bring this about. There must have been something which induced the wise and the good to acquiesce in this arrangement, as well as something which constrained the foolish, and giddy, and factious, to submit to it;

otherwise it could never have been so universally established. The military character also of the settlements made by the barbarians who overturned the Roman Empire, and the necessity of military subordination to maintain their conquests, led the leaders, on the one hand, to enforce authority, and their followers, on the other, to submit to it.

But there are deeper impulses at all times working in the human heart than those connected with mere outward and material things. Frivolous as we are, there is an Immensity around us, and an Eternity before us, and there are thoughts in us all which wander through them, and often make us pause, and think, and think seriously too, of what portion we may have in them. There was in these rude, dark, barbarian ages of fierce and bloody turbulence and strife, an awful fear of God, which, not being exalted into piety, degenerated into superstition. Of this the Romish priesthood laid hold, and through it got the mastery of those who were its slaves, and thus ruled society. High-handed authority, refusing to be questioned, was everywhere endeavouring to establish itself in the world. To this the Roman Catholic Church also laid claim, not merely in the name, but almost as if in the place of God, and to a great extent had her claim submitted to. But to have this claim questioned and disputed in the present day, is almost to have lost it, for the tendency of this age sets in a full tide against all claims of authority. Nor do we see how the Church of Rome can contend with her adversaries on any other principle than that of the Old Roman Republic—that of making no peace with them except on the same terms as before the war. To make peace on any other terms than an admission of her infallibility and supremacy, is to confess herself vanquished, and commence a career of retreat, to end in total rout and ruin. She must go on conquering in her infallibility, or die. But there is in the present age a spiritual tendency, as strongly marked, as clearly developed, and as widely spread, as in former days was the spirit of prostrate superstitious fear towards heavenly powers, and implicit submission to authority on earth. There is now a tendency to spurn all rule, and question all authority, whether of God or of man. Above all, there is a deep, and strong, and ever increasing persuasion, that, whatever a man is lord of, he is at least lord of his own thoughts, and not bound to give an account of them to any one. This principle is pushed to the extreme, as in ill regulated human nature is always the case. Not only the authority of man over the conscience is denied, but the authority of God also; and every one claims the right of making the law for himself. How Roman Catholicism can be reconciled with this spiritual tendency of

the age, it is not easy to see. It must appear to the supporters of that system themselves a very difficult matter to deal with. They can hardly hope now to subdue it, or drive it out of the world; and must be greatly at a loss, how to make terms with it, and give it a place in their system, as they have, from time to time, done with many other discordant principles. But freedom of enquiry, and liberty of conscience, are directly antagonistic to the fundamental dogma of Roman-Church-power. She claims to be on earth in the place of God, to whom all must hearken and obey with implicit faith and unhesitating submission. But, as in the times when the Romish Church established her power, all who resisted the claims of her authority were generally in the end constrained to bow to it, or else were destroyed by it; so in the present times, on the contrary, all who support the claims of authority seem destined to be defeated, and fail. Whatever future adjustment may take place between the claims of official authority in Church and State on the one hand, and individual liberty and licence on the other, it seems evident that former arrangements between them are destined to be done away with, never again to be renewed on the same footing. The claims of individual liberty have far more numerous and zealous advocates in the present day than those of official authority, because greater numbers are interested in maintaining them. What can the strongest swimmers hope to effect by endeavouring to stem the current of time, and force their way backwards. It is not indeed a stream against which they have to strive so much as an onward swelling tide of ever accumulating spiritual and physical agencies;—a multitudinous mass of principles and events, rushing forward in one huge billow with nothing behind it. The past is past, and gone for ever. It is but the track of the mighty, ever advancing wave. The men of present generations have no standing-place save in the present. There is nothing to bear them onward, or in which they can float, but the raging sea around them, and in it they must sink or swim. To force the way backward through it, is a hopeless undertaking. There is nothing behind it but vacuity. The past will not come to us, nor can we go to it. By swimming against the tide of time, what can be gained but to be swept by it, breathless and struggling, fect foremost, into eternity?

Mr. Carlyle, who goes round and round his centreless system, butting at all that comes in his way, has also run a tilt against this tendency of the age to resist authority, in his work on Heroes and Hero-Worship, and endeavoured to drive it in, and make it submit to be ruled by the great men of the earth as its legitimate rulers and masters. But this spirit of

liberty, or of licence, is evidently fast getting far beyond the control of mere human authority and power. It will never submit, or for a very short time, to the sway of heroes. It will not bow finally down to the degradation of hero-worship. Its resting-place is not in man. Man will indeed attempt to curb and restrain it, but it will not be tamed down and subdued to obey the guidance of his hand, or stop at the check of the reins held in his feeble grasp. It will go on its way, working its wild work; and, "There shall be such a time of trouble as there never was since there was a nation, and the wicked shall do wickedly, until the SON OF MAN take to Him His great power and reign, unto Whom is given dominion, glory, and a kingdom, that all people, nations, and languages should serve Him, Whose kingdom is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

LONDON TRACT SOCIETY.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—As fifty years will soon have run its round, since the London Tract Society was first instituted by a few devoted spirits, to the great work of spreading Evangelical Truth among the poor, the destitute, the ignorant, and the irreligious, by the means of the small and silent messengers of Divine Truth, might it not be well for its friends to make an extra exertion, to mark as a Jubilee the fiftieth year of its existence. The labours, success and usefulness of this society have far exceeded the most sanguine expectations of its warmest friends, and disappointed the anticipations of its enemies.

Since the formation of this Society in London, in 1799, it has published and distributed an immense number of Tracts, in different parts of the world; it has printed and circulated a large number of Sabbath School Libraries; and it has republished many standard works on Religious Subjects at greatly reduced prices, and brought them within the reach of every person requiring them. These services give the Society a great claim upon every denomination of Christians, and the amount of good done thereby can only be known at the great day of account, when all shall meet before the Judgment Seat.

Tracts are now being published in many different languages and dialects, and I would beg to suggest, that, during the year of Jubilee, Tracts might be printed in every language and dialect in which the Bible is now printed, and that in every country and station where Tract Societies have not agents, the same presses might print, and the same agents and colporteurs might distribute them. This Society has laid Sabbath Schools under great obligations in publishing Libraries for their use, containing information of the utmost value to children and youth, and the united exer-

tions of Sabbath School Teachers and Scholars should be brought to bear upon this subject, and all branches of the Tract Society should enter with life and spirit into the enterprise, invoking the blessing of God upon His own work; and it must and will be successful.

Ottawa, 4th Dec., 1848.

C. P. T.

FOR THE PRESBYTERIAN.

THE LATE PEACE CONVENTION.

While reflecting upon the evils that afflict society at all times and under all forms of government, and all varieties of occupations and outward circumstances, whether of poverty or riches, from the absence of sound religious principles in all ranks of the people, those who rule as well as those whose duty it is to obey, we happened to take up our newspaper of the day in which is the following notice. "A meeting of the advocates of peace principles, from all parts, held during the past week at Brussels, has been the means of drawing forth an eloquent letter from Mr. Cobden. He announces his cordial approval of the expediency of agitating for the conclusion of arbitration treaties between nations, and agrees most emphatically to the primary importance of recommending a general disarmament." Some details are then given, shewing the expense of war in general, more especially of the defensive peace establishments, which the apprehension of war renders it necessary to keep up. After this, the notice adds, "Mr. Cobden, who knows shrewdly the English people, admits that it may be considered vulgar to appeal to pecuniary feelings, but he asks, if the New Testament has failed, what can be said?" If the New Testament has failed, what indeed can be said, or what can be hoped, or what can be done? We should like to see the eloquent letter in which peace principles are advocated, without the aid of the New Testament, by any thing but threadbare common places, whose failure to effect their object has long ago been much more signally demonstrated, than any failure of the New Testament. Indeed we very much doubt if there will be found in the letter one single appeal of any force, we do not except this one of economy, when rightly understood, which is not contained in the New Testament, and on this occasion, as is too commonly done, separated from the peculiar sanctions of the New Testament, and deprived of the support of its peculiar promises. As, however, both the question of the establishment and preservation of a general peace among the nations, and the means by which this is to be brought about, are of the highest importance, we will offer a few remarks for the consideration of such as may honour them with a perusal.

We do not intend to say any thing upon the subject of the folly and wickedness of war in general, the unprofitable miseries, which it has entailed upon our race, the

unspeakable horrors that are commonly perpetuated in the course of these dreadful and protracted struggles for life and victory, between opposing nations, nor of the desirableness that wars should now cease throughout the earth, from henceforth and for ever. These things are admitted by all whose minds are open to conviction. Neither will we attempt to show that the New Testament inculcates a religion of peace, and that all to whom it comes not in word only but in power, will be made to love peace, and earnestly ensure it. This also no one who has read the New Testament will dispute. To enquire why the New Testament has failed, or why any one should see reason to think or say that it has failed in producing peace, is also superfluous, seeing there is just one reason for both. It has failed to produce peace, because it has not been believed. Those who doubt of its efficacy to produce peace and ensure it, and trust in some other means for effecting the end, do so because they do not believe the New Testament to be from God, and put more trust in their own wisdom and prudence, than in the promises of Divine assistance which the New Testament contains. To the old objection that if these promises were of God, they would have manifested more of His power in a more speedy and wide spread accomplishment of themselves in the world—to this old objection, we have nothing to return but the old reply. The Lord is not slack concerning his promises as some men count slackness. With Him one day is as a thousand years and a thousand years as one day. To those who think Christianity has failed, and ask where is the promise of His coming? for since the fathers fell asleep, all things continued as they were from the beginning of the creation, we answer, Christianity marches onward through time with the step of Him, to whom one day is as a thousand years and a thousand years as one day, that it will not turn back from its mission of peace and good will till all be accomplished and the kingdoms of this world have become the kingdoms of our God. "The vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarry, wait for it, because it will surely come, it will not tarry. Behold his soul which is lifted up, is not upright in him, but the just shall live by His Faith."

As we have not seen any copy of Mr. Cobden's letter, our remarks are necessarily confined to the account given of its spirit and tendency in the extract quoted above. According to this, it is assumed that the appeals made to the higher principles of man's nature in the New Testament, on behalf of peace, in the name and on the authority of God, have failed hitherto accomplishing the desired end. Further it seems to be assumed, that the failure of this means in time past does not warrant the reposing of confidence in it for the future,

and that it is expedient now to try the effect of an appeal to the lower principles of man's nature, to his enlightened selfishness in short; and since he has refused to listen to and obey the law of love to his brethren, to see if he can be laid hold of by that law by which every one loves his own self. In particular, an attempt is to be made to convince men that war, besides its other evils, is very expensive and unprofitable. That as war cannot be carried on without money, and as the money must in some way or other be drawn from the pockets of those who have it, monied men should every where discountenance war, and endeavour to effect its discontinuance by cutting off the supplies. As one step towards this, that they should every where agitate for the disarmament of war establishments in the time of peace. Most monied men of the present day, we believe, sincerely and earnestly desire peace at all times. For this and some other reasons, we have become reconciled to a saying of Dr. Johnson's, though it greatly startled us at first, "That there are few ways in which men are more innocently employed than in making money." It may startle some when we say further, that Christianity has generally proved favourable to money making; it is true notwithstanding. The design contemplated by Christianity is the complete restoration of man to the full enjoyment of all God's gifts, and though in this life the restoration is imperfect, yet the tendency is visible in the bettering of man's material condition, as well as in the perfecting of his spiritual nature. Godliness is profitable to all things having the promise of the life that now is, as well as of that which is to come. We will not, therefore, indulge in any sentimental sneering at the supposed low and vulgar nature of an appeal to men's pecuniary interests. Our objection to the appeal is that, apart from the higher and purer motives inculcated in the New Testament, it cannot succeed in effecting the object intended, that it has been tried and failed much more signally and demonstrably than can be proved of any alleged failure of the New Testament. The remedy proposed in the New Testament would be effectual, if generally adopted. Though all the monied men in the world were to adopt the one proposed by Mr. Cobden, it would not, but like most of men's devices in such cases, would only render the evil worse. The thing has often been tried already in the same mercantile spirit, and always with most disastrous results. But before proceeding to shew this, we have one remark to make, to which we solicit the serious attention of all who have the very faintest impression that the Bible may possibly be true and contain a Revelation from God. The Bible says, that war, besides being an effect of the sinful unnatural passions of men, which will therefore continue as long as the cause exists, is also a divinely inflicted plague; that

it is a scourge in the hands of the Almighty with which He punishes the wickedness of man, and the nations which forget God. Now if this be so, it behoves men to consider whether it be possible to avert this plague by any other means than turning to the fear of the Lord. Above all it behoves those men who are intending to go on a mission of peace through the world, with a view to saving their money, to consider if the wars which now threaten them with loss of their gains and spoliation of their goods, should be a just judgment from God, because they have not employed their zeal and their money for the advancement of his glory on the earth; if this should happen to be so, and if the Bible be true it is very likely to be so, then it becomes them to consider whether placing their confidence in their riches will avail in the day of God's wrath.

Mr. Cobden's principle is the very one which bodies of men and nations engaged in manufactures and commerce have at all times adopted, and to a certain extent acted upon. We do not say that Mr. Cobden is actuated by no higher and better principles than these, or that he does not desire peace on the score of humanity as well as of profit. But when he despairs of the New Testament and rests his hope on the pecuniary principle, it must be admitted that the purely commercial view of the matter is the one to which he looks for success; that on this foundation, he means to take his stand in opposing war and securing peace. It would always have been the real interest of all classes of men, that peace should have been observed throughout the world, but it has always been seen and felt by manufacturing and commercial bodies, that it was peculiarly their interest that it should be observed. War has generally been hostile to their merely pecuniary interests. This is one of the benefits of money making by trade and manufactures, that it promotes a desire for peace, by making peace profitable and war unprofitable to those engaged in such pursuits. And though trading communities have not always been free from the lust of conquest, the lust of gain has kept it in check. They could usually in the end make more by peace than by war. The wars of the British in India have been mainly commercial in their aim and spirit. They were begun in the defence of the rights of trade, and have been generally carried on for its extension and protection. Accordingly unlike what usually takes place in ordinary wars of conquest, colonization has never been permitted to the countrymen of the conquerors, and these wars have been accompanied with fewer evils and more and greater blessings to the conquered, than ever were the result of any wars of like extent in the history of the world. No small portion of the wealth which Mr. Cobden proposes to save to British traders by his peace scheme, is the fruit directly or indirectly of these wars. It is perhaps wise in Mr. Cob-

den to advise stopping playing while they are winners, but of this we say nothing. Commercial bodies have always wished, when they did carry on war, to carry it on, as in trade, on the most economical scale. They grudged the expence of war establishments for defence in time of peace. The disarming process, as soon as the immediate danger was over, was always a favourite measure. In order also that they might give themselves without distraction to the peaceful avocations of trade, they committed the management of the wars to others, and fought their battles with hired soldiers obtained in the cheapest market, with what result may be learned from the history of mercantile communities, from the Carthaginians downward. The history of Florence and the Italian States during the middle ages is not without its lessons on the subject. We quote the following remarks from some observations on this point, in an Essay by Mr. Macaulay on the character and writings of Machiavelli. "When the princes and commonwealths of Italy began to use hired troops, the wisest course would have been to form separate military establishments. Unhappily this was not done. The connection between the state and its defenders was reduced to the most simple naked traffic. The political consequences are too well known. The richest and most enlightened part of the world was left undefended to the assaults of every barbarous invader—to the brutality of Switzerland, the insolence of France, and the fierce rapacity of Arragon. The moral effect which followed from this state of things was still more remarkable"

We have quoted these remarks for the sake of shewing, what are likely to be the results either of carrying on war, or endeavouring to maintain peace, on merely mercantile principles. What would be the probable, we might say the infallible result of the adoption of what it seems has been recommended by the Peace Convention at Brussels, "as of primary importance, a general disarmament." Mr. Cobden enumerates, among other standing forces whose expence is grudged, a large body of armed police. Now the project of disbanding all these standing forces at the present moment seems so insane, that we can hardly conceive of its being seriously proposed by any body of men in their senses. If these armaments were the cause of wars, we have no doubt wars would soon be put an end to. It will not be difficult to persuade those who have to fear the expense of the armed police in Ireland or elsewhere, to relieve themselves of this burden if it can be done with safety. Nor will the monied classes in France, we should suppose, cling very obstinately to the keeping the numerous National Guards and Gardes Mobiles afoot for the mere honour and glory of such an array, if only their lives and properties would be safe a day after they were disbanded. If the disarming of these bodies would ensure

peace, we can easily understand how war might be put an end to, by an appeal to "pecuniary interests" without any aid from the New Testament. But what would we have to say to the classes, both in Ireland and France, and other parts of the world beside, who would immediately take up arms if these were to lay them down? We could not appeal to their pecuniary interests on behalf of peace, for they would tell us that in peace they were starving, and that the very cause of their engaging in war, was to wrest by force, what they could not find, or would not seek by more honest means. The consideration that war is expensive, would have a very different effect upon the empty pocketed classes, who desire to fill them, from what it might reasonably be expected to have upon those whose pockets are full already, and who wish to bntton them up, and live at their ease, without being plagued with wars or rumours of wars.

We are persuaded that, in the States of the neighbouring Union, there is as much enlightened selfishness on the subject of trade, as on the large and unprofitable expenditure entailed on nations by war, nor would it be just to deny them as large a share of general philanthropy, and as much genuine Christian piety as are to be found among any people under the sun. Yet, notwithstanding all these prudential, moral, and religious safeguards against their entering rashly or unjustly upon war, who can doubt that the most effectual check of all would have been the knowledge, that Mexico possessed an effective Peace Establishment, in the shape of a vigorous government, and a well fed, well clothed, and regularly paid army of horse, foot, and artillery, fully equipped with a plentiful supply of all the munitions of war. This to Mexico would have been a better security for peace, and a cheaper means of maintaining it, than any other that in the present state of things we fear can be devised. Till it can no longer be said that the New Testament has failed to establish the love of peace and righteousness in the hearts of men, that is till the kingdoms of this world have become the kingdom of Christ, so long, we fear, must states bear the expence of police to be a terror to evil doers within, and peace establishments of armies to be a terror to unjust invaders from without; and whatsoever states will not do, under these circumstances, these necessary duties, and bear these necessary burdens, but cloak covetness or pusillanimity and love of ease, under the name of love of peace, will find the kingdom and dominion taken from them, and given to others who will maintain and enforce its authority. The very first duty of the temporal power, and for which it was ordained of God, is to be a terror to evil doers, and the next to be a praise and protection to those that do well; but how can this be done without force, without the sword?

and if those to whom this sword is entrusted, will not use it when necessity demands its use, and smite, and smite resolutely too, they will be smitten with it, till it pass into the hands of those who will so use it, as to keep the peace. Let all be assured of this, that till the world takes up the light yoke of Christ, and learns of Him the lessons of righteousness and peace, it must continue to groan under the heavy yoke of the beast. For the beast, that is force, must reign while there are brutal instincts in the mass of the people, which refuse to submit to any other authority. What would have been the consequence of the disturbance in Canada a few years ago, had it not been for the peace armament of Great Britain? Must we not either have sought refuge under the protection of the peace establishment of the States, or fought out our quarrels amid all the horrors of a civil war, aggravated as these are where the community is small, and parties are nearly balanced. We fear this Peace Convention at Brussels will more resemble a convention of fat wethers alarmed for their mutton and wool rushing together in a heap to bleat, as is their nature when frightened, than a convention of rational men. To talk too of muzzling or destroying their dogs, with such a howling of hungry wolves ringing in their ears all around! They will not be so mad. Those who recommend it, know that nothing so mad will be done. They durst not offer such advice, were they not sure it would be rejected. These pseudo pacificators know well that they may go about parading their empty benevolence, with the full assurance that their protectors will not be disbanded. How many members of this Peace Convention durst have ventured, or would have been able to assemble at Brussels, but for the safeguard of those very armaments which Mr. Cobden proposes to disperse as being the cause of war. How much of the money, which he is so anxious to save, could have been made, —how long could he, or others, have the power to keep or spend it in peace, were not these same soldiers ready to shed their blood in our defence, whose poor pay is grudged. Such hollow-hearted apostles of peace, will do nothing to advance the cause they thus advocate. No reign of peace can be established on the love of money. It must be established, if ever, on a love of righteousness. Of this we do not despair, for we believe in the Bible. We do not believe that the New Testament has failed, or can fail. But all else will fail. The heavens and the earth shall pass away, but this word shall not pass away till all be fulfilled. They that will not by prayer and by preaching seek to hasten this on, may "look for peace, but no good will come, for a time of health, but behold trouble. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them? Do not my words do good to him that walketh up-

rightly?" To him that walketh not uprightly, what can do good.

A LOVER OF PEACE.

FOR THE PRESBYTERIAN.

THOUGHTS ON THE SEALS, TRUMPETS, AND VIALS IN THE BOOK OF REVELATION.

As in the *first Four Trumpets* we have, as I think, the gradual rise of Popery delineated, so in the *Fifth and Sixth* I consider we have the origin and progress of the Religion of Mahomet portrayed, also the inroads of the Saracens and the permanent kingdom of the Turks prefigured. As it is by no means my intention to write an elaborate treatise, but to confine myself as nearly as possible to the title I have chosen, that of "Thoughts," I shall at once proceed to the continuation of my subject.

Ch. IX., "And the fifth Angel sounded, and I saw a star fall from Heaven to the earth; and to him was given the key of the bottomless pit." In this case no burning light is seen by the Prophet to accompany the Angel or Minister on his descent, but in its stead he holds the key of the bottomless pit, that is, the means of deceiving men's minds and leading them from the Truth. From this we gather that this Minister was in connection with no Christian Church, that he had no semblance of the Truth that is in Christ about him; no lamp, or as it were a lamp, is seen with him. We also gather from the continuation of the account (2nd verse), that no sooner should this Angel or Minister appear, than the false religion he should promulgate would be as rapid in its dissemination as is the smoke from a furnace through the air. To what individual as the Minister, and to what system of belief, can the above description apply but to Mahomet? In history, either before or since the rise of the Christian Faith, no such character is delineated; other characteristics are, however, given, by which, I may almost say, we are relieved from conjecture. We are informed in the third verse, that "locusts came out of the smoke upon the earth;" Arabia may be said to be the father-land of locusts; in Arabia this religion took its rise, and taking locusts as the figurative representative of men, those men, issuing forth, or under the cover of the smoke, may, without drawing on our imaginative powers largely, be taken to represent believers in the doctrines of that faith, which from its falseness is represented under such a symbol. In confirmation of this idea, we learn from history that the religion of Mahomet had hardly been preached than it was received as a rule of conduct, and immediately thereafter was followed by irruptions of the believers in it over the whole world, who issued forth from Arabia with the declared intention to convince or compel all to the same faith. In the year 609 Mahomet first endeavoured to bring over to his doctrines his own family; in 622 he was driven from

Mecca; the same year he was received as prince of Medina; as soon as established in Medina, he assumed the exercise of the regal and sacerdotal offices, and then and there inculcated those doctrines that in a few years cast his followers in clouds, numerous as locusts, over the face of the then known world. From the historian Gibbon, we learn that from 622 his advance was rapid beyond all precedent; in 629 Mecca submitted; with it followed the submission of all Arabia; in 629 and 630, the first Mahometan war against Rome was undertaken; prior to his death in 632 he received the submission of the tribes and cities extending from the Euphrates to Ailah at the head of the Red Sea. On his death the empire he had founded was shaken to its foundation by dissensions among his religious followers, but these provided immediate exercise for the restless spirit of the Saracens. Their valour was united in the prosecution of a holy war ('the locusts came out of the smoke upon the earth') under the cover of their false religion; and kingdoms and nations were destroyed before them so rapidly, that their destruction may very aptly be assimilated to that, incidental to the vegetable kingdom, which marks the flight of the locust. At the end of the first century from the first preaching of the Mahometan faith, the Caliphs were the most potent and absolute monarchs of the globe; the Saracen Empire lasted from the time of Mahomet till it was overthrown by the Turks in 1038 or 1040.

In the *Sixth Trumpet*, (14th and following verses,) we have prefigured the rise and establishment of the Turkish Empire to the time of the taking of Constantinople in 1453. At this time the Mahometan religion may be said to have been at its height. In confirmation of the supposition that this Trumpet refers to the Turks, it is well established that they are the only power that, coming from beyond the Euphrates, established themselves as one of the most powerful monarchies in the world. As long as, first, the Persian kingdom and, afterwards, the Saracen Persian kingdom, remained in vigour, they may have been said to have been bound, or prevented from crossing the Euphrates; but, when the latter decayed, and became weakened through luxury, then, as if to advance the fulfilment of the prophecy, the Turks were taken into the service of the Caliphs, and, becoming numerous, ultimately overthrew their kingdom, became masters where they had previously been slaves, and advanced with continued success until they overthrew the Eastern Empire, and obtained possession of Constantinople.

Having now brought the subject down to the termination of the *Sixth Trumpet*, I would pause to remark that I look upon the 10th chapter and that part of the 11th,

prior to the sounding of the *Seventh Trumpet*, to be devoted to displaying the gradual rise of Popery from where we left it at the termination of the *Fourth Trumpet*, to a time coeval with that at which we leave the Mahometan religion, viz., just before the sounding of the *Seventh Trumpet*. In the sounding of the *Fifth and Sixth Trumpets*, we have, as shown, the rise and advance of the Mahometan religion continued as a narrative. Thus, by the manner pursued in the prophecy, that of separating the two great events that have exerted such influence on the world, confusion is avoided, while, at the same time, we have by this mode the priority of the Romish religion fixed, and much trouble as to dates consequently saved. I would further observe as a curious coincidence, that, just immediately before the conquest of Constantinople by the Turks, the Pope also made a conquest then, viz., obtaining the submission of the Greek Church. It is true it was more in name than in substantial reality; it was however the first and only occasion in which the perfect Supremacy of Rome was acknowledged. Thus at one and, we may say, the same time, both these false religions rose to their highest pitch, that of Rome however having still the priority. From this until the commencement of the Reformation both seemed to have stood still, the Monarchs of the Turkish empire consolidating their conquests, the Popes endeavouring through the medium of Councils on the one hand, and of the Inquisition on the other, either to please those demanding reformation in the conduct of the Clergy by plausible nothings, or, through the instrumentality of the latter, terrifying men's minds from enquiry.

G.

MR. FETTES AGAIN!

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—In these loud-shrieking, exciting days, when starving souls pant after, and live upon "the praise that cometh from men, instead of seeking the honor that cometh from God," little wonder there is that the most shallow, self-conceited braggarts that ever blared forth their own praises—impatient of the obscurity to which honest nature has doomed them—nature, honest always, although to them chary both of her gifts and graces, should spasmodically seize the trumpet of fame,

"And blow a blast so loud, and dread,"

that the echoes should ring to the utmost boundaries of the earth. The world is full of such noise and bluster, and weaklings too, whose vanity, though ridiculous enough, cannot shake the sides with a jolly, health-giving, genial laugh—but is just so monstrous as to cause a little tickling of the heart, more expressive of pity than good humour. No man who can laugh would be so cruel as to laugh at such wretched

things, or their puerilities clothed in "great swelling words"—words which they consider great, and beautiful, though at bottom but the rumbling utterances of minds innocent of every thing like thought and wholesome Christian sentiment. Such things being common in the world, I cannot ask you to give as a *rare* specimen of Free Church vanity and feeling, a transcript, from the *Free Church Record* for November last, of Mr. Fettes' letter, dated "North Georgetown, Canada East, 29th March, 1848, to the Secretary" of the Colonial Committee of that Church. But this I am sure of, did you feel it consistent with duty to crowd out of the forthcoming number of your Journal, with Mr. Fettes' letter, some more important matter, you would furnish your numerous readers with such a specimen of his characteristic truthfulness and consistency, as would tickle their hearts with compassion for the poor dupes who could be deceived for a moment with statements so incoherent and so palpably untrue; and would open the eyes of those who know the facts, if they are not irrecoverably blind, to the deceptions that have been attempted to be practised by some of the emissaries of the Free Church.

By the way, it struck me as something strange that Mr. Fettes' letter, looking at its language and spirit from a religious point of view, should have obtained admission at all into what professes to be exclusively a religious publication. Surely it was not the railing accusation, that entitled it to a place there, which he brings against his neighbouring brethren, Ministers of the Church of Scotland—with whom, in my humble opinion, neither he nor the Free Church Editor had any thing to do; nor would have had any thing to do, had they, in the simple sincerity of moral earnestness, been prosecuting their Lord's work, in their respective capacities of a Missionary, and a Recorder of Missionary Intelligence. Surely it was not the terms "*Residuary*" and "*Moderate*," uttered as terms of foul reproach, that secured for it this honour—terms, in which I may be allowed to remark, many of those who have been branded with them, have learned to glory, as indicating their honest attachment to the Church of their fathers—as showing their earnest aversion to the unthinking wildness of revolutionary movements—and as giving emphatic expression to the patient, meek and dignified demeanour of her Ministers, under calumnies the most foul and insulting? Could it be from a congeniality of taste and feeling between the writer of the letter and the Editor of the *Free Church Record*?—from that acrimony of disappointment and conscious defeat which is so conspicuous in the epistle, and which, but a short time ago, was poured forth fresh, full and undisguised from the breasts of every one of them?—but which, happily of late, has begun to have its stark nakedness clothed with the habiliments of a more politic verbiage. I am delighted to

perceive the change, from whatsoever it has its origin. "Cruel mocking" and fierce denunciations of any body of professing Christians, as a God-forsaken, Christ-less Church, or rather no Church at all, were not comely things in the mouths of any one, more especially of men pretending to be pre-eminently the followers of the meek and lowly Jesus, and I repeat it, I am heartily glad to think that a more Christian tone and temper begin to prevail. Mr. Fettes is evidently behind the age. In his obscurity, he knows not what is going on in the Free Church world. The watch-word from the "Central Committee"—the all potent Edinburgh Dictator, has not yet been passed into the backwoods of Canada, and the last echoes of the *matricidal* war-cry have been destined, it would seem, to break the silence of our forest solitudes. Even the "Site question" has become effete, and its fulminations have died away in the distance. It was the only thing that promised the crown of martyrdom; but notwithstanding all the roaring of Dr. James Begg and Mr. John Glass—and the latter is a most tremendous roarer—it fell by its own obesity into the throes of premature death. Sound thinking men only laughed when they shouted "we are persecuted." What new thing will appear next, we are left to conjecture. Coming events, however, cast their shadows before—the tactics are changed—a more Balaamitic decree has gone forth evidently. New measures must be tried, old ones having sunk into incompetence. Continental revolutions and democracy have driven home the Jewish Missionaries. Dr. Duff, I have been informed, has been ordered to return with all haste from India; and some great crusade conducted by the mellifluous Doctor seems to be contemplated. For what? Perhaps for the recovery of the waning influence of the Dictator? Perhaps to apply a new high pressure force to the declining vitality of the Sustentation Fund—the old appliances having failed to raise sufficient steam for the propulsion of the machine. Well, if they would do their own work quietly in their own way, without attempting to destroy or disparage others, who would harm them? A more legitimate method thus truly, than that which they have been pursuing, and one I may venture to predict, that would be attended with much more success. With all sincerity, I wish them prosperity in every good work. There is a wide enough field for the utmost efforts of all. And surely it is not a time now to be jangling, and severing the ties which bind Protestants together, when a terrible death-struggle seems nigh for the preservation of the very name of Protestant.

Supposing that the "shadows of coming events" which were projected on our vision, prove *true* shadows of *true* events yet to come, we were somewhat astonished that the Editor of the *Record* would venture to break the ominous silence of preparation, with Mr. Fettes' croaking repetition of the

worn-out-jargon—*Residuary, Moderate* and much more of the same stuff. For sure I am, had his MASTER but lifted his finger, he would not have dared to peep, or to mutter. I was at a loss to account for this editorial boldness, until, contrasting the date of the letter with that of its publication, it appeared to me evident enough, that it had been rescued from the oblivion of the *Balaam-box*, to fill up a corner in a great dearth of truthful intelligence—for there must have been a woe-ful lack of good, when such a paper was not suffered to lie buried for ever in darkness. There is such manifest malignity and untruth on the very face of it, that I blame more the Editor for giving it currency, than the fabricator himself for coining it.

It is a curious letter, this, of the Georgetown correspondent of the Free Church. But the most curious thing to me, is how he ever could have imagined, that the one half of what he has written could be believed. He must have had deep convictions of the gullibility—no doubt founded on experience—of those for whose special benefit it was intended. You gave his last production, broad and entire, a place in your pages, that they who knew better, might know what sort of stuff Mr. Fettes fills his letter-pages with. I can hardly ask you to confer the same favour on your Chateauguay readers, in respect of this one. It would be putting the patience of all others to too severe a trial, just to gratify *them* with a little heart-tickle—nay, with a genuine side-shaking explosion, could they only conceive Mr. Fettes to be of half the importance as he fancies himself to be. But he is not a great enough man to provoke an honest laugh—he is, as one said of another, somewhere, "A small poor man, who lives in misery, because he does not shine above other men—who goes about producing himself, prudently anxious about his gifts and claims—as it were begging every body for God's sake to acknowledge him as a great man, and set him over the heads of men. Such a creature is among the wretchedest sights, seen under the sun. A great man? A poor morbid empty man. I advise you to keep out of his way. He cannot walk on quiet paths, unless you will look at him, wonder at him, write paragraphs about him. It is the *emptiness* of the man. Because there is nothing in himself, he hungers and thirsts that you may find something in him." Nay, so greedy is he, if nobody else will, he will bepraise himself as never poor mortal did before, pulling out his cheeks, and swelling himself into a perfect wind-bag.

But I must notice one or two of the mis-statements of this curious production, lest it should be said of it, as was said of some other Free Church documents, that they are "unanswered and unanswerable." And yet I can hardly think that any one, who looks at this one full in the face—that any sound-hearted, truth-loving man who would but glance at it, but would set it down at once as a piece of canting deceit. This

may be the more necessary, since Mr. Muir's reply to Mr. Fettes' former letter did not, from accidental circumstances, appear in your pages. I think this is to be regretted. It was expected by many, and I am sure that any thing from the pen of that intellectually sharp, deep-thinking, sagacious man would have been acceptable unto all your readers, while it would be a plain and candid statement of things, just as they are—nothing exaggerated, nothing extenuated. If he could furnish you with a copy of his letter, it should appear still, as the rumour is rife in this quarter, that it was suppressed by the Presbytery. But some who pretend to be a little more versed in these matters, seem to think that the Presbytery would not interfere, though Mr. Fettes should shriek under any castigation he received, as loud as a certain tythe-pig did, before it was submerged in the "sweetly flowing Chateauguay."

But I must say a few words about the letter. Passing over the details of Mr. Fettes's Missionary labours, with their effects, for with these things I have nothing to do, but heartily to join my prayers, that his work, within his legitimate sphere, may be crowned with abundant success, I may confidently affirm that the letter is little fitted to give a true idea, to persons at a distance, of the religious state of the settlements within which his labours have been chiefly confined. On the contrary, independent of the erroneous statements made on special points, it is, as a whole, and every part of it, fitted to convey false impressions. I have known the condition of these settlers for a much longer time than Mr. Fettes has, and perhaps know what it is now just as well. I have neither seen that deep moral gloom that hung over them, nor the utter spiritual deadness into which they were sunk, that he pathetically depicts in his former letter. Nor have I ever learned of the great spiritual progress and blessed changes, that he describes, in this one, as having taken place. I have indeed heard of a great increase of talk—of bitter uncharitable talk, and a little show in external appliances, as is invariably the case when religious differences arise, and the mind is excited. And I would even say, as might naturally be expected under the means and opportunities they possess, a general progress in holiness may be perceptible, but I must lament that it is not far more so. The settlers on the Chateauguay, even the best of them, are not so good as they ought to be. There are some bad, and some worse among them, but, as a whole, they are not that selfish, immoral, spiritually-dead wretches that Mr. Fettes describes them to be, but may stand comparison with any class of settlers in these Provinces, and I doubt not advantageously. If they are bad, it is his business to make them good, and not to talk about it. He is no *great* man who boasts of what he has done. "It is a poor affair that." I am aware of what Mr. Fettes will think of me for disputing his

dicta. Let us hear himself, "Of this cheering fact which is applicable to all our districts generally, I have had, and daily have abundant testimony from repeated intercourse with young and old. The weeping earnest confessions of youth and hoary old age have told me of it. The lips of adversaries, as well as friends, have been compelled to avow it. The very perceptible important changes throughout the districts loudly proclaim it, however spiritually-dead and selfish men may seek to cover their shame by denying it." Notwithstanding all this, I still hold to the opinion I have above stated, and point to existing *facts* for proof. Mr. Fettes says:

"At first, we had no regular place of meeting here. A church of considerable size had stood unfinished for ten or twelve years; but as we could not worship in it in winter, and even in summer it was far from being agreeable, we met in a school-house or such other as could be had. Now, however, this church has been plastered, partially seated, and a neat pulpit put into it; so that, during the past winter, we have met in circumstances of comfort. Here, by the union of the St. Louis and Ormstown friends, &c., we have a large and steady attendance. The church, which holds nearly four hundred, is often crowded; and, what is still more cheering, there is a marked increase of attention and deep solemnity among both old and young, but especially among the latter."

We give this as a specimen of Mr. Fettes' disingenuousness. Would the Secretary of the Free Church Colonial Committee—would any one—from this statement ever suppose, that the Church was erected by persons, who at that time formed part of Mr. Muir's Congregation, and the greater number of whom still constitute his flock, though some have attached themselves to the ministry of Mr. Fettes;—that here Mr. Muir regularly officiates in the afternoon every alternate Sabbath, often to as large Congregations as assemble to hear Mr. Fettes, and on the other, in a school-house on the English River, (these two points forming as it were the extreme wings of his congregation,) after, on every Sunday forenoon, preaching in a central Church common to all, and attended each successive Sabbath by many from these two points;—that, at these stations, the congregation in the forenoon under Mr. Fettes, and Mr. Muir's in the afternoon, are composed of the same persons, with the exception of the extreme sticklers of either party, or such as cannot conveniently attend at both diets—all this, and much more which is important to an honest statement of the case, I hardly think would be made out from Mr. Fettes' description of his "*outward* progress and position," by the individual to whom his letter is addressed, or any one else.

"At English River, south of the Chateauguay, under which name I embrace a wide tract of country, our friends have likewise progressed externally. Here, for the first winter, we met in a most wretched school-house, a shame to the district. There was an unfinished church, in which we met during summer. This is now finished, with a pulpit, plastered and seated. The people are at present engaged putting up a manse for a minister on their glebe lot of twenty acres. The attendance here has continu-

ed to increase, notwithstanding the desperate efforts made by Residuaries and others to prevent it."

The same remarks generally apply to this paragraph as to that previously quoted; the Church having been erected by a party, who, several years ago, had formed themselves into a Church in connection with the Associate Synod (I believe) of the United States, and had Ministers sent from that body. This congregation now forms the chief supporters of Mr. Fettes. Mr. Muir continues to officiate, as he has always done, once a fortnight, in a school-house, and has as large audiences as he ever had, which says much for the good sense of the people. That "desperate efforts" were made by the "Residuaries" to prevent attendance on Mr. Fettes, I am warranted unqualifiedly to contradict. If "desperate efforts" were made, it was not by Mr. Muir or his "*Residuaries*"—unless in the way of preaching the truth as it is in Jesus, and in hearing that truth as from God; and my hope and prayer is, that still more "desperate efforts" of this description may be made on the part of both.

"Here, (St. Louis,) from the first, the people were more united, and unanimously became our steadfast supporters. They had a church, with a glebe lot, in which we met for some time, which they surrendered into the hands of the three or four families who were induced to adhere to the Establishment, although their claim to the property was much the same as that of the Establishment to the numerous churches unjustly seized in Scotland. In return for giving up their present claim to the property, the Residuary minister, who resides ten miles off, and had been engaged to preach to them every three weeks, released our friends from a bond they had entered into to pay him a *consideration* annually for labour done, until they could get a minister of their own; altho' he characteristically enough sought to persuade them that they were bound to him for life. Since the surrender of the church, &c., we have our services occasionally in the school-house, although, for the present, our friends here are to be considered as one with those of North George Town."

This paragraph is untrue, dishonest, calumnious. The sneer of the "Residuary Minister," ten miles off, being engaged to preach every three weeks for a *consideration* annually for labour done, is contemptible—just such as a mind like Mr. Fettes' could give utterance to. With his ecclesiastical polity, however, I am not much disposed to meddle. When he says his "much on the *plague spot* of this country," I will give him a candid hearing, but assuredly will have no controversy with him. But on this of the St. Louis, something requires to be said. Surely the wish was father to the thought, for I can hardly persuade myself that Mr. Fettes knew that he was writing an untruth, when he says that only "three or four families were induced to adhere to the Establishment." The congregation of St. Louis suffered severely by the Free Church schism. But it is a large and flourishing congregation still. Never was it in a healthier state, about thirty-six families regularly attending ordinances; a decent, quiet, orderly people, whose inward spiritual life is mani-

fested, not in boastful words about their doings, but in their peaceful, charitable demeanour, their sober industry, and walk and conversation becoming the Gospel; a heroic, shrewd, clear-sighted people, who adhered to the Church of their Fathers, from a solid conviction of her efficiency, as an instrument in Christ's hand, for accomplishing His gracious work,—from gratitude for past privileges,—from a fear of God and a dread of rending without a cause the body of Christ—at a time when she was misrepresented and defamed, and many pious, well-meaning persons, too credulous of all that was told them of her alleged defections, fell away. And, no wonder, considering the means that were resorted to; but the inducement which retained the "Residuary" of St. Louis, was sound principle, not the inducement of man.

As to the surrender of the Church, &c., what means it? As Free Church men, they had nothing to surrender. They may have contributed, along with those who remained, to its erection. That could be but little, for it is only a log house erected on the Glebe, which, by deed, was inalienably given to the Established Church of Scotland. They contributed when they were adherents to that Church, and what they gave was given as a free gift, and did not confer on them any claim. Mr. Fettes says, "their claim was much the same as that of the Establishment to the numerous Churches unjustly seized in Scotland,"—and we also say, just the same; and this case will illustrate the nature of the controversy, and the strange notions that the Free Church party, in many instances, attach to the terms *meum* and *tuum*.

Mr. Fettes asserts, that, for giving up their claims upon the Church property, the "Residuary Minister" released his friends from a bond to pay the stipend, or, as he terms it, "a consideration annually for labour done." It is true, "his friends" proposed such terms. It is also true, such terms were spurned by the Minister. "Characteristically enough," he saw the iniquity of such a transaction. If Mr. Fettes' friends had claims, it was not for the Minister to buy them up. This, if not simoniacal, would have been near akin to it. And if they had no claims, it was very like "hush money" to their consciences, for not paying, what they were legally bound to pay, and which, if they seriously and honestly consider the nature of the "engagement" (for I will use Mr. Fettes' word) into which they entered with him, they were and are still morally bound to pay. Such casuistry would hardly hush the consciences of genuine "Residuary." But the case stands thus. The Minister is a tolerant man, and is willing to extend the same privileges which he claims for himself to all others—and he told his congregation, when Free Church agitation and division arose among them, that if any one of them could not conscientiously re-

main under his ministry, they had but to say so, and he would freely and forever acquit them of their pecuniary obligations to him. Accordingly, fourteen or fifteen tendered their resignation of Church-membership, considering they could not be profited any longer by the Minister's services while he remained in connection with the Church of Scotland; and he cancelled his claims: a Minister, of whom a venerable Elder now no more said,—lamenting the divisions that were likely to arise elsewhere—"There will be no division among us, we are as one man for Mr. Roach, if it were possible they would pluck out their very eyes for him." He was a far seeing, most worthy man, but had he been alive to this day, he would have had to lament, what he considered the greatest bane to the peace and temporal prosperity of new settlements, religious divisions—scattered fragments instead of consolidated unity.

Mr. Fettes' language seems designed to convey the impression, that the "Residuary" Minister at St. Louis was only a hired servant, to do certain work for a "consideration," and that there was no pastoral tie formed. The congregation there were a portion of his widely scattered flock, to whom he faithfully discharged his ministerial duties in such measure and at such seasons as his physical powers enabled him to do, and to whom he continues his ministrations still. The congregation there is as numerous as at any former period of his ministry, notwithstanding the Free Church secessions.

I quote again from Mr. Fettes, and it may be well to add, the *Italics* are his own: "Had we—and I wish this to be specially noted—opened the same wide door to membership which it has been the *uniform* and *consistent* practice of the *Moderates* to do; had we resorted to the same means of "smoothing down"—to use a phrase of their own—and of courting the people for the number's sake; had we made a *trade* of baptizing the children of all and sundry, without, in *many cases*, *knowing even the names of the parents*, as has been notoriously done here; or were we to make all welcome to sit down at the Lord's table, without any reference to or examination of their knowledge of divine truth, or walk and conversation in the world—we might have swelled our lists to a much higher number, and saved much vain opposition that has been called forth."

I have no wish to find fault with the width or the narrowness of the door of admission into the society under Mr. Fettes' ministry. Were I inclined, I could say something on this point, which would be corroborated by the documentary testimony of one of themselves, which I have seen in relation to the election and ordination of Elders and Deacons, and designed for your pages. But with his congregational affairs, I will not meddle. In reference to the above paragraph, all I can say is, what was said in respect to the proclamations of another; it is "False as a Bulletin." Napoleon justified his proclamations, on the ground, that it "was necessary to mislead the enemy and keep up his own men's courage." How

Mr. Fettes may excuse his, I will not conjecture. But already he pays the penalty. The remark has been frequently made among those who know the state of matters in these settlements—"Reading such statements shakes our confidence in the truth of Missionary reports from other quarters." This is a lamentable, but it is the inevitable tendency of distorting or concealing the truth. Not only will the future communications of him who does so, not be believed—but the honest testimony of truth-loving, truth-telling men will be discredited. This is the sad penalty—it must be paid. Truth will not lie concealed; it has perennial life, and sooner or later will spring up. You may crush it—it cannot die. You may fetter it—it will break its chains. You may bury it—it will burst its cerements. You may disguise it, torture, twist and deform it—paint it an inch thick, but out it will come at last in all its own heavenly colours and fair proportions. But although in the end there will be light ever, is there not something dreadful, in tricking out the malignant utterances of the human heart in the cant of artificial godliness, and presenting it to a gaping world as TRUTH, and calling its spiteful workings, God's work? Fearful! To permit such atrocious scandals as Mr. Fettes has penned to pass unrebuked, I feel would be untrue, not only to those he has maligned, but untrue to the world—untrue to every honest feeling of the heart. I would fain hope—indeed I believe—that he has only been the too credulous listener to defamatory reports—not their fabricator—but let him, in time to come, have less itching ears to evil reports against his brethren, and a less ready pen to record them, lest it should pass into a common proverb, "False as a Letter to the Secretary." I am, Mr. Editor, your very obedient humble servant,

N. M. I. L.

MISSIONARY INTELLIGENCE.

JUBILEE OF THE CHURCH OF ENGLAND

MISSIONARY SOCIETY.

The sketch of the origin and progress of this institution, given below and extracted from the *London Daily News*, is full of instruction and encouragement. It teaches us that when true religion is at a low ebb in any Church, when both ministers and people have sunk into a state of great spiritual indifference, when they are making very feeble and ineffectual efforts, or perhaps no efforts at all, for the advancement of true religion within that sphere which Providence has more immediately committed to it,—in this deplorable and dangerous state, it will be wholly neglectful of the Lord's command, "Preach the Gospel to every creature." But when by the gracious influences of God's Spirit, the face of things is changed, and a new and more vigorous

life is made to circulate throughout those who were formerly inert and indifferent, the first result, often witnessed among the more humble and obscure of its ministers, is a more faithful inculcation of evangelical truth, and more zealous and laborious efforts to spread its influence within their own sphere; and as a direct and speedy consequence, the desire is awakened, to send forth missionaries to the heathen world to make known to them, that which the living Christian prizes above all things, "the Knowledge of the insearchable riches of Christ." The high place which the Church of England has recently taken in the Missionary field, the abundant resources at her command, the number of agents she has employed, and the success which has attended her efforts, must be subject of hearty congratulation to "Evangelical Christendom."

"To-day the Church of England celebrates an anniversary of some importance in its annals—the jubilee, or fiftieth year, since the formation of its great Missionary Society. Dr. Wiseman would probably tell us that this is by no means so great an event. He may say, and with truth, that it is now one thousand five hundred years since St. Augustin, at the head of forty monks, came to England, by order of Pope Gregory the First, to convert the Druids—that it is still one thousand years further back since St. Patrick preached Christianity in Ireland—and that his church celebrated the centenaries of neither of these events with any of the consequence that Protestants attach to their 'fifty years.' The facts are so. But still, with all respect to Dr. Wiseman, we would really consider the event—to be commemorated to-day—remarkable. The formation of the Church Missionary Society may be described as the first awakening of the Church of England from two centuries of slumber and inertness. Until this society was founded, the Church scarcely even indicated a sense of the importance of the duty she owed to the more distant possessions of the British empire. The other day there appeared in the *Daily News* some comments on a work of Bishop Wilberforce giving a history of the Church in America. It was shown how clearly that learned divine established the utter neglect of the Church of England in the last century for the spiritual well-being of the Western world. The spread of Christianity was never, in those days, thought a duty incumbent on the Protestant. Her ministers preached the gospel nowhere but in their own well endowed parishes; and there are many who will say that in those days they hardly preached it there.

It was just before the commencement of this century, that a light broke in upon some members of the Church of England. There were men in her ranks in those days, who thought it righteous and wise that her doctrines should be propounded abroad as well as at home. On the 12th of April, 1799, twenty-five individuals, not particularly distinguished by rank or station, members chiefly of the congregation of St. John's Chapel, in Bedford-row—then, as now, regarded by a section in the Church almost as a dissenting place of worship—met together at a tavern in Aldersgate-street, and laid down the principles upon which the Church Missionary Society was ultimately established. It is very curious, very instructive, and very encouraging to beginners, to reflect how great and manifold were the difficulties, how slow and tedious and discouraging were the events, amid which this now wealthy, great, and powerful society was formed. The gentlemen who met at the Castle and Falcon, in Aldersgate-street, were, as we have said, of little influence. They applied to Mr. Wilberforce to preside over their association. He assured them that he should be happy to promote their objects, but, shrinking from undertaking such an office, he declined to give a positive answer to their application. This reply was received at the first committee meeting. However, Sir Richard Hill, the nephew of the celebrated Rowland, Mr. Charles Grant, now Lord Glenelg, Mr. Henry Home

and Mr. Samuel Thornton consented to act as vice-presidents; and the Rev. Thomas Scott, the commentator, accepted the office of secretary. On May the 20th, Mr. Wilberforce declined the office of president until the opinions of the heads of the Church had been obtained. Letters were accordingly addressed to the Archbishop of Canterbury and to the Bishops of London and Durham, expressive of a hope that they would be pleased favourably to regard this attempt to extend the benefits of Christianity. Efforts—unsuccessful efforts—were made to obtain audience of these prelates. Months passed over, and no answer was given to the appeal. In March, 1800, Mr. Wilberforce undertook to use 'every proper endeavour to procure an answer from the bishops; in April, a deputation was urged to take measures for obtaining an answer; yet May, June, and July, were passed in anxious suspense. Mr. Scott, writing to his son, said—'The Missionary Society lies off the Bishop and his Clerks,' where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplussed.' In August, however, thanks mainly to the perseverance of Mr. Wilberforce, an answer was obtained from the Archbishop of Canterbury. It was dubious and hesitating. It expressed his Grace's regret 'that he could not with propriety at once express his full concurrence and approbation.' He 'acquiesced in the hope expressed that the society might go forward, being assured that he could look on their proceedings with candour, and that it would give him pleasure to find them such as he could approve.' It was on such a letter as this that the ardent committee resolved:

"That in consequence of this answer from the Metropolitan, the committee do now proceed in their great design with all the activity possible.

"The society, thus launched, made slow and doubtful progress. They had vast—nay, almost insuperable—difficulties to contend with. All Europe was at war with England; the scenes of present missionary enterprises were barred against them; the society had but small resources; it had no repute; it knew scarcely where to look for fit labourers or the task. In 1801 it printed its first report, and recorded two year's subscriptions, amounting to £177, and donations of only £734. It was not for three years that it was able to select and appoint a proper person to undertake missionary labours!

"Contrast this picture with the state of the society to-day—fifty short years after the commencement of the work. The cause of the Church Missionary Society will to-day be urged in the principal cathedrals of the realm by the archbishops and bishops of the several sees. In London, churches and chapels are to be opened in all parts, at which the clergy of the highest standing amongst us have undertaken to advance the missionary cause. No lukewarmness or backwardness amongst prelates or dignitaries to-day. The only question is, who shall be foremost to urge the cause. And how different a cause! No pecuniary embarrassments now: no difficulty in finding missionaries: no obstacles—(on the contrary every encouragement)—to their settlement in their respective fields of labour. The income of the society is now greater than that of any religious association in Europe or America. It started with less than £500 a year; its annual income now is nearly £120,000. In 1800 there were throughout the world only four or five similar bodies, the incomes of all of which together did not exceed £14,000; now, there are nearly one hundred missionary, bible, education, and tract societies of various denominations in Europe and America, annually expending nearly a million and a half in promoting the dissemination of Christianity. Fifty years ago, scarcely any one could be found willing to go abroad as a missionary: now, this Church Missionary Society has more than one hundred missionary stations in the East, nearly two hundred ordained missionaries and catechists sent out from England, one thousand three hundred native teachers, six thousand schools with more than thirty thousand scholars, and hundreds of thousands of attendants at the places of worship it has instituted. Western Africa, Asia Minor, Egypt, the three presidencies of India, Ceylon, New Zealand, British Guiana, and North-west America recognise its influence.

"It is impossible to look at these great results without interest. We know that there has been much about the doings of the agents of this society—as has chanced with all missionary societies—that is open to animadversion. Wisdom is not to all men. The society has frequently selected agents who have shown themselves to be actuated by infinitely more zeal than discretion. There have been instances of this in the West Indies and in New Zealand, and we believe the committee and society deplore these occurrences. But, on the whole, it can admit of no doubt that the Church Missionary Society has in its day worked out important amelioration in the condition of heathen people; that it has carried the English tongue and the English Bible into many a region in which neither the knowledge of God nor of civilised man had ever before obtained.

"The Wesleyans, to their great honour, subscribed to their Centenary Fund, a few years since, upwards of £300,000! The Jubilee Fund of the Church Missionary Society is hoped to equal this amount. The fund is to be applied—1st, to augment the society's provision for disabled missionaries and the widows and orphans of deceased missionaries; 2nd, to provide a boarding school for missionaries' children; 3rd, to assist native churches to support native ministers and native institutions; 4th, to erect in the missions abroad buildings of a permanent character for missionary purposes, and more especially for the purposes of education. These are objects from which none, probably, will dissent, and it is right that a society which has, for the most part, been actuated by liberal views, should have the full benefit of those efforts which the Church can and ought to make, where the circumstances, as in this case, warrant their employment."

We give also the following remarkable passage from a speech of the Bishop of Oxford, delivered in Exeter Hall, (Nov. 1st) on the celebration of the Jubilee of the Society. The truth and candour displayed in it, coming from a dignitary of the Church, the son of Wilberforce, whose memory will always be held in the highest veneration, exhibits one of the encouraging signs of the times.

"The beginning of this work was in the darkest and coldest time in the whole history of the Church of England, a period of coldness and of darkness of which we, in these days, and with our knowledge of what now exists, can hardly have conception without going patiently back and inquiring into the events and circumstances of that time, and comparing the principles of action in every single department of Christian work, Christian labour and Christian principle, with those which are now admitted and acted upon by all men. They lived at the close of a period when the Church was so apathetic, that not only had she done nothing towards her great work of evangelizing the heathen; but, as my predecessor has told you, allowed her influence at home to wither and decay in her hand, leaving our own increasing population to grow up in heathenism, and only showed her semi-vitality, or anti-vitality, by casting out from her bosom that great and good man—that saint of God—John Wesley—whom He had raised up, let us never forget, within her own communion to do his own work in his own way, and who clung to her till he found that he must make the choice of not labouring for God, or labouring without her communion. It was at the close of such a period as this, when all was darkness around them, that God put these thoughts into the hearts of these men."

The Rev. Mr. Bickersteth, speaking after the Bishop, alluded to the remarks we have quoted, and said,

"He had been much struck by the remarks of the Right Rev. the Lord Bishop of Oxford in respect to that great and good man, John Wesley. It seemed to him an expression of repentance, by the Church of England, for the injustice she did to that man."

The sentiment in both instances was loudly applauded by the audience.

JEWS' CONVERSION.

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

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

TUNIS, January 10th.—I was very glad to observe this morning an accession of two adult Jews to my English class. Several Jews came to-day in grief on account of the rabbi in compelling them to remove their children from the school. I have every reason to believe that the parents of these children, who are male to withhold their youth from the instruction afforded in the Protestant schools, will ere long shake off the trammels of the rabbi and act in accordance with the dictates of their consciences.

11th.—This morning about four o'clock Mrs. Heap, mother of Mrs. C. Ferriere, knocked at my window, wishing me to hasten, according to the request of her daughter, to attend her in her last moments. I got up immediately to comply with the request of that lady. I found Mrs. F. under great sufferings. I prayed with her, and read several portions of Scripture applicable to her case. Mr. Davis soon followed me into the sick chamber. Mrs. F. asked me not to leave her till she finished her course on this earth. I accordingly spent the whole day in her chamber, and shall probably have to remain there all night. I do not consider the time mis-spent, witnessing one of the most glorious death-bed scenes I ever saw in my life. A narrative of the exact particulars might prove a most instructive little tract for many careless worldlings who never think of eternity. But this is not the place in which to note these particulars.

12th.—Mrs. F. is still in the land of the living. Mr. Davis and myself alternately watched by her bedside the whole of last night and almost the whole of this day, and we shall probably have to do so the whole of this night, and perhaps for several days and several nights to come. I am of opinion that her hour of departure has not arrived as yet. The whole Jewish population here seem roused from their long dormant state by the baptism which took place in St. Augustine's Chapel on Christmas last.

13th.—A member of our Hebrew congregation, having overheard us sing in Mrs. F.'s room that beautiful hymn which begins

"How sweet the name of Jesus sounds
In a believer's ear!

came in great ecstasy to Miss Brown, and said, "I know the hymn which you were singing, and could therefore join you." We sang it to the same tune as we do one of the Hebrew hymns at our Hebrew service. He concluded, therefore, from the similarity of the air the identity of the hymn. Upon which I translated for him into Hebrew the hymn we had just sung, which filled his eyes with tears of joy.

14th.—It pleased God to grant to His handmaiden another day on this earth, another day of grace to her, and of instruction to survivors. Rich lessons for miserable sinners proceed out of her mouth, and I trust and pray that they may be treasured up in our hearts by faith. For the last two days Mr. Davis watched by her bedside by day, and I by night. The poor sufferer is very solicitous that I should not be absent, especially in the night-watches. A Jew called upon me to-day to ask the gift of a Bible. He pleaded that he was too poor to purchase one, and well he might. After addressing a few words to him about what books constituted the Bible, viz. those of the New, as well as those of the Old Testament, I gave him a copy of the New Testament, as well as several tracts, and promised that, if I found, after examining him, that he made good use of the books I gave him, I would then furnish him also with an Old Testament. He received the books thankfully, and gladly agreed to the condition. I spoke a few words to him about the unhealthy state of the soul so long as man does not feel the intolerable burden of sin.

15th.—I passed the whole of last night also in the sick chamber of Mrs. F. The Lord has graciously granted her another day of grace, and has been pleased to make me the humble instrument of speaking many soothing things to her soul, so that I have been the means under God of establishing peace in her

mind; for she feels that the Lord has made an everlasting covenant with her, ordered in all things and lasting.

16th.—Last night I also spent at the American consulate. It seems to be the will of the Lord that his suffering inmate should be kept a few days longer in the land of the living than her parents expected. Before going to the Hebrew service this afternoon a Jew called upon me and showed me a passage which can refer to none other but to the Messiah, the second person in the Godhead, viz. Exod. xxiii. 21. I explained to him the passage, and compared it with many others, which pleased him very much, and he proceeded exultingly to the chapel.

17th.—The Jews are now using the utmost severity towards those of their brethren who believe, or are suspected to believe, in the name of our Lord Jesus Christ. In the morning a Jew called to implore protection against the persecution of his brethren, which he has incurred by reason of coming so often to us, as well as by his attending once upon our Hebrew service. Poor old Bishnouth, who was baptized on Christmas last, called this afternoon. He has suffered much in consequence of the maltreatment experienced from his unbelieving brethren.

February 3rd.—This morning I was called to look at some Hebrew books to appraise them, as well as to select such as I should like. I was conducted to the house of one of the Jewish rabbis, which I found thronged by Jews. Numbers of the enlightened, or rather of the learned Jews, came to see the large stock of books which was about to be exposed for sale. An elevated seat was pointed out to me, close to the rabbi, and the books were handed to me, one by one, that I might pronounce judgment upon them. As it so happened that I was well conversant with the contents of all those books, I was able to give an exact idea of their value. When the Jews heard that my criticism was pronounced in a fluent and decided style, they became very attentive, and silently listened to my remarks. My chief object is always before me, viz. to preach the Word of truth and life in season and out of season. I took care therefore to direct the attention of my listeners to the Scriptures of Truth, for doing which I had ample opportunities in the course of my critical reviews. Somehow or other the Jews have given over opposing me *in voce*; but some tried to intimate dissent by various significant looks and gestures. I observed several times some, who evidently felt that I hit Judaism too hard, knit their brows, flash their eyes, contract their lips, and shrug their shoulders, as much as to say, "That is what you say on the subject, but it requires proof, and therefore at present we do not believe you." When I remarked something of this kind, I took care to stop and require an explanation of the grimaces, in order that I might have an opportunity of proving from Scripture what I advanced; so that upon the whole I have reason to believe that the New Testament carried the day there; for in the course of my criticism I took occasion to recommend that Book as the best ever written since the time of the Prophet Malachi; and, as they gave me credit for knowing all the Jewish books, I authoritatively claimed respect for this judgment. When I had finished my remarks and valuation, I selected a few books which are very scarce, and which I thought worthy of republication. I purchased them therefore in behalf of the *Philo-Hebraic Society*, for which I act as secretary, and of whose publications I am one of the editors.

4th.—In the course of my perambulations through the Jewish quarter to-day, I met with two *Baulay Darshanim*, that is, *itinerant preachers*. Before I proceed any further with this evening's note, I must first mention the nature of the employment of the individuals who bear the above name. A *Baal Darsan* is a Jew of some education and pretended piety, who gets his livelihood by travelling from one synagogue to another, and letting one of his sermons for a certain stipulated remuneration. Now, to the credit of the Jews be it recorded, that they are very fond of preaching; therefore as soon as such an individual arrives at a town, the authorities of that synagogue engage him to preach on some particular day, (Saturday is generally preferred) and promise to give him a certain sum. The majority of those preachers are satisfied with the sum the congregation

gives for the sermon; but some set a higher value on their sermons, and are therefore unwilling to preach unless they are well paid, hesitating not to reject the offered sum, and to say without compunction, "I will not preach unless you agree to pay me so much." Of this last class were the two *Baulay Darshanim* I met with to-day. Not knowing of their disagreement with the congregation, I took it for granted that they preached last Saturday. I asked them what was the subject of their last Saturday's discourses; but they replied without blushing, they would not preach because they were not offered the sum they demanded. There were not a few Jews present when the question was put and the answer given, to whom I turned and said, "See, then, dearly beloved brethren, whether these men care for the salvation of your souls, or only for the satisfaction of their corrupt minds. Are these men influenced by Him who addressed the children of Israel thus: 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, quench your thirst (literally) and eat; yea, come and quench your thirst without money and without price. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a Witness to the people, a Leader and Commander to the people. Behold, Thou shalt call a nation that Thou knowest not; and nations that knew not Thee shall run unto Thee, because of the Lord Thy God, and for the Holy One of Israel; for He hath glorified Thee.'" I read the whole of the first five verses of that beautiful chapter from Isaiah (L.V.) in order to introduce the doctrine of the Trinity in Unity. I proved to my hearers, by comparison with other portions of Scripture, that the first two verses were spoken by the Holy Ghost; that the invitation and the promise contained in the 3rd verse were made by the Second Person in the Godhead, even the Son of the Most High, which was illustrated by Matt. xi. 18—30; and that the recommendation of, and address to the Son, expressed in the 4th and 5th verses, were made by God the Father. I then turned to the hiring preachers and said, "Would not Jeremiah have occasion to lament in these our days, if he mixed among mortals, respecting the calamities of the sons of Jacob in the same strain as he had to do in the days of yore?—'If I go forth into the field, then behold the skinn with the sword; and, if I enter the city, then behold them that are sick with famine!—yea, the priest and the prophet make merchandise against the land, and the people know it not.'" (Literally) Jer. xiv. 18. I then addressed them on the Divine doctrines of the Old and New Testaments, and finished by reading 2 Peter, ii. I could perceive satisfaction in the countenances of all except in those of the *Baulay Darshanim*, but they had not a word to say for themselves. May it please God to look down in merciful pity upon these men, and grant them spiritual knowledge and discernment according to the words of Scripture.—"Oh that there were such an heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever." Yes, believing, we rejoice to know that the Lord will ever answer His own prayer in His own good time. Christians, pray earnestly for that period.

5th.—A Jew, who is a secret believer in the Lord Jesus, called this morning upon me, evidently for no other purpose than to have a little conversation about the things belonging to his everlasting peace. I dare say this poor timid believer, and yet of little faith, surrounded by enemies of the Cross, passes many a sleepless night, thinking, "How can I forsake all that is dear to me? My father, my mother, my sisters, and brothers are dear to me as my own soul;—how can I inflict such a painful pang upon their affectionate hearts?" Satan helping forward this train of thought by the suggestion, "What will you live upon? You will become an outcast from your father's house. Your lovers and friends will become your enemies and oppressors. Your learning will be

condemned in the Jewish synagogue, and be of no use in the Christian Church. To beg you are ashamed. Do you not see that your thinking of embracing Christianity amounts to the same thing as if you were to think of committing suicide: and, if you are bent upon it, I say unto you, confess your faith in the Nazarene and die. But, on the other hand, if there lingers yet in thy breast a spark of natural affection—if grateful feelings are not altogether extinct within thee—if the law 'Honour thy father and thy mother' is not altogether a dead letter to you,—then, I say, abandon all these cogitations about the religion of the crucified one. Prosecute your business like a man, destroy the New Testament, never come near the missionaries, and, if they intrude upon you, spit in their faces, and tell them never to call upon you again lest a worse thing should happen to them." The above little page from the history of my personal experience during the months of January, February, and March 1838, came before me whilst conversing with that weak brother of mine. From several expressions he gave vent to, I thought within myself, your thoughts were once my thoughts, your difficulties were once my difficulties, your trials were once my trials, but the Lord has been better to me than my fears; why, then, should you not take courage from my history, and say to the Tempter, "Go behind me, Satan, for thus it is written." I therefore proceeded to give my visitor a short sketch of my biography, as in such cases I think a duty; after which, I said, "Do you believe that I can feel for you?" "Yes," he replied, with tears in his eyes. After which I read with him Matt. vi. and x. His heart became warmed and light, his countenance cheerful, and his eyes beamed with intelligence. He clasped my hand and pressed it hard to his lips, muttering, "You are better to me than all my relations and friends," and began with a catalogue of panegyrics and blessings. I succeeded in extricating myself from his grasp, saying, "Peace be with you through the Prince of Peace." He answered by a hearty "Amen," and took leave. Soon after he left me, two other Jews called, to whom I had occasion to explain Psalm xxii., which, I trust, may prove useful and profitable to their inquiring minds. Another inquirer called upon me, in great delight, with an idea which he conceived respecting the comparative blessings contained in the Old and New Testaments. He argued thus: The blessings conveyed through the New Covenant must be far superior to those contained in the Old, inasmuch as the latter were sent by a servant of God, whilst the former were made known by the Only-begotten Son of the Almighty; the dignity of the messenger shows the worth of the boon. I notice this little circumstance to show how the Jewish mind is at work about the claims of the everlasting Gospel.

8th.—A Jewish *Sophair*, alias Scribe, called here to-day. He has read the New Testament and believes it, but his mind is wavering by reason of apparent contradiction in the prophetic records respecting the Messiah. The common objections, viz., that, if Jesus was really the true Messiah, why are Israel's sons scattered over the face of the whole earth? why do strangers trample their beautiful city under foot? why are there still wars and rumours of wars? and why are not the swords beaten into ploughshares, and their spears into pruning-hooks? and a variety of other such queries—were proposed by him. But my general answer to such inquirers is Zech. xii. 10; from which text I generally prove that Messiah must needs first have come to suffer, and then enter into glory, whence He will appear a second time to fulfil His gracious promises to His people Israel. But in the meantime, whosoever believeth in Him is saved, and whosoever doth not believe is condemned. He seemed to drink in every word I said to him on the subject. He then introduced Isaiah liii. as a subject for conversation. I expounded that chapter to him according to the views I published on it. When we reached the 11th verse, he could not restrain himself any longer, but gave vent to a flood of tears, which affected me not a little. I could hardly keep my eyes dry. I believe that man to be an earnest inquirer after the Truth as it is in Jesus, and it is evident to my mind that the Holy Spirit has imparted to his soul a living

spark of the heavenly fire. May that Gracious Teacher and Comforter accomplish the work of grace He has begun in the heart of this humble individual!

10th.—Walking out into the Jewish quarter to-day, I first entered the house of rabbi David Bunan, the leader of the Leghorn Jewish congregation, as it is called. I found the rabbi surrounded by several *Dayanim*, who constitute the Jewish jury, listening to a lawsuit between two Jews. As soon I came in, the rabbi beckoned that I should take my seat close to him. I listened attentively to the proceedings. I observed that the defendant laboured to prove that he was right, but I could not help thinking, from his cunning and crafty equivocations, that he was wrong. I mustered courage to put my word in. I said to the defendant, "No one can help perceiving that thou art bent on deceiving this respectable jury, and cheating your brother. Be it known unto thee, that, though thou mayest acquit thyself in the sight of this earthly tribunal, thou canst not justify thy conduct before the bar of God's judgment. The Talmud may sanction such deception, but the Word of God, the Old and New Testaments, utterly condemn it. Beware, therefore; remember the Lord is omniscient and omnipresent." My remonstrance had the desired effect. The man confessed that the sum demanded from him was a just claim. The rabbi patted me on my back, and the jury were amazed at my success, I suppose as much as at my audacity. But my visit did not end with this little episode; for, as soon as the plaintiff and defendant quitted the bar, I endeavoured to introduce the Lord's controversy with Israel; and I did it in the same style; addressing them in the following words:—"Seeing, dear brethren, that ye now occupy judgment-seats, I call upon you to decide upon the Lord's controversy with the people of Israel." Of course this apparently strange proposition produced, as I expected, the question, "What do you mean?" I met the question, as I generally do in such cases, by another—"Are ye masters in Israel, and know not of God's controversy with His people? Well, then, it is this." I began with the history of Abraham, and went through God's gracious dealings with the children of that patriarch, and contrasted the same with Israel's ingratitude. I dwelt particularly on their conduct towards Jesus of Nazareth, and pointed out to them the benefits that the Holy One of Israel came to bestow. I forestalled the arguments of the Jews, so that neither the rabbi nor the *dayanim* had a word to say for themselves. But I continued, "Judge now between Jehovah and the house of Israel." A rabbi from Safet, who acted as one of the *dayanim*, got up to defend the conduct of his brethren towards Jesus of Nazareth. But he made such a lame defence—in fact, he was not prepared for such an onset—that his comrades told him, "Better study first the question at issue between Jews and Christians before you attempt to argue with this man." Rabbi David Bunan tried to turn the conversation to some other topic; but I protested that it was the most grateful topic for conversation, and I would therefore indulge in it. After dwelling a little longer on this most important subject, I told them that I purposed calling again ere long, and expected that they would be able to give judgment respecting God's controversy with His people Israel.

(To be continued.)

MISSIONARY SOCIETIES, ETC.

CHURCH MISSIONARY SOCIETY.—This Society has lately held its jubilee in London. His Grace the Archbishop of Canterbury preached a sermon on the occasion, in the forenoon, in St. Ann's Church, Blackfriars; and the Bishop of London preached in the Hon. and Rev. Mr. Villiers's Church, St. George's, Bloomsbury. The reason why St. Ann's Church, Blackfriars, was selected as that in which the Archbishop of Canterbury should deliver his discourse, was that the annual sermons on behalf of the funds of the society were preached in it for a period of seventeen years after its formation. The annual income of the society is, in round numbers, about £100,000, but on this occasion it is intended to make extraordinary exertions to raise a jubilee fund of £100,000, making the sum collected

in 1848 £200,000. In Sierra Leone and Western Africa, the number of communicants in the society's churches is upwards of 2,000, and the number of attendants on the respective ministrations of the clergymen is 7,000. In New Zealand the number of communicants in the society's places of worship is 5,000. In India the number of members is also 5,000; in addition to which 30,000 are under a regular course of Christian instruction, while 16,000 children regularly attend the society's schools. The society has upwards of 100 stations in different parts of the world, and 139 clergymen are supported by its funds. The number of missionaries sent out by the society since its commencement is 576, and the entire amount of money raised on its behalf exceeds £2,500,000. A collection was made at the close of the services on Wednesday in St. Ann's, Blackfriars, St. George's, Bloomsbury, and at the various other churches in which sermons were preached on behalf of the jubilee fund; the amount received was, we understand, in every instance exceedingly liberal. The jubilee meeting of the society was held at Exeter Hall. The meeting was very well attended, the entire hall being filled with a most respectable audience, a large proportion of whom were ladies. The Earl of Chichester was in the chair, and beside him on the platform were the Lord Bishop of Oxford, Lord Glenelg, Lord Teignmouth, the Hon. Henry Cholmondeley, the Hon. Captain F. Maude, the Hon. S. R. Curzon, Sir R. H. Inglis, M. P., Archdeacon Dealtry, of Calcutta; H. S. Thornton, Esq., Admiral H. Hope, &c. The meeting was addressed by several eminent clergymen and laymen, the Right Rev. Bishop of Oxford moving one of the resolutions.

THE CHURCH MISSIONARY SOCIETY'S JUBILEE.—Wednesday being the day appointed by the Church Missionary Society as that on which its year of jubilee should be commemorated, was observed in the metropolis, and indeed throughout the whole of England, by devotional exercises and public meetings. The Archbishop of Canterbury preached in that city. The Bishop of London preached in Bloomsbury Church; the Bishops of Winchester, Salisbury, Oxford, Norwich, St. Asaph, &c., in the cathedrals of their respective cities. In Manchester twenty-one Churches were open, and twenty-one sermons preached by as many different clergymen. The number preached in London we cannot arrive at; in the parish of Pancras alone there were nine. In Cambridge, and many other towns, every pulpit was occupied with the subject last Sunday. Mr. Dale preached on the subject at St. Paul's Cathedral, last Sunday afternoon, to nearly three thousand people. Two donations of £1000 each, from individuals in the middle walk of life, were announced last week.

CAPE OF GOOD HOPE.—A letter from Komeggus, in Little Namaqualand, says that the Rev. J. H. Schmelin, the venerable and respected missionary of the London Society at that station, died on the 26th of July, aged 71.

THE JEWS IN ROME.—On the first of this month, the decree for the complete emancipation of the Jews of the Roman States comes into force. They are thereby declared fit for the exercise of all civil rights. The year 1848 is an amazing one. The changes of the forms of government are, however, less surprising than the abandonment of the Ghetto by the Jews of Rome.—[*Jewish Chronicle*.]

WESLEYAN MISSIONARY SOCIETY.—The London Watchman has the following paragraph, called forth by some statements in a contemporary journal to the effect that the Society was in pecuniary difficulties:—"The Society receives and disburses about one hundred thousand pounds annually. Many of the contributions towards its support are not received until the close of the year; not less than fifty thousand pounds being usually received within the months of October, November and December. A circular, hastening the payment of these contributions, and urging increased liberality and more zealous exertions in behalf of the society, found its way into some of the public papers, and this circumstance has originated the report of the financial difficulties of the Wesleyan Missionary Society. It is stated that the receipts of the society for the month of October were upward of eight thousand pounds."

TO CORRESPONDENTS.

Z's second letter on the University Question reached us when the present number was ready for press.

We have received a letter from Chatham, Township of Raleigh, in which the writer complains that that part of the Province has been greatly neglected, and that Public Worship has not been enjoyed by the members of our Church there for sometime past. This is a matter within the province of the Presbytery of Hamilton, and we are sure that, on a respectful representation being made to that Reverend Court, they will do what they can to remedy the evils complained of; though much allowance must be made for them, owing to the many demands of a similar character to which they are called on to reply, and the extreme distance of Chatham from any of the stations occupied by our Ministers.

We shall comply with the suggestion of our esteemed correspondent at Williams-town in our February number.

We shall feel indebted to any of our Correspondents, who have extra copies of Nos. 1—2—3—4—5—8—12 of the *Presbyterian*, if they will send them to our Publishers, to enable them to complete copies.

We trust that Ministers will bear in mind, that their Registers of Births, Marriages, and Deaths are returnable this month to the officers of the Court of Queen's Bench. As Parliament meets on the 18th instant, it is desirable that the Registers of last year, and arrears of former years, be sent in early, so as to allow of their being included in the papers laid before the Legislature.

FRENCH MISSION FUND.

The Treasurer of the Financial Committee begs to acknowledge receipt of the following contributions since 1st November:

St. Andrew's Church, Kingston, Rev. Dr. Machar	£15	0	0
St. Paul's Church, Montreal, Rev. Mr. M'Gill	12	15	11
Ormsdown, Rev. Mr. Anderson	1	12	6
Rev. G. Romanes, Professor, Queen's College	1	5	0
Vaughan, Rev. P. M'Naughton	2	5	0
	£32	18	5

The Committee earnestly request, that Congregations which have not yet contributed, will send in their collections before the 10th March next, to the Treasurer, Mr. HUGH ALLAN, Montreal.

LAY ASSOCIATION OF MONTREAL.

ANNUAL SUBSCRIPTIONS.
(Continued from our last number.)

	RELIEF.	PUBLICATION.
R. M'Naught	£0 10 0	£0 10 0
John Davidson	0 5 0	0 5 0
John Kay	0 5 0	0 0 0
W. H. Delisle	0 0 0	0 5 0
George Anderson	0 15 0	0 0 0
A. D. Parker	1 0 0	1 0 0
John Fisher	1 5 0	0 0 0
John Dunlop	0 5 0	0 0 0
Wm. Christie	0 10 0	0 5 0

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For 1849;—Rev. James Thom, Three Rivers, 30s; John M'Kay, Chatham, 2s 6d; Neil M'Corvey, do., 2s 6d; Quarter Master Sergt. Hutchison, 71st Regt., 2s 6d; Rev. Mr. Simpson, Lachine, 30s; Jas. M'Nider, Senior, Montreal, 2s 6d; Rev. J. Thom, Three Rivers, (additional names) 15s; B. Bowman, Buckingham, 2s 6d; G. P. Dickson, Elgin Mills, 2s 6d; J. M. Rogerson, Toronto, 2s 6d; Miss Barrett, Montreal, 2s 6d; Mrs. Kirkwood, do., 2s 6d; Hugh Brodie, do., 2 copies, 5s; Rev. P. Ferguson, Esquing, 15 copies, 30s; A. D. Fordeyce, Fergus, 12 copies, and three copies for Scotland, 30s; W. R. M'Diarmid, H. Fowler, T. A. Gibson, 2s 6d each.

THE PRESBYTERIAN.

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HIGH SCHOOL OF EDINBURGH.

MACLACHLAN, STEWART, & Co., South Bridge Street, Edinburgh, are about to publish in one handsome Volume, Foolscap Octavo, with Engravings. Price 6s 6d, cloth boards, *The History of the High School of Edinburgh*, By WILLIAM STEVEN, D.D., Minister of Trinity College Church, Edinburgh; late Head Master of Heriot's Hospital, and Inspector of the Heriot Foundation Schools.

Forsan et haec olim meminisse Juvabit—Virg. This work will comprise a full Historical View of the High School of Edinburgh, founded on information derived from a careful consultation of the Registers of the Town-Council, and of other authentic Documents. To the materials derived from these sources, the Author has added important facts and illustrations, obtained from intercourse and correspondence with literary friends.

Those who have been educated at the High School, or otherwise connected with it, can scarcely fail to be interested in a work which professes, for the first time, to give the History of the Institution during the lapse of three centuries. Such a record is fitted, not only to gratify a very natural curiosity, but to awaken agreeable recollections of the scenes, associates, and exertions of early life.

As it will embrace much that is new and authentic respecting the lives, peculiar modes of tuition, and literary labours of the most eminent Teachers, as well as Brief Notices of persons of distinction and rank educated at the High School, it is hoped that the volume will prove useful to all engaged in the honourable and arduous task of instructing youth, and interesting to a numerous portion of the public.

A detailed account of the System of Education, at present pursued by Dr. SCHMITZ, the Rector, and by his colleagues, the Masters, of the High School, and kindly furnished, at the Author's request, by those gentlemen, will be found to occupy a prominent part of the work. To their valuable papers will be subjoined,—Specimens of the School Exercises, in Greek, Latin, French, German, and English, by Pupils in the Rector's Class.

Along with other documents, the Appendix will contain—Official Regulations, from the earliest period, as to the Government and Course of Study in the High School; copies of unprinted Royal Presentations to the office of Head Master; a Chronological Catalogue of the Teachers, from 1519 to 1848; an Abstract of the Yearly Enrolment of the Scholars, from 1733 to 1848; a Catalogue of the Classical and other Medallists since the year 1794, with Lists of the Duxes previous to that time.

The Illustrations will chiefly consist of Views of the present school, and of the three earlier buildings. To these embellishments will be added Woodcuts of the Medals presented at the Annual Examination. Orders sent to ARMOUR & RAMSAY, MONTREAL, or to any of their Agents and Correspondents, will receive attention. Edinburgh, 1848.