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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

PAGE	CONTENTS.	PAGE	PAGE
	THE CHURCH IN THE LOWER PROVINCES.		
	Rev. Mr. Brooke, Frederickton, N.B.	164	Turkey and Islamism..... 178
	THE CHURCH IN THE COLONIES.		GLEANINGS..... 175
	The Collegiate School, Kingston,		MISCELLANEOUS.
	Jamaica.....	164	Madeira, &c., &c..... 176
	THE CHURCH OF SCOTLAND.		POETRY.
	Jubilee of Rev. Dr. Muir, Glasgow, &c.	166	"But He answered not a word"..... 176
	The Church of Scotland in the Mission		Little Things..... 176
	Field.....	166	SUBSCRIPTIONS.
	COMMUNICATIONS.		ADVERTISEMENTS..... 176
	From our New York Correspondent...	169	
	The Coming Struggle, &c., (Concluded).....	170	
THE PRESBYTERIAN.			
The Bible in China.....	161		
THE CHURCH IN CANADA.			
Education Fund.....	161		
Queen's College, Kingston.....	161		
Ordination at Thorah.....	161		
Do at Darlington.....	162		
Do at Richmond, C. U.....	162		
Call and Induction at London.....	163		
The late Rev. John Bryning.....	163		
Do Mr. Turnbull, Montreal.....	164		
Replies to Addresses of Synod.....	164		

No. 11, November, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

The Presbyterian.

THE BIBLE IN CHINA.

The present age is fertile in large schemes for the advancement of the Gospel, whatever else may characterize it. One of the most recent of these, and one which we view with much favour, is the effort originated by the Rev. J. A. James, and adopted at once by the British and Foreign Bible Society, to send a million of Bibles into China. A door is at length in the ways of Providence opened into that long benighted country; and it was a noble thought thus to inundate it, as it were, with a stream of light from this Blessed Book. We trust it may be successful, and, should the Bible be thus sown broadcast in China, we cannot doubt but that God's blessing will permit the good seed to take root in the hearts of many of the benighted Chinese, and bring forth fruit abundantly. Humanly speaking, the opening is a manifest one—now when the insurgents, adopting a spurious form of Christianity, are making such headway in that country, and when the Tartar dynasty comes tottering to its fall. The Bible Society, we understand, offer the Bible for this effort at 4d. sig. or 5d. cs. each copy, and look to the religious public to defray the low cost. We trust many of our readers will appropriate of their abundance to so desirable a purpose. While on this lauded subject, we may mention that the Pagan's Progress has been translated into the language of the Chinese, and circulated in their country.

THE CHURCH IN CANADA.

EDUCATION FUND.

The Treasurer acknowledges the receipt of the following contributions.

Perth	per	Rev. W. Bain.....	£11	0	0
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HUGH ALLAN,

Treasurer.

QUEEN'S COLLEGE.

We learn with pleasure the arrival at Kingston, from Scotland, of the Revd. Mr. Weir, appointed to the chair of Classical Literature in this deserving Institution. We also learn that the Revd. Mr. George has entered upon the duties of the Professorship of Logic, Mental and Moral philosophy, having resigned his charge. We believe that the Managers of the College contemplate the acquisition of suitable buildings. The attendance of Students this session is good; and amongst the first year students, we are informed, there are two from the Lower Provinces. We doubt not this number will hereafter be largely increased, as year by year the facilities of intercourse with the sister colonies are extending. We rejoice to believe that the College is steadily progressing, and, while it shall continue to afford the youth of this country a sound, substantial education, we trust it also will prove a faithful nursery of our branch of the Church.

ORDINATION AT THORAH.

The Presbytery of Toronto met, according to appointment, at Thorah on Wednesday, the 31st August, for the ordination of Rev. D. Watson to the pastoral charge of the congregation there. Owing to the distance, the attendance of members was rather limited. The church, which is a large and substantial stone edifice, is situated about two miles inland from Beaverton, a village on the shore of Lake Simcoe. The weather was delightful, and, although harvest-work claimed attention in the fields, farm operations were suspended for the day, and the large muster of the adherents of the Church indicated the lively interest taken in so auspicious an event as the first settlement of a minister of the Scotch Church in this Township, which contains among its population a large number of Scottish families. From the gray-haired patriarchs (the original settlers who had penetrated the forest a quarter of a century before, and whose anxieties and prayers for the services of a minister of the *Guld Kirl* in this their new home had been so long doomed to disappointment) down to the striplings for whom heretofore there had been but few opportunities of entering the House of God, and whose knowledge of the blessings of the regular enjoyment of public ordinances was derived mainly from the detailed memories of Scottish Sabbaths, which the older settlers do yet so fondly cherish, and on which they full oft discourse in the family circle—the numerous groups afoot, on horseback, and in waggon were to be seen from an early hour when

ng their way from the various *concessions* and *side-lincs* to the one point of attraction, the church, where the solemn services of the day were appointed to take place. Shortly after 11 o'clock, every available seat in the large church was occupied.

The services of the day were conducted by the Rev. John Barclay, M. A., of Toronto, who preached from GAL. IV. 5, "That we might receive the adoption of sons." Thereafter the usual questions, appointed to be put to ministers previous to ordination, having been satisfactorily answered by Mr. Watson, he was solemnly ordained to the office of the Holy Ministry; and, having received the right hand of fellowship from the brethren present, he was admitted to the pastoral charge of the congregation of Thorah. The Rev. P. McNaughton, M. A., of Pickering, and the Rev. John McMurchy, of Eldon, then addressed suitable exhortations to the Minister and people respectively, part of the address to the people being in *Gaelic*, which is the native tongue of a large portion of the people.

At the close of the proceedings the young Minister received a most cordial welcome from the congregation; and he commences his labours among them with the most encouraging prospects of success.

Although the congregation of Thorah has been organized for 20 years, Mr. Watson is the first Minister of the Synod who has been settled over it. This long delay arose from the great scarcity of ministers connected with the Church of Scotland in the Province. But, although the adherents of the Church in Thorah have only now succeeded in obtaining a pastor to break among them the Bread of Life, and during their long deprivation of the regular ministrations of public ordinances had but a very small amount of supply of sermon furnished by the Presbytery, yet their firm adherence and unwavering attachment to the Church of their fathers have been most exemplary. In connection with this highly encouraging state of things, honourable mention must here be made of a prominent member of the congregation of Thorah, and an enlightened friend of the Church of Scotland, Colonel Kenneth Cameron, a gentleman who, having done good service to his country in another department of duty, has, in his present retirement from the toils and perils of the arduous profession in which his earlier years were spent, continued to watch over and share in the struggles of this congregation during its long destitution of public ordinances. Col. Cameron's example, and the influence which his position and character so justly give him with his neighbours, have done much to confirm the adherents of the Church of Scotland in that locality in their attachment to our Scottish Zion. And, now that after the lapse of so many years their prayers and efforts have resulted in the harmonious settlement

of a pastor, under whose care the congregation has the prospect of attaining a large measure of prosperity, it is due to the gentleman we have named that this public testimony should be borne to the prudence and zeal with which he has helped to sustain the cause of the Church of Scotland in that quarter of the country.

ORDINATION AT DARLINGTON.

The Presbytery of Toronto met in the Scotch Church, Bowmansville, in the Township of Darlington, on Tuesday, the 20th September, for the ordination of Rev. J. H. McKerras, M. A., to the pastoral charge of the congregation there. At 10 o'clock the Presbytery was constituted, and, the remainder of Mr. McKerras's trials having been heard and approved of, the edict of ordinance was returned as duly served by Rev. J. Barclay, who had preached there on the 11th Sept. by appointment. The congregation having assembled at 11 o'clock, the usual intimations were made, calling for objections to the life or doctrines of Mr. McKerras. No objection being offered, it was resolved to proceed forthwith to the ordination. Whereupon the Rev. John Barclay at the desire of the Presbytery proceeded to the pulpit and preached from MATTH. VI. 20, "But lay up for yourselves treasures in Heaven, &c." Mr. Barclay then detailed the steps which had been taken towards the present settlement; and, after referring to the state of the congregation and to their lengthened destitution of the regular ministrations of the Gospel, he congratulated them on the arrival of this day, from which a new order of things was in the good providence of God about to begin among them; and further expressed the satisfaction with which the Presbytery had agreed to ordain as a Minister of the church at Darlington (which had been so long vacant) one from whose reputation as a student, and acceptability as a preacher, the most favourable expectations might be cherished.

Mr. McKerras, having thereafter answered satisfactorily the usual questions, was, by solemn prayer and the laying-on of the hands of the Presbytery, ordained to the office of the ministry, and with the right hand of fellowship admitted to the charge of the congregation of Darlington, and to all the rights and privileges thereunto belonging. The Rev. James George, of Scarborough, then addressed the newly ordained Minister on the important duties which now devolved upon him; and the people were addressed by the Rev. S. Porter, of Clarke. The congregation was then, after prayer and praise, dismissed with the benediction, and the people, as they retired, had an opportunity, of which they most gladly availed themselves, of giving a hearty welcome to their young Minister.

Thus another of those pastoral charges,

(of which there are so many in this Presbytery) which have been for many years destitute of ministers, has been filled up. For this, as well as for the settlement at Thorah, the Church is indebted to Queen's College, at which seat of learning both Mr. Watson and Mr. McKerras received their University Education. It must be highly encouraging to the friends of that seat of learning to find the young men, who go forth from its halls, thus entering with every prospect of success on fields of usefulness in the Lord's Vineyard, and devoting the talents which have been there trained and disciplined, and the knowledge there acquired, to the cultivation of the waste places of Zion. It also furnishes an inducement to the adherents of the Church generally to give their countenance and aid, in larger measure than ever, to an Institution on which the Church of Scotland in Canada must chiefly rely for its future supply of ministers.

ORDINATION AT RICHMOND, U. C.

The Rev. Peter Lindsay was ordained by the Presbytery of Bathurst on Wednesday, the 12th of October. The Rev. John McMorine, of Ramsay, preached an excellent and appropriate sermon from ROM. X. 17. "So then faith cometh by hearing, and hearing by the Word of God." After which the usual questions, prescribed by our Church for occasions of this kind, were put to Mr. Lindsay, which he satisfactorily answered. He also gave his assent to the Act of Spiritual Independence of our Church. Mr. Lindsay was then solemnly ordained to the pastoral charge of the Richmond congregation by prayer and the laying-on of the hands of the Presbytery; after which the young Minister was addressed in an admirable manner by the Rev. Alexr. Spence, of Bytown, and the people in earnest and appropriate terms by the Rev. Wm. Bain, of Perth. The Rev. Dun. Morrison, of Beckwith, presided.

The day was fine, and many had come from a considerable distance to witness a scene so solemn and sacred as that of ordination; and at the close of the services, which seemed to exert a sweet and hallowed influence over the whole assembly, Mr. Lindsay was cordially welcomed by his people, over whom he is now made the overseer in the Lord.

Mr. Lindsay was a Student of Queen's College, and on leaving it carried with him the esteem of the professors, and its literary and scientific honours. He, together with the Rev. J. A. McKerras, a young gentleman of the highest promise, was licensed on Tuesday, the 9th of August last, by the Presbytery of Bathurst. Since that time he has been employed as a missionary, chiefly about Richmond, where, to his credit as a devoted and persevering servant of the Lord, he has rallied together the scatter

ed members of our Church in that neighbourhood, and formed them into a most hopeful congregation, though no people could be in more desolate and unpromising circumstances. Mr. Lindsay has a fair field of usefulness before him, and bids fair to occupy it well. The friends of our Church have reason to congratulate themselves on the accessions which are being made to our ranks from time to time, and the prospect of soon having the waste places of our Zion repaired; and they have reason to be thankful to the Great Head of the Church that He has always stood by her in days of darkness and difficulty, so that she has not been moved, and that not a few places, which during the last two or three years were little better than moral wastes, are now refreshed with the ordinances of the Gospel, and made to rejoice and blossom as the rose.

CALL.—On Tuesday the 27th September, the Rev. John Skinner, D. D., received a unanimous call from the Church in London, in connexion with the Church of Scotland, to become its stated Minister. The Rev. Alexander MacKil, of Goderich, by appointment of the Presbytery preached and presided on the occasion.—*London Times*.

INDUCTION AT LONDON. C. W.

The Presbytery of Hamilton met in London on the 12th of October for the induction of the Rev. John Skinner, D. D. Public worship was conducted in the presence of a respectable audience. The Rev. George Macdonnell, of Nelson, presided and preached an edifying discourse from ST. MARK XII, 28—34, showing the nature and obligation of love to God and to man. The Rev. Dr. Maie, of Fergus, addressed the minister at great length, and with his usual fidelity and animation; and the Rev. Kenneth MacLennan, of Dundas, delivered the charge to the people, adverting in a feeling manner to their prolonged spiritual desolation, and clearly pointing out how they should treat their minister, and cooperate with him, in order that he may be useful in promoting the spiritual welfare of themselves and their children.

The congregation at present meet for Divine Service in the Mechanic's Hall; but a suit in Chancery for the recovery of the church, which is in possession of the Free Seceders, is going on and is expected to be soon brought to a successful issue. The attendance on Sabbath is very encouraging, and there is every probability of its rapid increase. Hitherto the adherents of our Church, on coming to London and finding that there was no regular service connected with our Church, have along with their families frequented some other place of worship, and in several instances have associated themselves permanently with the denomination to which it belonged. This will be no longer the case, as a pastor of activity

and talent has been appointed to collect and tend the scattered flock. The members of the congregation have clung with praiseworthy steadfastness to the Church of their Fathers. During the vacancy they have very properly attended public worship in other Churches; but have never been connected with them, and have never lost the hope or discontinued the endeavour to obtain a minister of their own. One must be placed in similar circumstances in order to enter fully into their feelings of satisfaction and joy in being at last, after so long a delay and so many trials of their faith and patience, supplied with the administration of Gospel ordinances by a minister of their own Church. May he, who has been placed over them in the Lord, more than realize their hopes; and under his care may they grow not only in number and outward prosperity but in grace and godliness.

Blessed are they that are called unto the marriage of the Lamb. REV. XIX, 9.

DIED at Mount Pleasant near Brantford, C. W., on the 15th September last, the Rev. John Bryning, aged 83, superannuated clergyman in connexion with the Church of Scotland. The deceased was born in Lancashire, England, in 1770, of parents who belonged to the Episcopal Church. He remained under his father's roof until he was about 15 years of age, at which time he was bound as an apprentice to a mercantile firm in Liverpool. During the first year of his apprenticeship, while his comrades were either idling away their time or amusing themselves, he was improving himself by hard study, purchasing candles with his odd pence to enable him to pore over such books as he had in his possession, and to store his mind with those subjects which he so well handled in future years. At the expiration of his time he was made foreman of the establishment, and continued in the mercantile business some years, during which period he visited a great many places in Great Britain and Ireland, and on the Continent, and among the rest the Capital of Belgium. He was in Brussels when that great battle was fought in its vicinity, which decided the career of Napoleon, and procured peace and liberty to many Continental Kingdoms. He distinctly heard the booming of the terrific engines of death which stretched so many brave heroes on the bloody field; and he witnessed the hurry and confusion of the inhabitants, when the waggon-loads of dying and wounded were hourly being brought to the city, when every one endeavoured to lend a hand to alleviate the sufferings of those who had fought and bled to secure them from the hands of the spoilers. When the peace came, finding that mercantile business was unprofitable abroad, he returned to England, and went to London, where he fin-

ished his education; and, differing from the Church of England in his religious views, he joined the Congregationalists or Independents. Having been licensed by them as a minister, he continued to preach to that body till his emigration to America in 1820. In that year he came to Quebec and settled at Long Point on Lake Erie, preaching sometimes in Canada, and at other times in the United States, poorly paid, if (as it sometime happened) paid at all, but, like a good and dauntless soldier of the Cross, never quitting his post, never growing weary or downcast. He remained under the Independent body until about 1830, when he joined the Church of Canada. A few years before this period, he had removed from Long Point to Mount Pleasant. He laboured incessantly to preach the glad tidings of the everlasting Gospel to the few and scattered inhabitants of the adjacent country. Gifted with a vigorous constitution and as vigorous a mind, undaunted by difficulties, ready and ever working for the cause of Christ against bigotry and superstition, (for the Canada of 1830 was altogether different from that of 1853) this aged servant of his Master endeavoured to carry the banner of the Cross to the most remote parts of C. W. Working for years without any remuneration, often going 30, 40, and even 50 miles to preach a sermon, through forests and along Indian paths, in wind and rain, in snow and cold, this devoted Christian was earning for himself a glorious crown, a rich reward in the New Jerusalem, where pain and sorrow are unknown, and where sighing and separation never come. Preaching every Sabbath at three different places, and these sometimes far apart, establishing churches, and forming congregations in various localities, he has left a memorable example for succeeding ministers. He continued to preach under the U. P. body until its union with the Church of Scotland, and after a few more years of labour and usefulness retired on account of the infirmities of old age. Ready to depart and be with Jesus, he was enabled to say either in the words of the great apostle, "On Death! where is thy sting! Oh Grave! where is thy victory!" or, like the patient Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and, though after my skin worms destroy this body, yet in my flesh shall I see God."

How calm is the summer sea-wave!
How gently is swelling its breast!
The bank it just reaches to lave,
Then sinks on its bosom to rest:
No dashing, no foaming, no roar,
But mild as a zephyr its play;
It drops scarcely heard on the shore,
And passes in silence away.

So calm is the action of Death
On the halcyon mind of the just,
As gently it rifles their breath,

As gently dissolves them to dust :
Not a pain, nor a grief, nor a fear,
Nor a cloud, nor a pang, nor a sigh,
Nor a doubt, nor a woe, nor a tear,
But calm as a slumber they die.

Communicated.

TRIBUTE TO DEPARTED WORTH.—We saw yesterday, in the marble manufactory of Messrs. Mavor & McDonald, a very chaste monument, bearing a suitable inscription, which is to be erected in the Mount Royal Cemetery, in memory of the late lamented John Turnbull, engineer, of this city, who was killed by the explosion of a steam-boiler at St. Edouard on the 3rd February last. The monument is constructed of several blocks of white Rutland marble, and is surmounted by an appropriate urn. The whole, when finished and put up, will present an unusually graceful appearance. The expense is to be defrayed by the children attending the Saint Andrew's Church Sabbath School, the sum of £20 having been collected among themselves for that purpose. Mr. Turnbull was connected with this school for upwards of 30 years—first as a pupil, afterwards as a Teacher, and finally as Superintendent, which last office he held at the time of his sudden death.—*Sun. (Montreal Paper.)*

We have been handed for publication the ensuing Replies to the Addresses of the Synod; at its recent meeting to Her Majesty and to the Governor General. The last paragraph of the last mentioned Reply is of some importance.

GOVERNMENT HOUSE,
Quebec, 3rd August, 1853.

SIR,—I am directed by the Governor General to acknowledge the receipt of an Address to Her Majesty the Queen, and another to himself, from the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, which you forwarded through the Hon. the Provincial Secretary. His Excellency desires me to express to you the high satisfaction with which he has received the Address of that body, and to state that, pursuant to your request, he will forthwith transmit to the Secretary of State for the Colonies the Address to Her Majesty, in order that it may be laid at the foot of the Throne.

I have the honor to be, Sir,
Your most obedient,
Humble servant,
R. BRUCE,
Governor's Secretary.

The Rev. Dr. Cook,
&c., &c., &c.,
Quebec.

GOVERNMENT HOUSE,
Quebec, 26th September, 1853.

SIR,—I am directed by His Excellency, the Administrator of the Government, to inform you that a Despatch has been received from the Secretary of State for the Colonies, acknowledging the receipt of the Address from the Synod of the Presbyterian Church in Canada, in connexion with the Church of Scotland, to the Queen on the birth of a Prince, which had been forwarded at the request of the Synod by the Governor General, and stating that the Address had been laid at the foot of the Throne, and received by Her Majesty very graciously.

His Grace observes that he will not advert to the other occurrences touched upon in that Address, further than to express his regret that any religious disturbances should have taken place in the principal cities of the Province, but his conviction that both the Provincial authorities and the great majority of the inhabitants will

have every disposition to prevent their occurrence.

I have the honor to be, Sir,
Your most obedient,
Humble servant,
R. BRUCE,
Governor's Secretary.

The Rev. John Cook, D. D.,
&c., &c.,
Quebec.

THE CHURCH IN THE LOWER PROVINCES.

HALIFAX, N.S., 20th Sept., 1853

MR. EDITOR,

SIR,—Herewith I send a paper containing a short account of the presentation of a splendid service of silver to the Rev. John M. Brooke, of St. Paul's Church in Fredericton, New Brunswick, by the officers, non-commissioned officers, and men of the Duke of Albany's Own Highlanders, on Wednesday, the 14th instant. This fine Regiment has been stationed in New Brunswick about 18 months previous to May last, when they were removed to this Garrison. The zeal and assiduity of this truly worthy Minister of our Church in the work of his Divine Master, and the winning, bland manner in which he at all times performs his duty, his unremitting attention in visiting his flock and attending upon the sick, at once command respect, while they gain esteem and secure attachment to his person from all who have the privilege of knowing him.

Mr. Brooke arrived here on Thursday, the 8th inst., by appointment, and took up his quarters with Paymaster Webster, of the Highlanders. During his short stay he daily visited them in Barrack and Hospital, was entertained by the Mess of the Regiment, and preached to large congregations on Sabbath forenoon in St. Matthew's Church, and in the evening in St. Andrew's. These services were attended by officers and men, the men belonging to the Band of the Regiment conducting the singing at each.

Such visits are indeed refreshing to us.
YOUR CORRESPONDENT.

(From the *Morning Chronicle* (Halifax, N. S.) of Thursday, September 5th.)

A GRATEFUL PRESENTATION.

A splendid service of silver, comprising a coffee-pot, a tea-dish, a cream-ewer and sugar-basin, was yesterday presented to the Rev. Mr. Brooke, of the Church of Scotland, Fredericton, by Lieut. Col. Murray, of the 72d Highlanders, on behalf of the officers, non-commissioned officers, and men of the three companies of that corps quartered at Fredericton during the years 1852-'53. The several pieces have the subjoined inscription beautifully engraved thereon, with the colours of the regiment supported on either side by two men of that corps and a piper. The whole cost 50 guineas in London. We regret that, owing to the addresses on the part of Col. Murray and the Rev. gentleman having been delivered extempore, we are unable to furnish a report of the proceedings. It is sufficient to say that we have never seen a more graceful presentation than the one in question. A deputation of all ranks from the Regiment was present on the occasion.

PRESENTED

TO THE REV'D JOHN M. BROOKE
by the officers, non-commissioned officers, and soldiers
of the head-quarters of the 72nd
(the Duke of Albany's Own) Highlanders,
AS A SLIGHT TOKEN OF ESTEEM & REGARD,
and of their obligation for his many kindnesses,
and the zealous performance of his duties
as a Garrison Chaplain at Fredericton
during the time the Regiment was quartered
in New Brunswick in the years
1851, 1852, and 1853.

THE CHURCH IN THE COLONIES.

JAMAICA.

THE COLLEGIATE SCHOOL, KINGSTON.

A few days before the issue of the number for October, but too late for insertion in its columns, we were favoured with a short communication from the Rev. J. Radcliffe, Kingston, Jamaica, enclosing a prospectus of the establishment of a Collegiate School in connexion with the Church of Scotland there, and stating that a newspaper, which he forwarded therewith, would explain itself. From the former document we extract a paragraph; and, as the latter document has never reached us, we feel much pleasure in inserting from the *H. and F. Missionary Record* for October an account of the inauguration of the School, taken from a local newspaper, of 5th July, probably the same as the one which has miscarried.

"In the present state of the country an ACADEMIC INSTITUTION, adapted to the higher classes of Kingston and its vicinity, is a matter of acknowledged necessity. This necessity, however, which for several years has been successfully met by Mr. Melhado, becomes the more urgent from his relinquishment of the establishment which under his auspices has grown into each respectability and importance. The regret, therefore, which has been so justly and generally felt at his resignation, has suggested the wish that there should be a perpetuation of the Institution. With the sanction of that gentleman it is now proposed to effect that object. In attempting this, however, it was felt that two things were to be taken into account, in order, if possible, to extend its influence and secure its permanence. The first was, that there would be the union of the *secular and religious* elements of education, but under such arrangements that the latter would be available to every pupil, but compulsory on none. The second was, that if, instead of its being left to the precariousness of private enterprise, it were connected with one of the establishments of the country, it would, by resting on a firmer foundation, afford the prospect of greater stability. Under this two-fold conviction, it is now proposed to conduct this as a public institution in connection with the Church of Scotland, and under the name of THE COLLEGIATE SCHOOL. Established on those principles, it will be placed under the Patronage of His Excellency Sir Charles Edward Grey, and the supervision of a Board of Honorary Visitors. By these arrangements, it is suggested the advantages will be numerous. By the patronage, which His Excellency has generously bestowed, there is proof that a liberal and polished education will be afforded; while by the supervision of the Board there will be guaranteed a strict adherence to the principles on which the Institution is founded. Besides all this, the connection with the Church of Scotland, independent of providing a good education for all, without forcing directly or indirectly a religious one on any, will, by guaranteeing a certain por-

tion of salary, secure the uninterrupted and special services of a Clergyman as Principal. In that capacity a gentleman is soon expected. Till he arrive, however, his duties will be undertaken by the Rev. Mr. Radcliffe."

According to public announcement the inauguration of the Collegiate School took place on Monday morning last. At about half-past 9 o'clock carriages were to be seen proceeding from all directions towards Duke Street, having in them several persons desirous of witnessing the ceremony of the opening of an institution which all admit to be imperatively required in this great commercial city of Kingston. Before the time-piece told 10 (the hour fixed for the inauguration), the spacious residence of the Rev. Mr. Radcliffe, which is situate above the school-room, was comparatively crowded with ladies and gentlemen, friends, and honorary visitors to the Institution. Each on his arrival being welcomed by the worthy Principal, and all being intent on the object for which they were assembled,—education,—a pleasantness of countenances was exhibited, which is only to be witnessed on occasions like the present, when that important subject forms the matter of an assemblage, and when the individuals feel themselves particularly interested in it. Among the gentlemen present we noticed the Hon. Mayow Short, the Hon. Alex. Barclay, the Hon. Alexandre Bravo, Colonel Yule, the Hon. J. R. Hollingsworth, the Worshipful Philip Lawrence, Mayor, Richard Hill, Esq., Henry Hutchings, Esq., Colin Campbell, Esq., David Brandon, Esq., H. S. Samuels, Esq., Thomas Rodgers, Esq., James Days, Esq., Solicitor, Rev. J. O. Beardslie, Ralph Turnbull, Esq., John King, Esq., J. K. Fingies, Esq., Andrew Scott, Esq., Robert Clemetson, Esq., — Hamilton, Esq., Alexander Nairn, Esq., Mr. Kelly Smith, and several other gentlemen, whose names we do not at present recollect.

The hour of 10 having arrived, Mr. Radcliffe announced to the parties assembled that, having fixed that hour for the opening, he would feel obliged by their following him to the scene of his contemplated labour, namely, the school-room, whereupon every one present, the ladies taking the precedence, each being conducted by a friend, proceeded to the school room. All being seated, the Rev. Mr. Radcliffe entered the desk and, addressing himself to the audience, said that it was highly meet and proper, on an occasion like the present, to ask a blessing of the Lord, for without His blessing no institution can prosper. The Rev. gentleman then read the 103d Psalm, commencing with the words, "Bless the Lord, O my soul." After which he offered up a prayer, invoking the blessing of the All-wise.

This being concluded, the Rev. gentleman thus addressed the audience.

"LADIES AND GENTLEMEN,—I will not detain you for any length of time, but I think it due to myself to say a few words on this occasion. There is a difference between education and instruction. Both refer to knowledge, either in its acquisition or use. Perhaps there is no way by which we can better arrive at the distinction between these two than by referring to their derivation. Instruction literally means *building-on*, education means *drawing-out*. As such, then, it would be perceived that the distinction between these two is considerable. The one refers to knowledge in its reception, the other rather refers to the faculties undergoing a drawing-out, or a development in the acquisition and use of that knowledge. In the one case we are passive; in the other we are active. Instruction is the nutriment to the faculties; education is their growth and development. As illustrative of this, let me read to you the following extract from Burke.—'The aim of education should be to teach us rather how to think than what to think; rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of othermen.'

"If I have been at all successful in making myself understood in this distinction between educa-

tion and instruction, while the necessity of both is admitted, the importance of education will be acknowledged to be superior. As a proof of this, look, in the first place, to the great men of past times. It is not too much to arrogate to ourselves to say that the greater number of us here have more mere knowledge than Plato, or Homer, or Xenophon—in other words, we have more instruction; but, while we cannot tell what was the nature of the development given to their faculties, we perceive that with a smaller amount of instruction, or mere knowledge, they have exhibited those powers of mind in almost the highest degree of development or education. Let me, in the next place, refer to the experience of those of you who know something of college-training. You are aware that it is the general acknowledgement of all such that the value of the mere knowledge or instruction received at a college is not very great, but what makes that training so important is the guiding of the faculties—the development of the powers of the mind, in other words, education. We can thus perceive, what at first sight appears paradoxical, that a man may be a learned man without being an educated man, and that a man may be an educated man without being a learned man.

While I have been anxious thus to state what, I am convinced, is the great importance of education in contradistinction to mere instruction, I am equally convinced of its greater importance when properly allied to or the result of proper instruction. The importance of the union of the two being thus admitted, the object of this institution will be to give instruction for the purpose of affording education. The education thus contemplated will be two-fold. First, The education of the intellect. In this department, and with those views, the different subjects which will be taught here will be made the means of educating or drawing-out the different powers of the mind, such as judgement, taste, memory, the principle of independent investigation. For example, grammar will be taught, not only in its mere formal rules, but its general principles will be so expounded as that the pupil, being furnished with these, will be enabled by their assistance to enter upon the acquisition of a new language. They will not only be taught reading, as to the rules for the management of the voice, &c., but, along with that, will be attempted to create and foster a taste for the graces of composition and the beauties of poetry. Beside all this a further object will be, to educate pupils, not only to the perception of the graces of style, but also to express their own thoughts, either by writing or in speaking, with something like a kindred gracefulness. For example, in the exercise of those political rights, to which every citizen is entitled, circumstances may occur in which an individual is called upon to vindicate those rights on behalf of himself and his fellow-men. I need not say I should be rejoiced if there could be communicated here the very incipency of that education whereby afterwards a man would be enabled, in graceful and energetic language, to advocate the cause of freedom, and denounce that of wrong. In other words, we hope to give in this place an intellectual education, at once substantial and polished.

"In the second place, The education will also be moral. I am aware that some may perhaps think that the education of the moral department of our nature comes not exactly within the range of the object of an institution like this. On the contrary, I am much mistaken if I do not see among you several thoughtful and earnest men, who feel that, except there be an education of a moral nature, all other education is useless, if not injurious. There is nothing more terrible to contemplate than an unsanctified intellect. I never think of that condition but I am reminded of Byron—a man to whom God gave the ring of genius, strong almost as that of an angel, and who, though he soared to the very highest of the intellectual empyrean, yet, because of the perversion of his inner nature, fell to the very abyss of moral degradation. It is a sad thing to see the intellect educated to

discover the evidences of the existence of God everywhere around, and at the same time to perceive the moral nature of the same individual so distorted and so uneducated as virtually to say by all the man's conduct, 'No God! no God!' It is a sad thing to look upon an individual, who by his intellectual knowledge perceives the circle of moral goods by which he is surrounded, yet, because of the undisciplined wildness of his moral nature, rushing against these goods and kicking against the pricks. It is a sad thing to see the noble ship slipping her cable, and swinging from her moorings, to be abandoned to the wild waves below and the wilder tempests above. The separation, then, of the moral and intellectual education is highly disastrous; the union of them is unspeakably important. To pursue and to develop this united education will be the great object of this Institution. While there will be the education of the intellectual, there will be the corresponding drawing-out of the principles of the moral nature. While this shall be conscientiously attempted, I wish at the same time to state in this public and solemn manner that there shall be no interference with the peculiar religious principles of any pupil. In this department, then, we shall attempt to inculcate by instruction and practice the great lesson of obedience. This will be a fundamental thing, because, in the first place, without this all other teaching is comparatively ineffectual; and because, in the next place, it must be faithfully stated that in this country this duty is not sufficiently inculcated or practised. Industry is another duty which will be emphatically inculcated,—not the mere perfunctory performance of ordinary school duties, or the mere formal learning of lessons, but rather that every pupil has a place and a duty assigned to him by God, and that he must conscientiously and earnestly act up to the condition in which he is placed. This was finely illustrated in the management and training of the late Dr. Arnold in Rugby school.

"Another principle, which we would hope to develop here, would be that of unselfishness. Boys are naturally selfish, and particularly and in many instances offensively exhibit that vice, which, though universally practised, is nevertheless universally condemned. To teach them the duty of making self-sacrifices will be an especial object in this Institution. To these others we would add the quality of mercy. While boys are also naturally cruel, our object will be to inculcate principles of tenderness and benevolence, to be merciful to all those in their power whether they be their fellow-creatures or even the lower animals.

"Such, then, is our general plan and object. By the education contemplated here there will be the development of the intellectual and moral principles of our nature. Our object shall be, not only to make good scholars, but also good men. We shall therefore endeavour to communicate knowledge as an instrument, and along with it a conscientious expertness of its use. Denying the common aphorism, that knowledge—that is, mere intellectual knowledge—is power—a statement almost universally attributed to Bacon, but which he never uttered—our object will be to develop the moral nature in such a way that all knowledge and all acquisitions shall become sanctified energies.

"I may be asked, to what motive in the pupils shall I address myself in order to develop this education? I at once reply, in the first place, I shall address myself to the gentlemanly feelings existing in the heart of each pupil. In this I hope I shall not be disappointed. Should I, however, be so in any instance, I shall at once without hesitation resort to every severity of discipline, short of physical. If that fail, I shall then, as a last resort, write to either the parent or the guardian of the pupil, requesting his removal, which removal I wish to be considered as virtually a public expulsion. In all this I cast myself upon you, the parents and guardians, for assistance. That we may be enabled then to act together. I

wish that every pupil should be provided with a small book in which there shall be the daily register of his progress and conduct. In this double capacity, statements given regarding a pupil will be written or made with the utmost faithfulness in all the different gradations from extremely bad to extremely good.

"With these objects before us, we would solemnly inaugurate the Collegiate School, as an institution which, by God's blessing, we hope may be abundantly instrumental in doing good."

The Hon. Alex. Barclay felt great pleasure in seeing an institution of the kind established, an institution which, he said, was essentially requisite for the welfare of the community. He had listened to the excellent address of the Rev. Mr. Radcliffe, and he must say that the principles enunciated by that gentleman were such as to command for him the support of every lover of education. But the success of the Institution, he must say, mainly depends upon the support afforded it by the community, as well as by parents and guardians who had the charge of youth. He addressed himself particularly to the parents who were present, and forcibly showed the utility of their co-operating with the master in inculcating the principles of obedience, which, he thought, was the first duty to be observed—a duty which, if not rigidly carried out, would thwart the energies and frustrate the object of the master. He regretted, he said, to state that this duty was not observed as it ought to be in this country. How lamentable a thing it was to see the child battling the watch with its own parents, and all attributable to the non-observance of this duty! The Hon. gentleman, after a few more observations on the general importance and utility of the Institution, concluded by congratulating Mr. Radcliffe on his praiseworthy undertaking, and craving the support of those present.

Mr. Radcliffe returned thanks for the honour done him, after which the meeting separated, leaving a goodly number of pupils to pursue their studies under their new master.

THE CHURCH OF SCOTLAND.

PRESBYTERY OF GLASGOW.—An ordinary meeting of the Presbytery of Glasgow was held on Wednesday, Dr. Cruik, Moderator. During the early part of the sederunt the Presbytery was engaged hearing the trial discourses (with a view to their ordination) of Messrs. Monteith, Dick, and Rattray, who have severally been appointed by the Glasgow Church Building Society to the pastoral charges of Leithesontown, Martyrs, and Camlachie Chapels. The trials of the three gentlemen were sustained, and Thursday, the 22d inst., fixed for their ordination.—Dr. Hill rose to make a proposal in which, he felt assured, the Presbytery would heartily concur. They were honoured that day with the presence of a venerable and beloved father, who had now completed 60 years of his ministry. There were few men in the Church who stood higher in point of fidelity in the discharge of his duties as a minister of the Gospel; and he was sure it was matter of high satisfaction to all of them to see the Rev. Doctor in the enjoyment of such bodily health and mental vigour. They hoped that Dr. Muir would long be spared to benefit the Presbytery and his congregation. The Professor concluded by moving that the Moderator be called upon to convey their sentiments to Dr. Muir, and that there be recorded in the Minutes their sense of his excellent character and valuable services in the profession he had so long adorned. Dr. Runciman seconded the motion. This having been passed unanimously, the Moderator conveyed the feelings of the Presbytery to Dr. Muir, and took occasion to eulogise him as a man of high reputation for learning, of high and excellent Christian character, a man of genius in the exposition of the Scriptures. Dr. Muir returned thanks for the honour done him, remarking that he had now been a member of the Presbytery for 33 years,

and during that long period his intercourse has been of a very peaceful character.

FAREWELL SERMON.—The Rev. John Mackenzie concluded his ministry as pastor of the Chapelshade Church, Dundee, on Sabbath afternoon. The church was full in every part, and the valedictory discourse was listened to with breathless attention, and in many instances with suppressed emotion.—*Dundee Advertiser.*

INDUCTION AT CROY.—The Presbytery of Nairn met at Croy, on Thursday, the 15th inst., for the ordination and induction of the Rev. Thomas Fraser, A. M., to the pastoral charge of that parish. The Rev. C. Mackenzie, Ardclach, presided, and preached an able sermon from Psalm xxi. 1. The usual questions having been put and answered, Mr. Fraser was solemnly ordained by the imposition of hands, and received the right hand of fellowship. The attendance of adherents on the occasion, considering the busy season of the year, was numerous, and we observed among them several respectable parties from the neighbouring parishes. The hearty welcome, given by the congregation to their young pastor at the conclusion of the service, augurs well for his future success among them.

NORTH ESC. CHURCH, MELBOURNE.—The trustees for this Church have unanimously elected as minister the Rev. William Dobie in room of the Rev. W. L. Nelson, who has been appointed to a charge in Australia.

ORDINATION AT BARRHEAD.—The Presbytery of Paisley met at Barrhead on Thursday, the 25th ult., when the Rev. Alex. Watson, who for upwards of two years has most diligently and creditably discharged the duties of assistant to the Rev. John M'Laren, minister of the united parishes of Larchert and Dunipace, was ordained to the charge of the *quoad sacra* parish of Barrhead, to which he had been unanimously called. The Rev. Mr. Dale, of Bonston, Moderator, presided.

THE CHURCH OF SCOTLAND IN THE MISSION-FIELD—1852-53.

(From the Edinburgh Christian Magazine for September.)

It is delightful to observe the growing feeling among Christians of the duty of communicating the Truth to others. Not only is the circle enlarged of those who yield a practical reverence and acknowledgement to the suggestions of a sincere belief; but the Christian heart, beating with a daily increase of warmth and vigour, sends forth the messengers of Life to the remotest corners of the Earth, while its efforts of love descend at the same time with purifying energy into lower and lower depths of the moral depravity and corruption which surround us at Home. A popular historian in a recent publication has expressed regret that the means employed in the prosecution of Foreign Missions have not been devoted to the work of reclaiming the demoralized ranks of our own countrymen. But he, who acknowledges the claims of the heathen afar off, can scarcely be called a Christian if he shuts out from his regards the ignorant and unconverted who are his countrymen, and, it may be, his neighbours; nor were the efforts for the evangelization of our own country ever more earnest, or extensive, or costly, than during the widest development of missionary enterprise in other lands. It is the same spirit which sustains both, the spirit which carried Paul into Asia Minor and Macedonia, while in Judea the Gospel was struggling into birth. Nor would the cause of the Gospel suffer abroad only, were the objections to Foreign Missions to prevail; such a restriction would evince a narrowness or, rather, failure of Christian principle and Christian love, under which the Home Mission also must inevitably wither and decay.

It is interesting to remember that 40 years have not yet elapsed since the Church of Scotland engaged in the first of her Schemes, viz., that for

extending Education. There is no doubt that much must have been done before, and with an unostentatious benevolence, which we would do well to consider and keep in mind. But the adoption of the cause by the Church, and her steadfast and systematic prosecution of it, gave an authorised character and solidity to the work, favourable to its progress and to its permanent usefulness. The same considerations, no doubt, were of material service, when the other Schemes were instituted, in imparting concentration and increased effect to efforts which before had necessarily been isolated and feeble.

The Missionary labours of the Church of Scotland are directed to 4 great objects, viz.:

1. The Evangelical culture of such districts at Home as are not overtaken by her institutions and organisation as a National Church.
2. The preservation of a pure faith, and of religious habits among our expatriated fellow-countrymen in the Colonies.
3. The conversion of the Jews; and, 4. The conversion of the Heathen.

The first of these objects, viz., the spread of the Gospel at Home is prosecuted by 3 Committees of the General Assembly, each of which devotes its attention to one of these schemes or objects, viz.,

1. Education.—Providing the means and improving the quality of instruction to children not benefitted by the Parish-schools.
2. The Home Mission.—To aid in providing religious ordinances where the Parish-church is not available.
3. The endowment of new churches by providing a permanent stipend for the minister.

The object of this review is to state briefly what has been done by each Scheme during the year ending in May, 1853, and the grounds upon which they claim an enlarged support.

EDUCATION.

The Committee has maintained by its direct aid, and by stimulating the benevolence of others, during the last year 179 Schools; through which instruction has been imparted to nearly 18,000 children, as follows; viz.:

	Schools.	Pupils enrolled.	Other pupils on Sabbath.	Together.
In Highlands and Islands	123	9439	538	.. ..
In Lowlands	43	4464	856	.. ..
Female Schools	14	950	167	.. ..
Edinburgh Normal School	1	534	.. ..	.. ..
Glasgow do.	1	336	.. ..	.. ..
	179	14,222	1,501	17,223 together.

Of the Highland schools, 49 are in parishes which vary in length from 20 to 70 miles; 72 are in parishes of which the length is 15 miles or more. The average population of those parishes is about 3000. Other schools are in parishes divided by arms of the sea, or consisting of detached islands, as in the Hebrides, and Orkney and Shetland.

At 13 of the Highland schools the teachers received no remuneration last year from the parents or guardians of the pupils. In 104 of these schools the fees and equivalents (value in fuel, labour, &c.) amounted upon an average to £5 9s. 10½d., to each school; but in 62 of these the average was so low as £2 12s. 2d. The average of fees and equivalents for each pupil was 1s. 4½d. a-year.

The schools in the Lowlands, although in regions of less extreme destitution, are yet planted among those whose slender means would exclude their children from instruction, unless the main burden of the expense were borne by others. The fees in these amount on an average to £20 9s. 9½d. each, and for each pupil, 4s. 0½d. a-year.

And in each of the 14 Female-schools (which are in 9 different counties) the fees, &c., amount to £10 2s. 4½d. upon an average, and 3s. 3d. a-year for each pupil.

They, then, O reader! are the children of ignorance, rescued in thousands by this scheme of benevolence from ignorance—generally the inevitable daughter of poverty;—and, it may be hoped, from other sorrowful ills. They have here discovered the imperishable treasures of Grace; and may we not trust that they are also receiving a moral impulse and elevation which may enable them in this world to rise superior to the heritage of privation to which they were born!

The Education Scheme is not only the dispenser of its own charity, but by its operations, it awakens the zeal and calls forth the benevolence of others, chiefly of heritors and others locally interested, whose contributions are at the same time a guarantee of the reality of the educational exigencies in the locality of each school. This is shown by the following statement:—

The Teachers during last year	In the High School	Lowland Schools.	Free Schools.
Received from the Committee.	£2707 6 8	£538 0 0	£97 0 0
Received from Heritors or others locally connected, in money, or value of accommodations, &c.	1609 5 8	427 10 8	76 0 0
Received in fees or equivalents.	642 16 8	539 11 8	132 8 5
Received from Privy Council grants.	498 10 0	210 0 0	8 6 8
	£4458 19 0	£1705 7 8	£312 12 1

Thus in every class of these schools an additional sum is called into operation more than equal to that paid by the Committee; so that every contribution to the Scheme is the means of employing more than the double of itself in the education of the poor. All the schools are attended by children of various religious denominations; and this pleasing feature is becoming more marked in certain districts. Through the influence of the Normal Schools the standard of education in these schools is rising. English grammar is taught in them all, Gaelic reading in most, and book-keeping in some. Considerably more than half the pupils learn writing, nearly a half arithmetic, and more than a third geography, while Latin and mathematics are also taught. Some progress has been made likewise towards the introduction of agricultural or industrial instruction. But here, as in the schools of Scotland generally, the Bible is the centre and life of the instruction; and the satisfactory condition of this essential element is attested by ministers and presbyteries.

The Convener and Secretary of the Committee also visit these schools occasionally, an arrangement which every enlightened friend of education must regard as vitally important to their well-being and advancement.

But the Church has not only taken care that these schools should be instituted and taught,—she desires and has used means to secure that they shall be well taught. These means are the

Normal Schools

in Edinburgh and Glasgow for training Teachers.

126 Teachers—70 male and 56 female—were admitted to these seminaries during the year; 50 on the free list after comparative trial, who are maintained and instructed at the Committee's expense, excepting that the Privy Council provides for seven of them who are Queen's scholars. The other 76 maintain themselves, and are instructed on payment of a moderate fee. The contribution received from Government in support of the Normal Schools is now dependent, in part, upon the number of students who receive the certificate upon examination. By this criterion a larger payment has been secured to the Church for the bygone year than would have accrued under the previous arrangement. 18 male and 20 female Teachers have passed the Government examination this year, and so obtained the certificate which qualifies for receiving augmentation of salary. There are now 50 Teachers of Assembly Schools entitled to such augmentation.

The Committee have assented to a proposal by the Privy Council Committee on Education to appoint an inspector of drawing in the Normal Schools. The cost of the Normal Schools during the year was for Edinburgh, £1363 11s. 10½d.; and Glasgow, £1386 19s. 3d. After deducting the fees paid by students and pupils, and the Government aid, a large proportion of these sums must be defrayed out of the Committee's funds. Mr. Davidson, late Rector of the Edinburgh Normal School, having been promoted to a ministerial charge, Mr. James Currie has been appointed his successor. The income this year has sufficed for the expenditure, with a balance of £92 8s. 2½d. over, which only helps, however, to compensate the deficiency of the former year. The Committee's Report contains a tribute to the memory of Mr. Macfie, that liberal benefactor of the Church's Schemes of benevolence. Mr. Macfie bequeathed to this Scheme £1100, not included in the year's accounts.

There is an earnest and well-founded pleading for increased liberality on the part of the Church's members. The Committee is forced to send away, unaided, many applicants, because the income barely suffices to sustain the schools already on the Scheme. It is surely a small boon for the Church to crave that the Church collections, now amounting to about £3000 a-year, be increased to £6000. If we consider on the one hand, how altogether trifling would be the cost of such an increase to individual members; and on the other hand, how incalculably important are the interests of thousands of immortal beings, whose spiritual benefits it is desired thus to promote, we may well wonder that such an appeal should so often have proved unavailing. Let each member of the Church place him or herself in the position of a child whose education, whose ability to read the Bible, is now hanging in the scale of uncertainty; and then let the question be asked, In what light, with a judgement fully enlightened, would they regard the zeal or vitality or, indeed, the sincerity of a great processing community, which, for an object so unspeakably great, grudges and denies a contribution so inconsiderable?

While, in the foregoing Scheme, the Church provides for the godly upbringing of the young in destitute districts, she makes it her business to secure also the means of public worship, and of pastoral care, for young and old, where the remote situation, or the great population, calls for such provision. The necessity of such an effort for the outlying parts of large parishes is obvious; and the evils, to which our present social condition gives an increased impetus and growth, present an argument of irresistible force for prosecuting this work with the greatest vigour in our cities and large towns. "That vice and crime," says the Committee, "ignorance and infidelity, intemperance, pauperism and disease, have rapidly increased of late years, has been established by incontrovertible statistical evidence; that the most certain and infallible remedy for these fearful and growing evils is the influence of the Gospel of Christ, faithfully brought to bear by His ministering servants on the outcast masses of the population, will readily be acknowledged; and that the application of this remedy is the sacred duty of the Christian Church, must with equal readiness be admitted." This duty is discharged through the instrumentality of the Committee for

THE HOME MISSION,

whose labours are divided into 4 branches.

1. *Church Extension.*—Grants last year were made in aid of the erection of new churches (1) at Innellan, in the united parish of Duncon and Kilmar, £200; and (2) at Renton, a poor village of 2400 inhabitants in the parish of Cardross, £60. These grants were made after the usual documentary evidence and under the ordinary conditions; both designed to secure that the erections are expedient and necessary; that a sufficient effort will be made locally and otherwise to complete the churches and leave them free of pecu-

niary burden; that the buildings shall be respectable and substantial; and that they shall, by proper titles, be inalienably connected with the Church of Scotland. These churches are both finished.

An application for a grant towards the erection of a chapel at Craigrovie in the parish of Roseneath has been withdrawn, the parish minister having succeeded in obtaining the sum required to complete the building from private sources. It is completed and in full operation.

2. Aiding Unendowed Churches, and

3. Employment of Probationers as Missionaries.

During the year ended 15th April, 1853, grants were voted in aid of 51 unendowed churches to the amount of £2105; and towards the support of 39 mission stations, £1467 5s. Besides these, other grants had previously been voted, and 8 applications have been sustained since the end of the financial year. There are thus at present 108 places of worship receiving aid, which exceeds £4000 annually. A list is given in the Report, and the aid consists of allowances to ministers and probationers in charge of churches and missionary stations, varying in each case from £25 to £80,—the ordinary allowance being £35, £40 or £50. The propriety of the grant is attested by the presbytery of the bounds before being allowed by the Committee.

These churches are planted among people spiritually destitute, and either regardless or unable to provide religious ordinances for themselves, in over-crowded towns or in rural districts, where, by distance or otherwise, the aged and young, if not those in the vigour of life, consisting of cottars, farm-servants, and agricultural labourers, are excluded from the parish-church.

Religious instruction and pastoral superintendence are thus secured to nearly 30,000 souls who, without the aid of the Home Mission, could not worship in God's House, or enjoy the blessing and benefit of a pastor's care.

The funds have been relieved this year of the support formerly granted to the churches of Gilcomston, Aberdeen, and Brydekirk, Aunan, these having been erected in parish-churches under the auspices of the Endowment Scheme.

The growth of the congregations aided by this Scheme is shown by the increase of many of them; among others—

Church	Parish	Increase of Congregation	Communicants
Larkhall, ..	Dalserf, ..	250 to 500	130 to 183
Brydekirk, ..	Aunan, ..	110 more.	...
Brighton, ..	Barony, Glasgow, ..	193 "	...
Auldsfield, ..	Eastwood, ..	400 to 600	...
Chalmers, ..	Glasgow ..	...	...
Opened last year, now ..	...	300	118
Fathhead, ..	Dyart, ..	now 600	227 to 254
Crosshill ..	Kirkmichael, ..	...	214 ... 269
Friockholm, ..	Kirkcaldy, ..	now 900	309 ... 231
Buchie, ..	Bathen, ..	...	...
Just opened, now ..	...	200	...
St. Mark's, ..	Glasgow, ..	360 to 500	214 ... 233
John Knox's, ..	Aberdeen, ..	now 600	395 ... 416
Mossgreen, ..	Dalgety, ..	210 to 333	...
Lauriston, ..	Glasgow, ..	now 700	263 to 445

The institution of Sabbath schools in connexion with the chapels gives great satisfaction, and yields the most beneficial results.

4. Encouraging Young Men.

The only applications made this year were sustained, and £15 granted out of the Gaelic Fund in aid of two students.

The financial condition of this Scheme, with increasing engagements, and a revenue not commensurately increasing, occasions the Committee much disquietude and anxiety. Why should this be? Can any philanthropist propose to himself a channel through which his charity will flow with more blessed effects than here?—where it will nourish the seeds of grace in a soil which must otherwise be neglected, and give to those who have been born to poverty and lowliness an interest in those heavenly treasures which will make them rich indeed, and for ever.

Although the importance of the provision made by the Home Mission for supplying Gospel ordi-

nances cannot be over-estimated, it is yet an object of vital importance that the ministers and licentiates thus employed should have their support placed upon a footing less precarious than the aid of a charitable fund and local voluntary contributions. The permanent support of the ministry from a source not liable to fluctuation or suspension is manifestly most desirable there, where there is the least degree of ability in the people themselves to support it. It is materially conducive also to the successful labours of the ministers of these districts that they should both be ordained, and that they should in the eyes of their people enjoy all the influence and respect attached to the full possession of the functions of the office of the holy ministry, by being members of Church courts. For the latter object facilities are afforded by the bill of Sir James Graham. The Church is accordingly making a vigorous effort to endow these charges, and to procure for those who undertake them the full ministerial status through the operations of her

ENDOWMENT SCHEME.

This great undertaking is prosecuted also by a Committee under the Conventionship of the Rev. Dr. Robertson, whose energetic and enthusiastic administration has been attended with the most encouraging success.

The general principle of the procedure is to draw out the liberality of the Church at large to a Central Fund, which is dispensed by the Committee in aid of local efforts. A contribution being instituted, and privately promoted, for the endowment of a particular church, the Central Fund supplements the effort by contributing one-fourth or one-third of the entire sum required, which is generally £3000. It is essential, therefore, to the progress of the measure that the Central Fund be liberally supported; for without it no supplement can be granted; and, if the supplement cannot confidently be relied upon, local exertion will languish.

The central treasury having become nearly exhausted in 1852, an earnest appeal was made through various channels to the members of the Church; and there is published in the Report of this year a specimen of subscriptions—apart from, and in addition to, church-door collections—made by 37 congregations, varying in amount from £1761 to £10 2s. 6d., and yielding an aggregate of nearly £7000. In some instances these sums are in addition to similar subscriptions made some years ago. An interesting contribution of upwards of £50 is that from the *quoad sacra* parish of Savoeh—itsself recently endowed and erected by the aid of this scheme.

This renewal of liberality, begun in some parts of the Church, is valued as an evidence of a growing interest, on the part of her members, in their desolate brethren, whom they have too long neglected. It is to the growth of this feeling that the Committee look with desire and with hope for the advancement and true success of their work. Their anxiety is, that the minister endowed under their auspices shall not be regarded as the sole Christian agent of his district or parish; but that he shall rather act as a centre of impulse and of life, to stir up the Christian sympathies and mutual good offices of his people, each member having a regard to the due discharge of the function of love incumbent upon him as a member of Christ's body in his whole relations and appointed sphere of life. The Committee trust that one accompaniment and result of their operations is the propagation of a deeper feeling of individual Christian responsibility among their subscribers throughout the Church.

An appeal has been made to our countrymen in the several presidencies of India, in consequence of which a subscription was opened in Calcutta, from which 4400 rupees, or £440, was remitted, 2000 rupees being contributed by His Excellency the Governor-General.

Provincial meetings, important in their results, were held during the year in various parts of Scotland; of which there are particularized—one held at Greenock, with Sir Michael Shaw Stewart in the chair; one at Hamilton, presided over

by His Grace the Lord High Commissioner, Lord Belhaven, who has contributed largely to the General Fund; and another at Airdrie, where the chair was filled by Mr. Baird, of Gartsherrie, M. P. The last gentleman has undertaken at his own expense to furnish the endowment and other charges necessary to erect the church and district of Gartsherrie into a parish-church and parish *quoad sacra*. It is expected, also, as a result of the meetings last noticed, that in the course of the present season not fewer than 5 additional parishes will be erected, all in the most populous mineral district of Lanarkshire. The Committee entertain a confident hope also that the Duke of Hamilton will provide the means for erecting the district of Larkhall into a new parish. The Earl of Stair has given a large contribution to the erection of Holytown, which is recorded by others. These successes are ascribed mainly to the example and influence of Lord Belhaven and Mr. Baird. Mr. Kerr, of Middlebank, one of the first and largest contributors, has again subscribed £1000 for the endowment of North or Goldrum Church, Dunfermline, on condition that the whole sum required be subscribed and paid into a bank by 1st June, 1854. £1400 has been subscribed by Sir James Fergusson of Kilkerran, to endow Crosshill, Kirkmichael. There is a near prospect of funds being provided to endow the church of Blairingone, Fossaway; and to build and endow a church at Auchencarn, Rerrick. At Inverbrothock, St. Vigean, Mrs. Richard of Woodlands has provided a manse, value £800, permanently attached to the cure, and there is a near prospect of the endowment being completed here also.

The Report contains the particulars of the sums in the following abstract of collections, donations, and subscriptions, received or intimated during the past year; viz.,

Amount of Funds reported to last Assembly £102,390 15s. 6d.; to which the following additions are now for the first time reported.

1. Church-Door Collections, £2540 8s. 11½d.; 2. Parish and Congregational Subscriptions, &c., £88-9 7s. 2d.; 3. Subscriptions and Donations, £395 4s. 10d.; 4. Contributions in money towards Endowment of particular churches, and to local funds, exclusive of money received in Glasgow and other places not reported,—

(1) Dumfries (St. Mary's), £2500; (2) Newhaven, £2000; (3) Wishawton, £2400; (4) West Church, Airdrie, including manse, £2080; (5) Clerkston, including manse, £1260; (6) Holytown, including manse, £960; (7) Laurieston, Glasgow, £400; (8) Ladhope, £442; (9) Colonsay, including manse, £1120; (10) Sundry chapels in Presbytery of Greenock, £3000; in addition to various sums for other chapels, amounting to, £737 15s. 11d.

5. Value of permanent annuities by heritors, and of relative buildings,—

(1) Crosshill, (Ayrshire), value of annuity of £50, £1400; value of manse, £560; (2) Auchencarn, Rerrick, value of annual sums amounting to £50, £1400; (3) Aberbrothock, value of manse, £800; amount at last Assembly, £102,390 15s. 6d.; amount since last Assembly, £30,884 16s. 10½d.; total, £133,273 12s. 4½d.

The following is a list (1.) of the chapels which have been already erected into parish churches *quoad sacra*, (2.) of those which are now before the Court of Teinds, the requisite endowment being provided for every church in the two classes; (3.) of those ready to enter Court, for which the amount of endowment has been obtained; and (4.) of those for which endowments are in progress, and have been partially obtained:—

1. Churches Erected.—13.

Ardrossan; St. Bernard's, Edinburgh; Howdwood; Savoeh, Aberdeenshire; St. Andrews, Dunfermline; St. Columba's, Glasgow; Enzie, Banffshire; Brydekirk, Dumfriesshire, St. Matthews, Glasgow; Gilcomston, Aberdeen, Tenantry, Blair Athol; Camelon, Falkirk; New Pitlago, Aberdeenshire.

2. Churches now in Court.—7.

Edgerston, Jedburgh; Cumlodden, Inverary; St. Peter's, Glasgow; Norriston; St. Mary's, Dumfries; Bridgeton, Glasgow; Laurieston, Glasgow.

3. Churches for which Endowment has been secured and ready to enter Court.—8.

Gartsherrie; Crosshill, (Kirkmichael); Newhaven; Wishawton; West Church, Airdrie; Newark; Nowington, Edinburgh; Colonsay.

4. Churches for which Endowments are in progress, and have been partially obtained.—34.

Auchencarn; Blairingone; Fisherton; Oban; Strathkinness; Largoward; Holytown; Clerkston; Ladhope; Cairnryan; Bargrennan; Fullarton; Auldheid; Alexandria, Partick; Spittal of Glenshee; Glengairn; North Church, Dunfermline; Pathhead; St. James's, Forfar; Kingston, Govan; Inverallochy; Kinnmont; Tarbert; Glenmnis; Corsack, South Church, Kirriemuir; Melville Church, Montrose; Inverbrothock; Portlethen; North Esk; Paisley Churches; Aberdeen Churches; Roslin Chapel.

The following 7 chapels have been erected, or are in course of erection *quoad omnia*:—

Shettleston, Glasgow; Caltou, Glasgow; Marybill, Glasgow; Toviethed, Jedburgh; West Church, Dalkeith, Arduch, Auchterarder, Spingburn, Glasgow.

In its conclusion the Report, while expressing gratitude to God for the measure of success attained, points out that it is but a small part of this great work that has yet been accomplished. It refers to the remote district of the Highlands and Islands supplied with spiritual instruction only by a few miserably paid catechists and missionaries, and suggests as an enterprise worthy of the Church of Scotland to convert all the more important royal bounty mission districts into proper parishes. "If we look again to our large towns, how many are the closes, and lanes, and blind alleys, and with what myriads of human beings are they crowded, which are still virtually extra-parochial, the Church having no labourer employed in them whom she can make responsible for the spiritual condition of their occupants? These things ought not so to be. The voice of the watchmen of Zion ought to be heard, begging, nay, imploring, help from every accessible quarter. . . . The necessities of our populous mineral districts are not less great than those of our large towns; and they are evidently increasing in a ratio yet more rapid. Ironworks of great extent are springing up in many different parts of the country, and it is not the tendency merely, but the immediately necessary effect, of each to surround itself with a population generally of sufficient amount to occupy the undivided labours of a Christian pastor. How urgent, then, is the call made on those presbyteries, within whose bounds such works have been erected, or are now in course of erection, to be up and doing? Every day ought to be precious to them; and they ought to be deeply impressed with the conviction, that on the fidelity and diligence, with which they shall meet the increased responsibilities devolved on them, will depend in no mean degree the stability and prosperity alike of the Church and of the country. They will learn, and we may all learn, that what are usually reckoned impossibilities are for the most part but such difficulties as, sooner or later, shall be compelled to give way before an energetic and resolutely maintained purpose. Be but this purpose formed by it, in the strength of God, and with a single eye to the advancement of the interests of His kingdom, and there is no presbytery in the Church, by whatever difficulties it may be beset in providing for the spiritual necessities of an increased population, that shall not find for itself a triumphant issue out of these difficulties. And let the whole Church only give itself thus to God, and stand resolved, in humble and prayerful dependence on the aids of His grace, to carry home the Gospel of the kingdom to every

neglected hamlet, and heath, and heart in Scotland; and your Committee will hold fast the confidence that it will soon again be visited with the days of the right hand of the Most High, and with the times of refreshing from the presence of the Lord.

Such, then, are the three great Schemes by which the Church of Scotland is earnestly prosecuting the work of what, in the true and enlarged sense, is her Home Mission. We proceed to notice the procedure of the three Schemes whose operations extend beyond the limits of Scotland.—*To be continued.*

COMMUNICATIONS.

[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.)

NEW YORK, October, 1853.

The past month has been marked by several events of much interest to the Christian World. Perhaps chief amongst these may be placed the Anniversary Meeting of the American Board of Commissioners for Foreign Missions. This great Missionary Society commenced its 44th Annual Session in Cincinnati on the 4th October, and the proceedings extended over four days, during which time intelligence of deepest interest to its supporters, and to the friends of missions everywhere, was communicated. My limited space renders it impossible to give more than the briefest summary of the operations of this great body.

The regular missions are 28 in number, to which are attached 111 stations, and 38 outstations. In connection with these are 157 ordained missionaries, 6 of whom are Physicians, and there are besides 6 Physicians not ordained. This mode of humbly following our Saviour's example in ministering to the body, whilst striving to convert the soul, has been signally blessed; and those who would hear more of its practical working will be much interested in a work lately published, containing the memoirs of one of the Board's Medical Missionaries. It is entitled "Dr. Grant and the Mountain Nestorians." But, to return to the summary, there are, in addition to the regular missionaries, 39 native preachers, and of native helpers, 192. The whole number of labourers from America is 390, and of native labourers, 231, giving a total of 621 supported by the Board.

To supply these, 11 printing establishments are in operation, by which, during the past year, 37,127,251 pages have been printed, and since the beginning, 958,132,478 pages. The Board sustains 103 Churches, including those now declared independent in the Sandwich Islands; and the number of Communicants is 25,714, being an increase of 1,977 during the year. For educational purposes, there are 9 seminaries, with 23 other schools where the pupils are maintained, and the number of free schools is 712. Attending all these

are 23,152 pupils.

Such is the vast machinery employed by this Union of Christians in the great work of evangelising the World. From nearly all of the missions they have good tidings of success; and in not a few of these has the work surpassed even sanguine hopes. In the Sandwich Islands their labours are at an end, and the spiritual independence of a once savage people is now declared. When the question of recognizing the Hawaiian nation was first brought before an American Congress, John Quincey Adams, chairman of a committee, declared that they had a peculiar right to those Islands, for they were ours by conquest in the service of the Prince of Peace. The mission is now merged in the Christian community of the Hawaiian nation; and aid extended from America will only be as to a Christian people in need of help. Nay more, the taught are now sending out teachers, and these Islanders will support Hawaiian Missionaries to Micronesia and the Marquesas. "The Isles shall wait for His law," wrote Isaiah of old; and, having received it, are they not made to rejoice and blossom as the rose? May we not accept this as an earnest of yet greater things which God will do to make known His way upon earth, and His saving health among all nations, and to hasten that millennial day when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. "One song employs all nations, and all cry, Worthy the Lamb, for He was slain for us. The dwellings in the vales and on the rocks Shout to each other, and the mountain tops From distant mountains catch the flying joy; Till, nation after nation taught the strain, Earth rolls the rapturous hosanna round."

Amongst that interesting people, the Nestorians, the preaching of the Gospel has been prosecuted with even more success than before. The Nestorians, it will be remembered, have been subjected to great persecution, and one of the most trying of these within the last four years. They are principally to be found amongst inaccessible mountains in the Turkish Province of Kurdistan, to the west of the Euphrates, and not far from Mosul, now known as the site of ancient Nineveh. To these mountains the Nestorians have been driven by the fierce Kurds, and other tribes who have successively persecuted them. Their Church, corrupted, it is true, at the present day, they claim to be founded by the apostles Thomas and Bartholomew; and, from the willingness of the people to receive a purer Gospel, the Board have here found a fruitful field. During the last persecution, and the fearful massacres which accompanied it, the missionaries retired to neighbouring cities, but they are now again in the mountains. The Patriarch, who is hostile, spares no effort to exclude evangelical influence, and upon the plains Romish agents labour to prose-

lytise; but against the Truth these are almost unavailing.

Amongst the Armenians a great reformation is taking place, and to this our own countryman, Layard, has testified from his place in the House of Commons. The Board have now removed their chief establishment from Smyrna to Constantinople, and 21 missionaries are in the field. A mighty change is at work, through the Grace of God, in all classes of the Armenian community, and into more than a hundred of their Churches has the Gospel found its way. In the adjacent country of Syria, too, a flourishing mission is sustained.

But perhaps the most interesting of the missions are those in our own colony of British India. One of the greatest ornaments of the Church of Scotland, the Rev. Mr. Caird, of Errol, in a powerful appeal on behalf of the Church of Scotland Missions, delivered in Exeter Hall, made some striking statements in regard to British India. Government education and other agencies at work amongst the missions there are rapidly enlightening the people; but it is only to plunge them into the scarcely less deplorable condition of atheists. Teach the Hindoo the simplest rudiments of Astronomy or of the Natural Sciences, show him that the earth is a terraqueous globe revolving round its own axis in a day, and around the sun in a year, instead of being a mere circular plane as he had been taught, and you dash in pieces the whole system of imaginary divinities to which for ages he had clung. To take away his religion, as must be the inevitable effect of education, however rude, is to incur a fearful responsibility, if Christianity be not also inculcated. The thought is indeed a solemn one, that British Christians may be held responsible for sending the Gospel to the myriads of their fellow-subjects in India, for it were almost better, that the Hindoo should be left, as of old, to his gods whom he might fear, than that, deprived of even these, he should be abandoned to the unnatural belief of those who deny the very existence of a Great Being to whom we owe allegiance. Let us then bid God-speed to the noble Society which thus aids us in a work so peculiarly our own. There is room for all in so vast a field. The American Board have several Missions in British India. Amongst the once powerful Mahrattas they have gained a firm hold, instead of being obliged, as at first, to waste all his time in combating Hindoo objections started by the audience, the missionary can at once come directly to his great subject—the preaching of Christ. "And verily," writes one, "when this result is attained in a Mission, the victory is more than half gained."

Amongst the vast numbers of Southern India and Ceylon, speaking the Tamil language, 4 Missions have been established, one in Madras, the southern capital of

India, another in Arcot, a town lying between Madras and the Neilgherries, a third in Madura, near the southern point of Hindostan, and the fourth in the populous Island of Ceylon. In these Missions are 21 Churches, with 200 Schools, attended by 7000 pupils. A great difficulty attends all enterprises of this nature in India, resulting from the peculiar prejudices of the people. Whenever a Hindoo renounces his religion, he loses caste, and is exposed to persecutions even from his own relatives, as well as driven from their society. Missions, therefore, must comprehend villages in which these poor converts may take refuge, they literally forsaking father and mother and houses and lands for the Gospel. In Southern India there are several communities of this sort; but in Ceylon, from the greater mixture of races and from local causes, the system has been found impracticable. The difficulty, however, is not insurmountable, and the missionaries are labouring in hope. I must draw to a close, for the time would fail to notice even briefly many other fields. Whilst sending the Gospel to other lands, the claims of America have not been forgotten. The Cherokee nation, the Choctaw, the Dakota, and the Seneca Indians, have faithful labourers amongst them, and, though discouragements do and must attend missions amongst these tribes, resulting from their peculiarities, and from the evil of intemperance, which has been one of the fruits of intercourse with the white man, yet the missionaries feel that they labour not in vain.

The income of the Board last year amounted to about £78,000 Cy, contributed by nearly all denominations; and it must be remembered that most of these support besides flourishing Societies of their own, the Presbyterian Foreign Missions being second only in extent to those of the Board.

To evangelize the Sandwich Islands has cost about £220,000 Cy., a small sum when compared with such a glorious extension of the Redeemer's Kingdom. It costs more than this to build and keep in commission for a year a single line-of-battle ship; and, as was remarked, the United States spent as much to send out an exploring expedition.

The total amount in a year raised for Missionary purposes by Churches in Great Britain is about... £137,500 } Cy.
And by those of America, 157,500 }

£295,000

making a sum, it is said, which scarcely equals the annual gifts of the Hindoo Kalle's Temple in Calcutta. It were needless to draw inferences from such a coincidence. Is this to meet the eyes of any who are not giving, as the Lord hath prepared them, to send the Gospel to the Heathen?

Shall we, whose souls are lighted
With Wisdom from on High,
Shall we to men benighted
The Lamp of Truth deny?
"ASCEND."

THE COMING STRUGGLE, &c.—Concluded.

As the writer of this pamphlet has assigned the short term of fifteen years for the winding-up of the events foretold in the prophecies of Scripture, time will soon tell how far his views are correct. But, whatever value may be attached to this as an attempt to unfold the counsels of God, it is very curious as a modern exposition of the ancient Jewish hope of a universal earthly kingdom with Israel according to the flesh enthroned in Jerusalem, which is below, at its head. It would seem, however, as if they were gradually parting from what formed the centre figure in the hope of their fathers, and that they are ceasing to look for the building-up of the royal house of David, and the establishment of the kingdom of God in the hand of his Son. Their kingdom to come is not now, it would seem, the kingdom of a Messiah. There is at least no distinct anticipation of such a personage put forward in the pamphlet. Indeed it must be very difficult for a Jew, well acquainted with the Hebrew Scriptures, now to hold fast to such a hope, or to entertain any rational expectation of seeing it fulfilled. If they will not accept Him, that was born in the stable at Bethlehem, as the promised Son of David who was to sit on the throne of the kingdom of God, and reign for ever and ever, how can the title to such a descent be authenticated in the case of any future claimant? And, though the name of Jesus of Nazareth has been and still is much spoken against in our world both by Jews and Gentiles, yet who can bring himself to believe that any name, yet to be given among men, will ever rival that name in the estimation of even our sinful race, or that such honours will ever gather round the head of any future coming man as have already even upon earth gathered round the head of Him who was crucified without the walls at Jerusalem? The cup of trembling, which the Jews then took into their hands when they said, Let Barabbas the robber be given unto us, and Let Jesus the Saviour be crucified, they must continue to drink till they say, Blessed be He, whom our Fathers cursed. Thus do we interpret the prophecies of Scripture, and thus do we explain the hope of Israel, and thus also do we understand the hope of the World. If Jesus is not received by all nations as the Prince of Peace, we can look for no other, under whose sceptre they shall be gathered. But to attempt to expound the Hebrew prophecies without a Prince of Peace, to whom shall be the gathering of the nations, is much the same as to expound the astronomy of our planetary system without taking the Sun into

account. That those, who will not receive our Lord Jesus Christ as the Messiah of Prophecy, should leave out the past in despair, we can easily understand, but, having done so, prophecy must be to them as a sealed book. If they cannot read this in it, it must be because they are blind and can see nothing.

A careless glance at the pamphlet may lead the reader to think that we have misrepresented the writer's views in saying that he overlooks the part to be performed by the Messiah in his scheme of prophetic interpretation. But, though he mentions the name of Christ without denying his claim to be the Messiah, he is very far from admitting it. He speaks also of a conversion of the Jews in connexion apparently with the acknowledging of a Messiah, but in such an ambiguous manner as to make it impossible to divine what he means either by their conversion or their acknowledgement of a Messiah. What we suppose him to mean is that the Jews, when converted, will acknowledge heartily, what they have formally acknowledged all along, that Jehovah is the One Living and True God, and their God, and that they are His peculiar people. But the Scripture doctrine concerning the Messiah teaches something different from this. The Messiah promised in the Scriptures is to be manifested in the flesh, and do away with all distinctions between Jew and Gentile by uniting all nations in a common relation to Jehovah, the One Living and True God and Father of all.

This writer however says expressly that "The Jews will return to their own land in as great ignorance regarding Christ as when they left it." Nor does he anywhere let fall a single expression implying that they will own Christ for their Messiah at any future period. Neither does he anywhere speak of any person whatever as expected by him to perform the part ascribed to the Messiah in the prophecies of Scripture. The slight and ambiguous allusion he has made to the subject we consider as made to propitiate the favour of what in the slang of the day he calls the Anglo-Saxon race, whose attention to his speculations it was his wish to gain. With the same intent he seeks to conceal the native arrogance of the Jewish hopes by stating them as modestly as he conscientiously can. It would have been too much to expect a hearing from religious Anglo-Saxons, if he had shocked their ears by distinctly denouncing the Christian Church they hope to see built-up on the foundation of Scripture, till it fill the whole earth, as the fond illusion of a vain imagination. Among political Anglo-Saxons he could expect to meet with nothing but derision and contempt, had he plainly told them that all their efforts and sacrifices in the cause of civil liberty, and all their endeavours to perfect their systems of Government, were destined in the counsels of God merely to prepare a Millennial kingdom for the

Jews. Still the Jewish interpretation of Prophecy could not be established without in some way or other maintaining such things as these. Even a gentle insinuation of truths so unpalatable to Anglo-Saxon minds would not serve the purpose. If the Jew could not humble himself to become as other men, it was impossible to conceal the enormous arrogance of his peculiar claim by any affected modesty in its statement. It is not small things which are promised to those who shall be heirs of the fulfilment of the Hebrew prophecies. No one who believes them can be supposed to entertain any such notion. When, therefore, we read at the commencement of this pamphlet that the great fulfilment of what the writer justly terms these "glorious promises" would be "the restoration of the Jews to their own land, and the establishment of the kingdom of Israel, though not after its ancient model, or with its former splendour," we suspected he was making a mock of the prophecies under pretence of believing them. We soon saw reason, however, to correct this suspicion. The writer appears to believe the prophecies, but, believing them to foretell the future restoration of the kingdom of Israel, he must expect it to appear not in less but far greater splendour than at any former period. At the highest of its splendour in the days of David and Solomon it was inferior to many other kingdoms that have already appeared. The greater part of its history exhibits it, not in splendour but captivity and disgrace. If the Jews expect a restoration of their kingdom as the fulfilment of prophecy, they no doubt expect to see it in far greater splendour than at any former period, or indeed than anything that has yet appeared in our world. Such, we are persuaded, is the view of the writer of this pamphlet.

In the following passage he gives us distinctly to understand that, according to his belief, the fulfilment of Scripture prophecy is not to be brought about by the progress of the Christian Church, nor by the quickening power of that moral and spiritual regeneration, which Christian preachers proclaim.

"They" that is, Christian Interpreters of the prophecies, "assert that the events to take place at the time of the end are less physical than moral, and will consist in a series of spiritual changes, which will usher in the universal triumph of the Church and the regeneration of the World. With a very restricted partiality they have construed all those glorious promises of a physical restoration, which have lighted-up with hope the heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter day."

None but a Jew, we should think, smitten judicially with a preternatural blindness, could have spoken of a moral and

spiritual regeneration of all the families of the Earth as being something unspeakably less glorious than a physical renovation of the Earth, and the political advancement of the seed of Jacob to the head of its government. If this be the light of hope to the wandering Jew, he should hide it in his bosom. To hold-up such a miserable rush-light between the finger and thumb of a carnal-minded Jew as the light which is to enlighten all nations, and be the glory of the true Israel of God, instead of that Sun of Righteousness, the hope of the Christian Church, which has arisen with healing under His wings, can excite nothing but pity or derision and contempt. But, when doctrines of a degrading materialism are so rife among nominal Christians, why should not the Jew glory in his hopes of physical and political restorations? In opening the glorious promises of God, which are spirit and life, in order to extract their physical essence, he is not more foolish than those who break the bellows to find the wind, or those who dissect man's brain in search of a material soul. They all alike destroy the casket without lighting on the treasure it contained. Why should not the Jew with his little twinkling taper, which a long succession of Rabbies have trimmed and kept alive amidst so many fierce winds of doctrine, advance to the head of all our searchers after good and great things among the fashions of a world that passeth away.

If, when the Jew says that the Christian interpreter of the glorious prophecies of God construes them to foretell nothing more than a spiritual conversion of human nature, he means nothing greater, he says truly. We expect nothing greater or better than this; all else that they may portend, however glorious, has no glory in the presence of this glory which excelleth. Before the face of this most excellent glory of our nature every other honour, prepared for man, fades out of sight, and is swallowed up amid the splendours of its surpassing brightness. This is the very image of God, in which we were created, restored to us. This is our glory and our crown, the joy and rejoicing of our hope, while we look not at things seen and temporal, but at things unseen and eternal.

The Jew is mistaken, however, in saying that we look for nothing else but the regeneration of our spirits. We wait also for the redemption of the body. We look for a physical renovation of nature as well as a spiritual, and such a renovation as the Jewish imagination, struck with dotage, when it refused to admit the true hope of Israel, seems incapable of conceiving. Do those who say that the present heavens and the present earth shall pass away, and that, according to the sure word of prophecy, they look for a new heaven and new earth wherein dwell with righteousness, construe the glorious promises of a physical renovation to mean nothing?

Who also shows a "restricted partiality"

in interpreting the promises of the God and Father of the spirits of all flesh? Is it the Jew, who, because he spurned from him the hope of a heavenly inheritance rather than share in it with his brethren of the Gentiles, was doomed to become a wanderer amongst them without any inheritance on Earth, and who soothes his bitter spirit with the fond imagination that in the oracles of God it is written that his humbled tribe shall yet be the temporal lords of all? Or is it the Christian, who, as he looks sorrowfully over the World, and beholds his brethren wandering with none to care for them, like sheep who have gone astray, comforts his heart with the glorious promises that the Great Shepherd and Bishop of souls shall one day gather into His fold all the families of the Earth?

But let us see what this writer considers as the great birth of time, and what our world after so many and great convulsions, moral and physical, amid the terrible throes of the latter day is to bring forth, if the fruit of its labour is to be by him recognized as the fulfilment of Scripture prophecy. "The restoration" he says, "of the Jews to Palestine forms the very keystone to the whole political structure of the World, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spoke and Jewish bards sung. It is emphatically, "the hope of Israel;" and the word of Judah's God is pledged to its accomplishment."

Now for the train of events by which this is to be brought about in the brief space of fifteen years. We suppose the writer has fixed upon so short a period as hoping that he may live long enough to see it pass; but, if he should die beforehand, where would be for him "the hope of Israel," if this be indeed Israel's hope.

The principal steps in the march of events toward this denouement are thus marked out.

1. "The seizure of Constantinople and overthrow of Turkey by the Emperor of Russia."
2. War between France and Austria, overthrow of the latter, and consequent destruction of the Papacy.
3. The conquest of the Horns or Continental powers, by the Emperor of Russia.
4. Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews."

As to the likelihood or unlikelihood of the above things happening, in the way and order prescribed, we shall not stop to enquire, but hasten on to the grand finale of this great act in the melo-drama of our World according to the notions of our Jewish Master of the ceremonies. The whole description reads much more like the end of a play-bill than an exposition of Prophe-

ecy. Without giving a full and particular account of it according to the author's programme, we shall present the principal actors and the leading features of the scene in his own words, as justice could hardly be done to his conceptions in any other.

The Emperor of Russia first makes his appearance on the stage. "Turning his eyes eastward on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind he enters the glorious land? Proceeding onward, he seizes the unvalled villages and gateless cities, till at length his large and multifarious army pitch their tents before Jerusalem. He lays siege to the Holy City, which soon surrenders to his power, and enables him to plant the tabernacle of his palace between the seas in the glorious holy mountain." Next Britain with all her forces, summoned from every quarter of the World, rushes forward on the scene: but, distrustful of her ability to cope single-handed, though in all the might of her power, with the terrible adversary who is waiting to receive her, she has sent a cry for help across the Atlantic; and the whole disposable warlike array of the Anglo-Saxon race is gathered together on the mountain of Judea. The reader naturally supposes to take part in the coming fray, and charging with all their chivalry to lay the proud usurper low, which of course every Anglo-Saxon thinks they are well able to do, speedily and effectually, without any chance of his soon rising again. But no, the indomitable pride of the Jewish heart here breaks out. The Jew must not owe his deliverance even in appearance to the help of his brethren. It would be too high an honour for the despised Gentiles to be employed even as instruments in the restoration of the Jews to their own land. The Anglo-Saxons, as the most honourable of the Gentile races, are brought hither not to aid the Jew, but only to be present as highly favoured spectators, and have the privilege of beholding his exaltation.

"Meanwhile Britain has been making strenuous efforts to stay the progress of this gigantic Napoleon, and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? In the critical emergency the parent Island sends a cry across the Atlantic, 'Come over and help us.' Swiftly is the sound borne over the waves, and soon an answering echo is waited back from the shores of Columbia. 'We are coming, brother John, we are coming,' is the noble reply, and a fleet of gallant vessels is crossing the Ocean with the stars and

stripes gleaming on every mast. (Brother Jonathan had better be increasing his navy, if, before fifteen years are out, he intends to meet brother John on this great occasion with any thing like a respectable army.) "Another force is on its way from the far South, and soon the flower and strength of the Anglo-Saxon race meet on the sacred soil of Palestine. On the one side the motley millions of Russia and the nations of Continental Europe are drawn up on the slope of the hills and the sides of the valleys toward the North, while on the other side are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly recovered city, or perish, like their ancestors of a former age, in its ruins. All is now ready. The awful pause, that takes place before the shock of battle, reigns around; but ere, it is broken by the clash of meeting arms, a strange sound is heard overhead. It is the voice of the Lord, that breaks the solemn stillness. Amid earthquakes and showers of fire the bewildered and maddened armies of the Czar rush sword in hand against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet. Their aid is not necessary to accomplish his destruction."

The grand affair being over, it only remains that the Jew dismiss his Anglo-Saxon friends with becoming courtesy, seeing they had come so far to help him. This he does with a kind of bashful pride, praising them highly, and claiming for his own people a supremacy which, he politely tells them, is to be merely official.

As we firmly believe in a restoration of the Jews to their own land, we were much struck with the remark in this pamphlet on an article in the creed of its present masters, "that the land is God's, and that, though it may be occupied, cannot be owned by any mortal." We were also struck by the remark which follows this, as being in the true spirit of a son of that race which continues to glory in the circumcision of the flesh. "The Jews cannot even sell any part of it from one to another, far less can the *uncircumcised* Gentiles get it for a prey."

It may be, as this writer says, "that the Jews will return to their own land in as great ignorance of Christ as when they left it." But, if they do, the hope, which, he says, now comforts them in their wanderings, will then have perished, for the fulfilment of earthly hopes is usually the death of their joy and the end of their consolation. They may find themselves therefore in what they call their own land, and as far from the rest of the people of God as ever. But the promise of enter-

ing into that rest will after so long a fitful still remain to them; and they may then be led seriously to enquire what it truly means.

The restoration of the Jews to their own land, and assigning them the first place among the nations either officially or potentially, would do little to promote either their own happiness or that of the rest of the World. But to imagine that all that men and nations have been doing, and suffering, and all the revolutions that have taken place among them, and all God's dealings with them, all His judgements and all His mercies, all His prophetic revelations, all His providential dispensations, all His waiting in long-suffering patience and forbearance, was to issue in bringing to light as the great mystery of Divine Providence, and accomplishing as the great object of God's government of the World for ages, the official exaltation of one peculiar people to the nominal headship of all their brethren, and that too, a people who place their highest claim and make their greatest boast in a *fleshy* descent from Abraham, whose chief glory it was to be made the Father of the *Faithful* among all nations, while they despise the inheritance of his faith, and refuse to walk in his steps or to rejoice with him in his hope, who was glad when he saw afar off the sure fulfilment of the promise that in his Seed all the families of the Earth should be blessed. To imagine that the highest honours upon Earth are the undoubted *fleshy* birth-right of a people too proud to accept of a place in the kingdom of Heaven if they must sit in it side by side with their brethren of the Gentiles, is such an insane dream of besotted self-conceit that one knows not how to characterise it. Such monstrous folly is beyond the reach of irony and ridicule. Nothing can match the futile extravagance of such a wild explication of the mystery of Providence and the purport of Prophecy. Nothing, unless it be the profane dream of the Jesuits that their Rome, that sink of sin, is to be universally acknowledged New Jerusalem, the Mother of all Saints, and that their Pope, whose name has come to stand for pride, falsehood, hatred of the light, and other abominations besides, is to set his foot on the necks and dip his heel in the blood of all who oppose him, and rise above the carnage, as the worthy and universally owned vicegerent and representative upon Earth of a God of truth, love, mercy and peace. Thus may supply a parallel to the Jewish explanation of the mystery of Providence, only that it supposes the womb of time to be labouring to bring forth a more horrible progeny, as springing out of the corruption of better and greater things.

The Jewish, when softened down by the modesty of the claimant, to a mere official right of precedency, is rather absurd than terrible or insulting. But it is monstrously absurd, when the making it good

is represented as the worthy result of the terrible struggles which are to convulse the nations in the latter day, and the great end which God is seeking to bring about by doing terrible things in righteousness with a strong hand and outstretched arm.

It is as if we should apply to the prophecies of God that famous simile of the *Mountain in labour bringing forth a mouse*, which has served for ages to rebuke the boastful promises as compared with the pitiful performances of vain-glorious man. This figment of the Jewish imagination that the main design of God in His moral government of the World is the temporal exaltation of their nation, is a far more monstrous supposition than it would be to fancy that all this luxuriant vegetation which the Earth has been producing for ages, and will for a time continue to produce, is not, as we have supposed, for the beauty it displays and the useful purposes it subserves, to the glory of its Creator but for the sake of a crowning glory yet to be revealed, and that all these stately trees, and lovely flowers, and grass, the food of cattle, corn, the food of man, have been only growing and decaying, with the bodies of those who feed on them, to form a rich compost out of which there shall spring-up in a night a SPLENDID MUSHROOM to overshadow the whole earth under its unprofitable circumference, and perish in a day.

TURKEY AND ISLAMISM.

"The religion of the Turks is Islamism in its most intolerable form. Acting upon the principle of *exclusion* inculcated in the Koran, they regard with disdain and aversion all who are strangers to their faith. The radical doctrines of the Koran are sufficiently simple, and many of its precepts are unexceptionable; but these are mixed up with such absurdities and follies as to retain its adherents in a state of ignorance and barbarism. By inculcating a contempt for *profane knowledge*, and prohibiting all communication with infidels and idolaters, which are the terms applied to all other sects, an insurmountable barrier is raised against all improvement in the sciences and arts. Some of the more learned indeed, of whom there are but few, hesitate in giving full credence to the miracles of the Koran; but they dare not publicly contradict the national prejudices. An *offendi*, skilled in mathematics, being asked, How he could believe that Mahomet broke the star of the moon, and caught half of it, as it fell from heaven, in his scerw?—replied, that it was not only not agreeable but contrary to the course of nature; but that, as the Koran affirmed the truth of the miracle, he could not refuse it his assent, for, added he, "God can do whatever he pleases." The Mahometan creed may be said to consist only of two articles: "that there is but one God, and Mahomet is his prophet." A firm con-

viction of this, and the practice of a few external ceremonies, constitute a true believer, entitling him to the joys of Heaven. They believe also in the existence of *purgatory*, in which, they say, the negligent and vicious believer must expiate his crimes, and repeat the prayers which he omitted in his life. But they affirm that every believer, whatever may have been his deeds, will be at length admitted into Paradise. The outward observances enjoined in the Koran are *circumcision, prayers, ablutions, fastings, and a pilgrimage to Mecca*. Prayers are enjoined to be offered five times a day, before sun-rise, at noon, at four in the afternoon, at sunset, and before midnight, and these in their order are instituted in honour of *Adam, Abraham, Jonas, Jesus, and Moses*."

Such are the chief characteristics of the religion of Islam. It is not incompatible with all the indulgences of a sensual and dissolute life; and the immortality, which it promises its votaries in Paradise, is pervaded with the voluptuousness in which the prosperous believer riots in time. Surely, if virtue be any thing more than a name, if the true God exercise a moral government in the affairs of our world, a religious system like this must lie under His frown, and be doomed to perish by His judgement. And, apart altogether from the special predictions that refer to it in Sacred Scripture, we might, in the view of the Divine government alone, anticipate and predict its downfall.

To our eye, several signs seem to indicate that the end of the dominion of the false prophet, the grand antagonist of Christianity in the East, is drawing near.

1. The Turkish empire in its present condition stands in the way of the improvement of the human family both in Europe and Asia.

No nation, either in Europe or Asia, occupies a more favourable locality on the map of the World. The ancient Roman, in the height of his power, confessed this when he transferred the Imperial throne from Rome to Constantinople. With three seas on its exterior boundary, intersected by large navigable rivers; possessing a territory of immense fertility, with a climate not surpassed by any on the globe, it has all the requisites of national power and grandeur, had it the wisdom and the virtue to use them aright: *but it has not*. Its religion disposes it to look with a jealous and hostile eye on the contiguous kingdoms: "There is," they say, "but one law, and that law forbids all communications with *infidels*." In obedience to it they stand apart from them in proud and selfish isolation; restrained from warlike aggression only because they are weak. None of the improvements of modern civilization have been admitted within its boundary, unless we except some connected with the discipline of armies and the

(Edinburgh Encycl. Vol. Turkey p. 663.)

art of war. No art, no science, no printing-presses, no education of the people, no ameliorations in the art of government,—the very nature of its superstition forms a barrier which these cannot pass. Is it desirable then that such a nation, occupying such a locality, should continue in the way of the World's progress? To change would be to destroy it. And what friend of man—what true believer in the onward destiny of the human race, would not wish for the removal or the destruction of that which retards it?—How greatly would the prospects both of Europe and Asia be brightened by the overthrow of a race and a religion, which, without destruction, will remain an insuperable hindrance to the true civilization of a large portion of the human family. The very fact that such a destruction is essential to the good of the World seems to us a strongly presumptive evidence that in the evolutions of Divine Providence it will be accomplished.

2. In the condition of the professors of the Christian faith within the Turkish empire we discover a second sign of its approaching downfall.

The Christians are as three to one of the Mussulmans. Grant that their faith is corrupted, that ages of oppression have nearly quenched within them all bold aspirations after liberty and independence; we, the professors of the same faith, ought not to look on their unhappy condition without interest and compassion; we should pray that in their religion they may be reformed, which can scarcely happen, so long as they are enslaved and oppressed by the relentless tyranny of Islam; it never has, and never will, unless compelled, own any rights of conscience or of freedom in those whom it denounces as *infidels*. If within late years the Sultan has followed a milder policy with his Christian subjects, his policy is at variance with his *creed*, and has been extorted from him reluctantly by the growing spirit of independence among the Christians of his empire. This spirit has appeared very unequivocally on several occasions in the principalities on the Danube, in *Bosnia and Servia*, in *Moldavia* and *Walachia*, where the Christians form the great majority. What wonder if this antipathy to Mussulman domination should be fanned by Russian subjects in the contiguous territory, themselves members of the same Church? Apart altogether from political consideration, is not such a sympathy with Christian brethren, suffering under the oppression of a foreign and infidel yoke, both natural and right? If the ambitious Cæsar should avail himself of the influence of this sympathy to promote the design of territorial aggrandisement, alleged against him, what then?—this cannot transform a natural and Christian sympathy into a moral evil. Nay in the bosom of the *АВТОКРАТ* himself this sympathy should exist, and might rightly manifest itself, as it has done, by using the power-

ful influence, with which Providence, has clothed him, to secure justice and, if not justice, a more mitigated tyranny for those in the Turkish empire who bear the Christian name. It is the manifest duty of nations that have any right apprehensions of the duties involved in the bonds of Christian brotherhood, to employ all legitimate means to avert the cruelties of persecution and of tyranny, and the inhuman ferocities of war. The Sovereigns of England have often interposed their benevolent mediation in this way to restrain Turkish inhumanity. In the Greek insurrection Great Britain united with France and Russia to check the exterminating cruelties of the Turks, and the independence of Greece is guaranteed by these powers. By this influence of these *three Christian powers* Turkey lost one of the fairest portions of her dominions; and emancipated Greece, the seat of some of the earliest triumphs of the Christian faith, took her place as an independent kingdom in Christendom. This event must continue to have a potent influence on the Christian Provinces of Turkey on the Danube. The spirit, the example, the success of Greece is before them. Already in some measure they have profited by it, for, while sovereignty is still invested in the Sultan, important political privileges have been conceded to them under the guarantee and protection of Russia. Thus the Cross has been gaining, at least politically, on the Crescent within European Turkey; and the tendency in that direction daily grows in strength. Without looking, therefore, at the general prophecies which assure us of the ultimate triumph of the Christian faith in every land, or to those special predictions which disclose the downfall of the false prophet; looking only at the signs presented to our own observations in the actual progress of events, we think we can discover that the throne of Islam is already largely undermined.

3. A third sign prognosticating the downfall of this empire is apparent. It can never have the confidence or sympathy of Christian men—of Christian Europe.

Politicians may speak of the balance of power and of the necessity of maintaining it. Very strenuous efforts may be made to excite in France and Britain popular indignation against the grasping ambition of Russia; and many good reasons of policy and commerce may warrant an alliance of Western Kingdoms to restrain it, if not by diplomacy, *by force of arms*; and for a time the cry among them may be, **SEND HELP TO THE SULTAN.** The cry may be loudly echoed in Britain and France, and the result may be a new, unforeseen combination of, perhaps, more intricate international perplexities. But, whatever may be the issue and direction of the excitement against Russia, this may be affirmed, that the diversity of character and faith between the Christian and the Mussulman is so great as to preclude entirely all sincere cordiality between them. To

kindle the ardour of the Turkish troops their religious prejudices are awakened; they are summoned to rally under the banner of the prophet; the most fanatical are invited to restore their ancient glory in victory over the *infidel*—not because he is an ambitious aggressor, but because he is an enemy of Islam. What Christian would wish success to a powerful, conquering army, arrayed under the *fierce fanaticism* of the *Crescent*? What Christian can heartily wish success, extension, perpetuity to a Mahomedan Caliph—who with 4 millions of his own faith holds in a state of political bondage and oppression 12 millions of Christians within his own territory? Christian men will never heartily consent, or consent long, to such a thing as this. If their own safety requires the erection of a barrier against Russian ambition, they will erect such a barrier more effectually *by their own hand* than by the fanaticism of a people who, from the essential spirit of their creed, must always be haters of the Christian name. The Turkish empire may obtain, from reasons of policy, a temporary protection from Christian powers; but it cannot hope for permanent aid. The popular mind in Christendom has for ages decided this point. The alienation between the Cross and the Crescent is irreconcilable. In view of this, we may conclude that the prophet of the Lord has declared truly of the false prophet and his kingdom: "he shall come to his end, and *none*, no Christian power, shall help him."

4. We may discover in the wants and wishes of neighbouring kingdoms a fourth sign of the approaching doom of the Islam authority in Europe.

"The decline of the Ottoman Empire commenced after the siege of Vienna, A. D., 1683. For a time it continued to oppose the Austrians and Hungarians with doubtful fortune and various success, but the victories of Prince Eugene gave decisive superiority to the Christians. The Crescent fell like a star plucked from its place in the heavens. And the existence of the Ottoman Empire, ever since, has depended not on its *own strength*, but on the *mutual animosities and jealousies of the different European powers.*"—

Greece has since broken her chain—is free. Egypt too owes nothing more than a nominal subjection. Palestine is yet trodden under foot of the Gentiles; but many auspicious omens are cheering those who look for the restoration of Israel; and with this event the entire Christian world sympathizes, led, as we deem, *by the prophetic light.* Jerusalem, and "the glorious land," shall yet become a praise in the whole earth—"the joy of many generations."

One of the best of geographers, already quoted, thus declared the destiny of the Turkish empire, more than 30 years ago: "The cupidity of nations and sovereigns has an eye upon its provinces. The bar-

quarity of its character deprives it of all claim to commiseration in its approaching overthrow; and, while it will shield any aggressor from the charge of injustice, will conceal the selfish motives by which he is actuated. The contending interests of different powers will prevent Turkey from falling entirely into the hands of any one foreign invader; and, in order that they may not engage in reciprocal contests, *they will probably divide the spoils according to their respective convenience*, and their comparative address in negotiation."

The Great Napoleon, whose profound political sagacity none will dispute, uttered THIS VOICE from St. Helena:

"In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the enjoling and flattering, which Alexander practised towards me, was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed.

"In the natural course of things in a few years Turkey must fall to Russia.

"The powers it would injure, and who could oppose it, are England, France, Prussia and Austria. Now as to AUSTRIA it will be very easy for Russia to engage her assistance by giving her Scavia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England may ever be allied with AUSTRIA will be in order to prevent this.

"But even this alliance would not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen.

"Above all the other powers, Russia is the most to be feared, especially by you.

"All this I fore-saw—and I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as King, but your imbeciles of Ministers would not consent.

"A hundred years hence I shall be praised, and Europe, especially England, will lament I did not succeed. When they see the finest countries in Europe overrun and a prey to those northern barbarians, they will say, 'Napoleon was right.'

Time, which will convert sacred prediction into fact, will also test the sagacity of the preceding conjectures; and the result may demonstrate that the kingdom of the false prophet "shall be broken without hand," subverted and parceled out among its combined adversaries without violence or bloodshed in the distribution of the spoil.

The Christian, watching in humility and faith the evolution of grand events, all under the direction of a controlling Providence, will have no anxiety to overhear the deliberations in which the directors of national policy are engaged, nor to judge of the motives of the actors, nor to push conjecture forward into the realm of futurity, under the cover of *obscure predictions.* Satisfied with the assurance that Jehovah ruleth among the nations, and that He turneth the hearts of kings as the rivers of water, he that confideth in the wisdom and benignity of the Sovereign Ruler will look calmly on the contentions of kingdoms

(Napoleon in conversation with O'Meara, May) 27, 1817.)

in hope that light will arise out of the darkness—peace out of the strife—order out of the confusion—good out of the evil. The heart of enlightened Christendom has one wish and one prayer, that wars may cease unto the ends of the Earth; that the true religion may restore and elevate our fallen humanity; that the material well-being of the human family may continue to advance everywhere to mitigate those miseries which, in our sinful condition on earth, admit of no perfect cure; and above all, that the souls of men, redeemed at an inestimable price, may be disciplined by Christian influence, and sanctified for the immortality of which they are the heirs. And for this purpose we shall never cease to offer supplications unto the Sovereign Ruler that every false religion may be extirpated; that every unrighteous, oppressive government may be broken to pieces; that human liberty may be securely founded on the intelligence and piety of the free. "Then shall the earth yield her increase; and God, even our own God shall bless us. God shall bless us: and all the ends of the earth shall fear Him."

GLEANNINGS.

The 70th Annual Convention of the Protestant Episcopal Church for the Diocese of New York commenced its sittings on 28th Sept. The only matter of general interest was the discussion of the long vexed question, as to whether the hue of one's complexion should debar from Christian fellowship in the Episcopal Church. By a majority of 183 to 48 the African Church of St. Philip, established so far back as 1824, in the City of New York was admitted into union with the Convention.

Scottish readers will be somewhat reminded of the famous Strathibogie case at Home, when the Court of Session by an interdict interfered with the right of the Church to inflict discipline upon her Ministers, by a similar procedure in New York. Bishop Wainwright at the recent convention of his Diocese stated that a Minister had been tried on several charges, and sentenced to degradation from his holy office. Satisfied that justice had been done, the Bishop was about to carry the sentence into execution, when his hand was arrested by an injunction from one of the Judges of the Supreme Court, enjoining him from proceeding. This high measure is received with much anxiety by all denominations, as it is a blow at the purity, and even at the very existence of a Church. The issue is awaited with lively interest.

The following charitable opinion was delivered by the most Reverend S. A. McCoskery, Protestant Episcopal Bishop of Michigan, in a late sermon delivered during the Convention in New York:—

"My brethren, there is one Society which God hath established for our salvation; it is His Holy Church. The Lord added to it in primitive days thousands of those who were to be saved, and how many out of it are to be saved we cannot tell, for it is not our province to judge of these things. We know of no refuge but the Church, but this is not a refuge of itself." I need scarcely add that the Reverend gentleman belongs to the party most commonly known as Puseyites.

It is said that there are but 76 individuals in New Hampshire, between the ages of 14 and 21, who cannot read and write. There are 90,000 pupils on the School lists of the State.

The London City Mission is the largest Society of the kind in the World. Last year it employed no less than 297 Missionaries, who were constantly employed in domiciliary visitation. The

total number of visits they made was 1,240,318, and they distributed 1,766,131 Religious Tracts. Sabbath desecration is painfully prevalent in California, and no better evidence of this fact can be had than the constant practice of profaning the day by political meetings. At these assemblages the names of Senators, Judges, Congressmen and others high in station, are reported by the papers as having spoken.

The Baptist Bible Union has held its 4th Anniversary. The object of this Society is to alter the passages of the Bible, where "baptize" occurs, by substituting "immerse" and also to force a correspondence between Holy Writ and the peculiar views of the Baptist Church. The movement meets with but little favour, and has more strenuous opposition from the great mass of the Baptist denomination than from any other source.

Seventy-five tons of Bibles (150,000 copies) have been circulated in Minnesota, Wisconsin, and Northern Illinois, during the last 6 years.

Some 1600 acres of land have been purchased in Iowa, on which a colony of monks have settled. Among their peculiar habits it may be mentioned that they never mingle with the World, and, when they put on a new suit of clothes, that suit is kept on, walking or sleeping, until it falls off or becomes unfit for wear.

Five new ministers were ordained amongst that interesting people, the long persecuted Waldenses, on 31st August last, when an immense crowd from their peaceful vallies filled the Church at LaTour. One of the five was Dr. Desanctis, formerly Professor of Theology in the Romish Church, and curate of the Magdalene in Rome! Dr. Revel, Moderator of this ancient Waldensian Church, was in America a few weeks since, when his appeals for aid met with much sympathy amongst American Christians. This worthy clergyman has a double claim upon Scotchmen, being one of the fruits of the labours of the late Robert Haldane, of Edinburgh, when in Geneva some 50 years ago. Merle D'Aubigné, Dr. Malan, and many others of lesser note, date their conversion from Mr. Haldane's preaching and instructions.

An edition of the Reference Bible in modern Armenian, published under the auspices of the American Bible Society, is now ready for distribution. This is one of the first instances of the use of the steam-printing-press in the East.

Dr. Vidal, Bishop of Sierra Leone, has enumerated 151 distinct languages spoken in that Colony, all of them differing more from each other than the various European languages. Sierra Leone is the asylum of thousands rescued from the horrors of slavery, and thus contains representatives from numerous African nations and tribes. What an agency exists there for diffusing the Gospel light over benighted Africa!

The Rev. John Cumming, D. D., of London, has published a work in answer to Cardinal Wiseman, called "Romanism not the Patron, but the Persecutor of Science."

The Rev. John Angell James, of Birmingham, and others amongst the English Independents, are engaged in a project to procure a million copies of Testaments in the Chinese language for distribution amongst the Insurgents.—*Incruum.*

MISCELLANEOUS.

MADEIRA.

THE FAMINE AND THE POSITION OF PROTESTANTS THERE.—There is now no doubt that the vine-blight in Madeira this year is almost universal, and be followed by famine, as bad or worse than that of last. One class of the inhabitants, besides being involved in the general distress, are exposed to sufferings peculiar to themselves. By laws recently enacted any person, failing to respect the State religion [the Romish] is liable to be fined, and imprisoned from one to three years. The Protestants, of whom there are still about

200 on the island, are exposed to these penalties by meeting to worship God according to their conscience, by attempting to show their neighbours what they believe to be the only way to salvation, or by warning them against what they regard as a cruel and despotic system of delusion. These laws are likely to be enforced with the utmost severity, since the judges appointed to try religious offences are all ecclesiastics; who, being supported by the State religion, are interested parties, from whom therefore no lenity can be expected, especially when we remember the atrocities formerly perpetrated there under civil judges and more liberal law. The civil judge cannot now interfere in these cases till decided by the Ecclesiastical Courts, and then the criminals are to be handed over to him only for the infliction of the Ecclesiastical sentence.

While I was in Madeira, about 20 individuals were imprisoned for religious offences illegally, as the Charter then declared that no man should be prosecuted for such offences at all. During their imprisonment no jail allowance of food was ever made them, and they were dependent for subsistence on charity from without. If the poor Protestants be imprisoned now, and while famine prevails, their position will be sad indeed. To aid them would be denounced as seeking to encourage apostasy by charity; and by the recent laws a native doing so in any way is liable to the punishment already mentioned; a foreigner, to expulsion from the kingdom.

The Protestants are all most anxious to escape while it is yet possible, but the famine last year, and the present state of the vineyards, render it impracticable, unless they be assisted. The removal of the 200 from Madeira to join their brethren now in Illinois will require about \$8,000, of which \$2,910 are already subscribed. Allow me through your columns to ask further assistance for them from the friends of liberty and humanity and from the children of those who suffered under similar oppression. There are on the island trustworthy Christian men [merchants and others] who will take especial care that the parties assisted from this fund be the proper objects of Christian sympathy. *New York Commercial Advertiser*

Rev. Mr. JENKINS.—We find the following paragraph in the *N. Y. Commercial Advertiser*:—

Rev. John Jenkins, of Montreal, Canada, has received and accepted a call to become the pastor of Calvary Presbyterian church of Philadelphia. Mr. Jenkins is now pastor of a large English Wesleyan church in Montreal. His uncommon pulpit power, as well as other desirable gifts, eminently qualify him to undertake an important enterprise like Calvary church. It will be remembered that this is the church which has been erected, at an expense of nearly 100,000 dollars, in a new and growing part of Philadelphia.—*Ecangelist.*

Mr. Jenkins has been for several years in Montreal, and this, we believe, is the sixth year that he has been the pastor of the Wesleyan Church in Great St. James Street in that city. For some years he has been the "Chairman of the district," or senior Minister. He is greatly beloved by the people of his charge; and last winter he delivered a course of lectures on Popery to an audience, perhaps the largest ever assembled in a Protestant church in Canada.

We feel assured that we speak the feeling of the great body of the Protestant community of the city, when we state our sincere regret that Montreal is about to lose the services of this able pious, and universally respected preacher, and heartily wish him the most complete success in the new station which he has been called upon to fill. Even zealous opponents of his faith could not fail to respect the earnest sincerity and Christian feeling invariably evinced by him, and he will leave many warm and devoted friends behind him.—*Montreal Gazette.*

ENCOUNTER WITH A CROCODILE.—Letters received in Boston state that the Rev. John A. Butler, formerly of South Boston, now a Missionary of the American Board in South Africa, met with a narrow escape from death. He was

traveling to Aimah Congers, and was forced in his way to cross the river Umkomazi, which he attempted on horseback. When about two-thirds of the way over, a crocodile seized him by the thigh. Mr. B. was dragged off, but clung to the mane of his horse, and both he and his horse were floundering in water, often dragged under and rapidly going down the stream. At first the crocodile drew them to the middle of the river; but at last the horse gained shallow water and approached the shore. As soon as he was within reach, natives came to his assistance, and beat off the crocodile with spears and clubs. Mr. B. was pierced with five deep gashes, and lost much blood. His horse also was terribly mangled; a foot square of the flesh and skin was torn from his flanks. The crocodile, it is supposed, first seized the horse, and, when slaked off, caught Mr. B. first below the knee and then in the thigh. There were 5 or 6 wounds on Mr. B.'s person, from 2 to 4 inches long, and from $\frac{1}{2}$ to $2\frac{1}{2}$ inches wide. For 8 or 10 days he seemed to recover as fast as could be expected, but was then seized with fever, which threatened to be fatal. There was a tendency to locked-jaw. He passed this crisis, however, and in April Mr. B. writes that he was nearly recovered from the effects of the frightful affray.

PROTESTANT CONFERENCE AT HAMBURG.—Early next week about 20 of the leading Protestants from all parts of Europe are to meet in conference at Hamburg for the purpose of taking into consideration the present position of Evangelical Protestantism on the Continent, and adopting those measures which may be deemed best adapted to promote its principles. The Conference will last three days. Among our countrymen, who intend to be present, will be Lord Shaftesbury, Sir Culling Eardley, and Mr. John M'Gregor.

LITERARY PENSION.—The Queen has been graciously pleased to grant a pension of £50 a year to Mrs. Glen, widow of the Rev. Wm. Glen, D. D., the translator of the Bible into the Persian language. The pension, we believe, has been granted in honour of the literary labours and attainments of Dr. Glen.

The Montreal Witness is informed that on the 2d about 50 persons, all French Canadians, were baptized at Grande-Ligne as fruits of that efficient mission, and that a considerable number more were baptized at St. Marie, a station in connexion with the same mission.—The same paper states that the Rev. Eleazar Williams, the supposed Dauphin, has been appointed Missionary to the Indians at Caughnawaga by Bishop Wainwright, of New York, with the consent of the bishop of Montreal. Mr. Williams will continue to preach, as heretofore, to the Indians of New York State along the St. Lawrence.

PROTESTANT UNITY.—Yesterday a gratifying instance of the unity subsisting among the Protestant denominations of this city was afforded in the fact that the Wesleyan pulpit was occupied for the advocacy of Wesleyan Missions by the Rev. W. B. Clark, of the Free Church, in the morning, and by the Rev. Dr. Cook, of the Church of Scotland, in the evening. The congregations on both occasions were large, but especially that of the evening, which, we think, was the most numerous we ever witnessed in that building, the number present being not less than between 1,400 and 1,500. Eloquent discourses were preached by both the reverend gentlemen, and the collections taken up, we are happy to state, more than doubled those of last year for the same purpose.—*Quebec Gazette.*

THE ENTIRE BIBLE IN CHINESE.—Rev. Dr. Medhurst, the veteran missionary of the London Society in China, who has been engaged in company with Dr. Bridgman and others many years in translating the Scriptures into the Chinese language, has announced the final accomplishment of the great task. The moral value of this event transcends all estimate. It opens the Divine Word to the access of millions of readers, and the beginning of the Christianization of one-third of the human race. Dr. Medhurst's letter

concludes with this striking reference to existing troubles: "We cannot help considering it a remarkable providence that our Translation Committee should have brought their labours to a close just at the time when either we may be called to 'take up our carriages' and remove to a place of safety, or to enter upon the wider fields of Missionary labour opening before us, far exceeding the most earnest expectations and warmest wishes of the friends of China."

POETRY.

"But He answered not a word."—MATTH. xv. 22.

BY JOSEPH FEARN.

It happened on a certain day,
When Jesus dwelt below,
A Grecian woman came to pray
Deliverance from her woe.
An evil spirit filled her child,
And every passion stirred;
And Jesus heard the pleading cry,
But "answered not a word."

How sad that silence must have been
To the afflicted one,
Who knew His power and His love
Omnipotent alone.
Yet still for saving help she cried,
"Have mercy on me, Lord!"
A further space her faith was tried:
"He answered not a word."

Each feature of the scene was dark
To this poor suppliant's heart;
For Jesus' followers besought
That she might hence depart.
And, when the Saviour spake at length,
It was a trying word:
"I am not sent to such as you;
But Israel is preferred."

But, O, how great that woman's faith,
Which would not be denied;
Then fell she at His feet, and still
"Have mercy, Lord," she cried.
"I know to give the children's bread
To dogs it is not meet;
Yet crumbs, which fall from off the board,
The dogs may surely eat."

Then Jesus answered her in love,
"Thy faith is great, behold My power!
It shall be even as thou wilt;
Thy child is healed in this same hour."
What comfort must she then have felt,
As her deliverance she averred,
And thought of Him who to her prayer
At first had answered not a word!

My soul! from this poor woman learn
The worth of earnest prayer;
Cease not to urge thy constant suit,
Though doubt suggest despair.
He will not turn His ear away
To prayer in faith preferred,
Though sometimes to our pleading cry
"He answers not a word."

Go on and own His mercy free;
And, though delays be long,
"Lord, help me!" without ceasing cry,
And praise shall fill thy song.
And ever shall thy grateful voice
Mid hymning throngs be heard,
Extolling Him whose sovereign grace
Restored thee by His word.

LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth and Eden,
Like the Heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations
Far in heathen lands.

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