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The Presbyterian ;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 3, March, 1848.

Price 2s. 6d. per annum.

After mature deliberation, and at the request of many of the Clergy throughout the Province, the Committee of the Lay Association, entrusted with the publication of "The Presbyterian," have determined on reducing the price to 2s. 6d. per annum. Ministers and others, on remitting 10s., will be supplied with five copies.

The Committee again earnestly call upon their friends to give their best efforts to obtain subscribers, and thus promote the circulation of a periodical among the Members of the Church, which, it is hoped, may be rendered of incalculable service in advancing their highest interests. With this view they urgently solicit from all well-wishers communications detailing the progress of the good cause, and from Presbytery-clerks documents on points of general interest.

All letters to be post-paid, and addressed "Editor of the Presbyterian," Montreal, not later than the 25th of each month.

THE PRESBYTERIAN.—Of numbers 1 and 2 we have forwarded several copies to each Clergyman within the bounds of the Synod for distribution, and with the view of their obtaining subscribers. We shall do the same with the present number; but during the month of March we shall expect to hear from all who wish to continue to receive the publication regularly. As the subscription for single copies is so trifling, it will be better in the great majority of cases if a few neighbours join together, when, by sending 10s. five copies, or by sending 20s. ten copies, will be addressed as they may direct.

A few of our friends have remitted us at the rate of 5s. per copy per annum. The price having since been reduced to 2s. 6d., all who have paid the higher sum will consider their subscriptions as settled for two years.

Though a very large impression of the 1st Number of the Presbyterian was printed, we are now out of copies, and regret that we cannot supply numerous orders. If any of our friends should have

received more than they required, it will be obliging if they return the surplus.

It being desirable that the Trustees for managing the Ministers' Widows' and Orphans' Fund, should at once be put in possession of the different Congregational collections which were ordered by the Synod to be taken up on the first Sabbath of January, or as soon after as convenient, such Ministers as have not yet remitted to the Treasurer, are earnestly requested to do so without further loss of time. Much of the success of the Trustees will be dependent on the promptitude now, and at all times, with which collections are made and remitted.

The Presbyterian.

THE CHURCH IN CANADA.

POSITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Not many years have passed away since we looked with pride, perhaps with sinful pride, on that part of the Church of Christ, in this Province, in connection with the Established Church of Scotland, after struggling through unnumbered and almost unsurmountable difficulties, taking her legitimate station among the great institutions of the land which form the character, and mould the destinies, of the people. Actuated more, we trust, by a generous patriotism than a feeling of nationality, we rejoiced at seeing her calmly settling herself in the affections of the Presbyterian portion of the population, steadily putting forth her energies, extending the sphere of her usefulness, and following with the ministrations of the blessed Gospel the

members of her communion in the dark recesses of the forest. In the grateful recollection of the efficiency of the Parent Church, as an instrument in the hands of God for diffusing abroad the streams of "grace and truth," we augured a rich return both of temporal and spiritual blessings from the labours of her patient, ill paid Ministers. But suddenly were these fair prospects overcast. Agitators were sent forth to disturb the minds of the people with questions which concerned the mere scaffolding—the things of temporary use or concern—more than the temple itself, built without hands in the human heart: questions which, moreover, had no practical application to the Church here. It would betray a lamentable ignorance of human nature to imagine that the discussion of such questions would lead to no bad consequences, even had it been conducted in the temper and peaceful spirit of the Gospel. But, when the worst passions and the fiercest partizanship under the guise of Christian zeal were brought into play, we dreaded the issue. Like Eli, when he trembled for the ark, we feared more the injury, that would be done to religion itself, than any detriment our Church could sustain from the rending and scattering of her forces. A greater evil has been done to the general cause of Presbyterianism than individually to our Church. The calmness and steadiness with which even in her infantile weakness she withstood the tremendous shock, proved that she was sustained by a power greater than her own. Though shattered and broken, and reeling under the blow, she was not laid prostrate. Not one of the Schemes in which she had embarked previous to the separation, has been suffered to perish. That they were weakened and impaired by that unhappy movement, and have not yet recovered their

former position, we frankly acknowledge. And we acknowledge also, that that position was never very high. They were but in embryo. Numerous obstacles generally beset the commencement of every great undertaking. The obstacles which beset the commencement of these were of no common magnitude, and thickly strown. But we rejoice to think, that there is a fairer prospect opening, even through increased difficulties, than has ever been presented in the history of the Colonial Church.

Queen's College at this moment possesses as great a number of scholars and students as she did at any period before the schism in the Church. And we will be bold to affirm, that both during last session and the present they have received as thorough and efficient an education in the branches that have been taught as has been given in any other institution in North America. This affirmation, we are confident, will be amply confirmed by the results of the general examination that will take place at the close of the present session, to which we would specially invite the inspection of all who take an interest in the educational institutions of the Province.

The French Mission was another undertaking, in which the Synod had engaged previous to the secession. This scheme, always feeble and hampered with difficulties arising out of the very nature of the work, could not fail to suffer by the dismemberment of the Church, from drawing off a considerable portion of its supplies, at best too scanty for carrying forward with success a scheme of such magnitude and importance. It appears, however, to be rising into renewed vigour and activity, if we may judge from the extracts from the Report on the state of the Mission given in the present and last Nos. of our paper.

Another symptom of increased vigour and activity is the establishment of a Fund for the relief of the Widows and Orphans of Ministers. The Synod have long had their attention turned to this desirable object, and have at length succeeded in commencing a plan with the most favourable prospects of success. The establishment of this scheme we hail with unfeigned satisfaction. It promises to be at once one of the greatest boons that could be bestowed on a patient and laborious class of men—*“genus patiens operum, parvoque assuetum”*—as well as a most efficient instrument for elevating the social condition and intellectual character of our Ministers. However devoted to the service of God, however anxious to be engaged in preaching the Gospel of reconciliation to perishing sinners, few men of refined feelings, and of a high intellectual cast of mind, it can be supposed, would enter on the work of the ministry—which, requiring, as it does, such a lengthened and expensive preparation—

and sweetened, though it be, by the noblest satisfactions—yet in the discharge of many of its duties a work painful, vexatious, and toilsome—if they had not some prospect of leaving their families above the pinching of absolute poverty, should they in the providence of God be removed from them. It is clear that in this country this prospect they cannot have, unless they neglect the duties of their holy calling, and betake themselves to employments inconsistent with the functions of their office, and degrading to their Ministerial character.

But, if we mistake not, a greater general benefit will result to the Church itself from the establishment of the Fund, than any individual benefit that will accrue from it to the Ministers. The sympathies of the whole body will be awakened; there will be created an identity of purpose and of interest among the several Congregations; their benevolent efforts will be concentrated, and more effectually directed to proper ends, and thus, in the greater harmony of feeling and of action produced, they will more nearly realize the grand idea of the Christian Church according to our Lord's own definition, “that they may be all one, as Thou, Father, art in Me and I in Thee, that they may also be one in Us.”

That it is the bounden duty of Congregations to make provision to some extent for the families of men who did spend and were spent in the service of God for their sakes, requires no proof. It is a proposition clear as noon-day, and universally felt and admitted to be true by the Congregations themselves. There may be some exceptions, some men who think that they fully discharge their incumbent obligations to support religious ordinances, if they drop a copper into the weekly contributions. It gives us much satisfaction to infer from the liberality of the Congregational contributions to the Widows' and Orphans' Fund, that there are but few such *copper-hearted* Christians among us. So far as we have been able to ascertain the opinions of the Laity on this subject, they seem fully impressed with the excellence of the scheme, and rejoice that they have had an opportunity afforded them of discharging an incumbent duty, in a way so easy to themselves and so beneficial to their Ministers.

The institution of the Lay Association itself we consider no mean evidence of the power of religion on the minds of the people, more especially in the present circumstances of the Church. It becomes us to be modest while speaking of ourselves, but without any undue assumption of merit, we may predicate concerning the Association that it has done essential service to the Church, not only in distributing a portion of the funds at its command for the relief of poor Congregations, but also by such acts strengthening the bands of unity

subsisting between every member of the Church. The tendency of the circumstances in which in this country our Church has been placed, is, to isolate Congregations, and to make each act independently of the others rather than as one body bound by a common faith, by common forms of worship, and by mutual sympathies, and thus to destroy that catholicity which is a characteristic of the Presbyterian form of Government. The counteracting tendency to such disuniting elements, of a large portion of the influential members of the Church associated for the exercise of Christian benevolence and the extension of the Redeemer's kingdom is so obvious, that we were led to entertain the hope that similar associations, united by stated correspondence and an identity of pursuits would have been formed throughout the whole bounds of the Synod. That this has not yet been done, we are inclined to believe, arises more from the want of an organizing machinery than from the want of a due sense of the importance and the practicability of the scheme. Yet at the same time we may not have availed ourselves of the advantages we possessed. We think that hardly sufficient pains have been taken by the “Office-Bearers of the Church to promote the formation of a Provincial Association, a Branch Association at the seat of each of the Presbyteries, and an Auxiliary Association in every Township,” in accordance with the deliverance of Synod. (See Minutes 1846 and 1847).

It has been hinted to us, that the formation of Lay Associations has been objected to by some of the Members of Synod on the ground that such irresponsible bodies are not recognised by the constitution of the Presbyterian Church, and might in certain supposable circumstances exercise their power in subverting the spiritual liberties of the Christian people. It is well, at the commencement of any scheme affecting to be designed for their benefit, to look carefully to every possible contingency, lest what was intended to promote their welfare should really turn out to be injurious to their best interests. But we conceive that danger will not arise from such organizations, but from combinations originating in party views and for the accomplishment of party purposes, and called into action by the special emergency that will give them being. Nothing in our opinion so fully demonstrates the unsound state of the Protestant Church than the abandonment of her own legitimate authority and the constant appeals made to the passions and prejudices of the people in order to carry out any great measure designed to promote internal improvement, or repel external aggression. This is one of the characteristic features of the times—one common to all denominations, and necessarily arising out of the disunion that unhappily prevails to an unprecedented extent in the body politic, and one that is

pregnant with the most fatal consequences to the Church at large—consequences which will inevitably flow from it unless there be a speedy return by all parties to more catholic views, and sounder principles.

But we contend that Lay Associations, such as we advocate, do not partake of that demerocratical character at all. They would, strictly speaking, be ecclesiastical organizations, for they would have no object at variance with the appointments and laws of the Synod, and their funds would be applied to no object but such as would be previously sanctioned by the Synod itself, and which it would be plainly the duty of every individual member of the body politic to promote. There are duties, that are peculiar to the Office-bearers of the Church, with the performance of which a Lay influence should not be permitted to intermingle. But there are duties also, that exclusively belong to the Lay Members of the Church, with the discharge of which it would be unbecoming the Office-bearers to interfere. That they be associated to give practical effect to their benevolent intentions is a state that naturally arises from a deep consciousness of the importance of the duties they have to discharge. Not only would the numerous advantages, that result from unity of purpose, be thereby gained, but a greater amount of Christian activity and zeal would be called into operation. The practical development of their incumbent duties would impress more deeply on their minds their obligations to discharge them; and the sympathy of harmonious co-operation would spread, awaken energies that otherwise would lie dormant, and incite to still greater efforts in the promotion of objects tending to the edification and peace of the Church. To such a scheme it is essential that the distribution of the funds be retained in the hands of the Association, or at least that they shall direct to the disposal of them. And, so far from using any power, which they would possess, for the overthrow of the "liberty with which Christ maketh His people free", we contend that, constituted as they would be, they would present a strong barrier against the encroachments of Spiritual despotism on the one hand, and *Erastianism* on the other, whether exercised by Civic Rulers, or by a more insidious, and a more dangerous power still—religious demagogues—men inflated with spiritual pride, who act in the spirit of the Pharisee, if they utter not his words, "Stand by thyself, for I am holier than thou."

But, if we will not have the satisfaction of seeing the grand object of a Provincial Association with its clustering auxiliaries carried into operation, as contemplated by the Synod, still some of the practical advantages designed to be obtained by its establishment may to some extent be secured through the columns of the *Presbyterian*. Besides the general information

on religious subjects that will be diffused throughout the Province by means of its pages, it will present common ground on which all may meet to explain their views, to state their opinions, and what their true position is, whether as individuals or congregations, and to make known their prospects, both encouraging and discouraging. Thus many of the evils that arise from misrepresentation or wrong impressions, will be removed. A wider and stronger sympathy will exist between congregations that are far separated from each other. The diversified talents and gifts of the various members of the Church will be brought into harmonious action for the common weal. In the friendly collision of many minds the rougher edges will be rounded off and polished. Schemes for the fuller development of the Christian life and the removal of existing evils, will be founded on sounder principles, and carried out to practical results with greater energy; and, limited though such co-operation may be, we do not think it unwise to anticipate important advantages flowing out of it, not only to the Presbyterian population, but to the Christian Church at large.

To render the *Presbyterian* a mean of communicating intelligence regarding the early history as well as the present state and prospects of the Churches in this Colony, it is our intention, as far as lies in our power, to furnish from time to time separate articles on such of the Congregations of the Synod, already formed or which may be formed, as may be considered worthy of being noticed. Much interesting information may thus be obtained, showing the many trials which have been undergone both by Ministers and people in obtaining the great object of their struggles, their prayers, their sacrifices, their labours of love, and works of patience,—of enjoying in this, the country of their adoption, their sanctuaries and ordinances as in the land of their fathers,—of seeing their teachers breaking anongst them the bread of life, visting, as their common friend, their domestic dwellings, instructing the young, strengthening the old, and comforting the dying. It cannot be expected in a new and rising country where the population is of a mixed description, including not only variety of creeds, but the numerous shades of difference of opinion on refined questions of Church polity which exist in the Fatherland, that emigrants, on landing on our shores, should forget their past prejudices and early associations. *Coelum, non animum, mutant, qui trans mare currunt*, is the saying of the old Poet, literally meaning, *They change their country, not their mind, who go beyond the sea*. Than the Scotch Presbyterians none can be found more staunch in their attachments not only to the faith and worship, but even to the denominational parties of their sires; for, though there is a strict agreement on all

matters of Doctrine, Government, and Worship amongst them, as contained in the Confession of Faith, yet amongst no class of Christians has the spirit of Sectarianism been found more prevalent; so much so, that even the breaches between Dissenters themselves in Scotland have been found to be as wide and irreconcilable as, if not in some instances greater than, between them and the Establishment. In this thriving country where independence of sentiment, connected with an independence of support, and an accompanying emulation in vying with one another to rise, if possible, above the level of equality, at all events to maintain that equality, is much more strongly manifested than at home, it is not surprising to find that past feelings of a religious nature should strengthen in their growth. The unbending follower of the Erskines, the more pliant one of Gillespie, with the sturdy son of the Covenant, however they differ from the Establishment on what they severally entertained on the score of strictness in Discipline, the question of Patronage, or the nature of the Revolution Settlement, yet differing on the same accounts as widely from each other—have been found in past years throughout the Colonies willing to avail themselves of the services of a Licentiate of the Church coming directly from the common stock of origin, not only because many of their neighbours held in strong veneration the National Establishment, but from the pleasing consideration that, as in this land no patronage existed, the settlement of a common Pastor depended on their common choice, and, provided the Gospel was faithfully preached, many felt indifferent as to the particular Presbyterian body from which a Minister should come. The cheering prospects of continued unity, however, in many places, have failed of realization; and it is a rare matter to find the first Minister of any Congregation, thus composed of conflicting opinions, either remain long in his charge, or enjoy much comfort in his work. In large towns, where the various denominational bodies have their respective Churches and Ministers, the difficulties in the way of unity to which we allude are in a great measure unknown; each individual can follow his own choice, and, while those, who adhere themselves to the ministrations of a Pastor, either from attachment to his person, or to the Zion of their fathers, can do so unmolested by the fierce spirit of division more generally displayed in country places;—while, if on the other hand from any principle whatever any become dissatisfied, they can simply retire to enjoy the advantages of a *pure* body; while the Minister, however he may mourn over their departure, is yet cheered by seeing others come forward to occupy the places of those who walk no more with him, to strengthen his hands and encourage his heart in the good work of the Lord. Far otherwise, however, has it been in

country places, where our Ministers may be to whole neighbourhoods the only ones of any denomination, and whose services are required no longer, as they ought ever to be, simply as Ministers of Jesus Christ, but as of a particular party. Besides there are difficulties to be met with in the building of Churches and Manses, in the formation of Kirk Sessions, Libraries, Sabbath Schools, &c., that require the wisdom of the serpent and the harmlessness of the dove combined with forbearance and meekness in believing all things, hoping all things, bearing all things, and enduring all things.

While then we feel assured of the great service rendered to the Church by affording short sketches of Historical interest to her Congregations, we would respectfully call upon our friends, Lay and Clerical throughout the Province, to furnish us with communications under this head. It cannot be questioned that great ignorance prevails among the Members of the Canadian branch of the Scottish Church on the state of the Congregations beyond their immediate neighbourhood; and it is in this way that information can be conveyed not only of the localities and numbers of Congregations, and the present, compared with the past, lack of Ministers, but of the difficulties, as well as the cheering prospects, in the way of doing good.

We are happy to say that we have been promised an account of the Churches of Beauharnois, seven or eight in number, by a friend long resident in the county, and intimately acquainted with the several points of interest connected with them; the first article of which will appear in our next.

It may perhaps be in the recollection of some of our readers, that in September last the Rev. Mr. Gilchrist, Minister of Dunbog, Fifeshire, paid a short visit to his brethren in this Province, and preached with great acceptance to several of their congregations. With permission of his Presbytery Mr. Gilchrist exchanged pastoral labours with his friend, Mr. Halket of St. John's, N. B., who desired to return for a short time to Scotland. At the termination of his engagement Mr. Gilchrist made a tour in Canada and the United States; and we are grateful to perceive that, since his return to his native land, he is endeavouring to make his personal knowledge of the affairs of the Colonial Church, have a practical bearing in their favour on the minds of his brethren in Scotland. We would rejoice to see such exchanges becoming frequent. In many ways, we think, they would be beneficial. The following extract from a report of the proceedings of the Presbytery of Cupar, we are persuaded, will be read with delight:—

COLONIAL CHURCHES.

Mr. Cochran said, he was very glad again to see with them his excellent friend Mr. Gilchrist, safely returned across the Atlantic from his visit to America.

They had also the satisfaction of knowing that Mr. Gilchrist's parish had been admirably supplied in his absence; in fact, nearly as well as if he had been himself officiating all along. Mr. Gilchrist had returned with redoubled vigour to prosecute his labours in his own parish, and with much instructive information about the affairs of the Church of Scotland across the sea. He was perfectly sure that a statement from Mr. Gilchrist on this subject would be both interesting and acceptable to the Presbytery.

Mr. Gilchrist said, that, although it was two months since he had returned from America, yet, as this was the first meeting of Presbytery which had occurred since, he took this public opportunity of returning his warmest thanks to his brethren for the permission which they had so kindly given him to exchange for a time his own pulpit for one on the other side of the Atlantic. More especially he had to thank those neighbours who so kindly supplied his place during the interval between Mr. Halket's departure from Dunbog and his own return. Whilst he had spent the season of his absence very pleasantly, and, he trusted, profitably both to himself and to those amongst his countrymen on the other side of the Atlantic, his place at home had been most ably supplied. So well pleased, indeed, were the people of Dunbog with the services of his substitute that they presented him at his departure with a testimonial of their regard; and he had every reason to believe that his own services had been equally acceptable on the other side if he might judge from the offers made to him to return. Nothing could have been better timed than his visit to St. John's. When he landed there, he found himself in the midst of a large Scotch population, amongst whom he had been the means of keeping up the religious ordinances to which they had been accustomed; and the nearest Scotch minister on the one hand being sixty or seventy miles distant, and the nearest on the other ninety miles. It might give them some idea of how their countrymen were scattered over the vast provinces of America, when he stated that he had frequently baptized children brought twenty, thirty, and on one occasion sixty miles for the purpose. From what he observed he must say that the Church had been very remiss in its duty towards the Colonies. There were large and flourishing congregations on the other side of the Atlantic connected with our Church, and many devoted friends—friends who had remained true to their cause amidst all the obloquy that had been cast upon them; and their enemies had not been sparing of their abuse on the other side of the Atlantic any more than on this. He knew of few men better entitled to their regard than their Colonial brethren; many amongst them for talents and zeal would do credit to any Church upon earth; and they should manifest, not by words but by deeds, that they still regarded them as brethren, and it could not be denied that they needed all their countenance and encouragement. Scattered, as they were, over these immense countries, they had not those opportunities for friendly intercourse and brotherly counsel which the brethren at home enjoyed, and which served so much to lighten their labours. Nor, he feared, did their Colonial brethren always meet with that assistance and sympathy from their flocks to which they were entitled. Mr. Gilchrist then alluded to the fact, that it was but seldom that the second generation of Scottish colonists, surrounded, as they were, on all hands by other denominations, adhered to the religion of their fathers. For himself he must say that he had enjoyed his visit to America very much, and had returned greatly recruited in health and strength. He experienced everywhere the utmost kindness—kindness of which he would ever retain a grateful recollection. He was more particularly pleased with what he met with in the United States. He found everywhere there that to be a minister of "The Kirk" was a passport to their good offices, and to their pulpits. He therefore trusted that this interchange would be but the first of many similar ones between his brethren here and his brethren in the Colonies. The distance between Scotland and America was no doubt as great as ever, but the time required to accomplish the distance was now very trifling. Any one of them might preach on Sunday in his own pulpit and on that day fortnight do duty in Halifax, and during the intervening Sunday he needs not be

if he feels inclined to work. He himself preached on the Sabbath on his passage home, and seldom felt more interest in any service than when they met together on the mighty deep to worship their God; and he had seldom seen a more attentive audience than those assembled in the saloon of the steamer in the middle of the Atlantic. Mr. Gilchrist then alluded to the beauty of the countries which he visited as compared with the scenery of Europe. "I have seen both. I have sailed on the Danube and the Elbe, the Rhine and the Rhone; but not one of them all, in point of natural beauty, surpasses the Hudson, and they are, one and all, but streamlets in size compared with the St. Lawrence. I have seen a good deal of what is reckoned the finest scenery in Europe; but I have seen nothing more picturesque than the view from the battlements of Quebec, and nothing which produced on me the same overpowering effects as when I stood on Table Rock and gazed at the mighty avalanche of Niagara, whilst I was deafened by its thunder and wet by its spray." Mr. Gilchrist concluded by expressing his trust that such interchanges as that which he was proud to have commenced would be of frequent occurrence.

Mr. Forbes moved that the Presbytery record a vote of thanks to Mr. Gilchrist for his interesting statement.

FRENCH PROTESTANT MISSION.

We continue to give a few Extracts from the Interim Report on the French Mission, presented to the Synod by the Convener. But, first of all, we would call the attention of Ministers and Congregations to the repeated injunctions of the Rev. Court, that "*Ministers bring the claims of this interesting and important Mission before their Congregations; and afford them an opportunity of contributing towards its support.*"

Besides the general letter of commendation to the Church of Scotland's Committee on Colonial Churches (printed in our last No.), M. Lapelletrie was also furnished with letters to several influential Ministers both in Britain and the Continent of Europe. From these we select the following Extracts, as tending to show what the opinion of the Acting Committee at that time was respecting the position and prospects of this Mission:—

Rev. and Dear Sir,

By the accompanying papers you will perceive that the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, lately formed a French Protestant Church in this city, composed of a few French Canadian families, and have been favoured with many proofs that the Great Head of the Church has approved of their efforts, by crowning their labours with some measure of success. The scheme is yet in its infancy, and to many it seems to hold forth the lamp of truth too feebly to contend with the surrounding darkness, superstition, and ignorance; and certainly we would despair, were we not convinced that it is the Lord's work, and that He will make His own power to appear in His own good time, from the very feebleness of the instrument employed. We have been blessed in our Chief Agent, M. ———, with a man, though young in years, of considerable prudence, and Christian love and zeal. And with our "little strength" we have been able still to maintain the ground which we have assumed; and, we hope, have even made some little progress. But the field of labour is wide, far beyond our resources, and our instruments. We are confident that the first will increase, "for the gold is mine, saith the Lord." If we have only a sufficient number of faithful servants of God, acting in unison under a well digested scheme

of missionary labour, difficult and extensive as the work is, we will not fear the result. And we earnestly beseech both your counsel (which from your experience you are so well fitted to give, and your aid in obtaining for us, from time to time, as we shall find opportunities of employing them, fit and efficient men for our work. We feel that we make a large demand upon your time and labour in crav- ing your correspondence and advice; but the im- portance of our work is our apology, and we are persuaded your Christian benevolence will induce you to give us your sympathy, and a little of your valuable time to our affairs. We were lately much encouraged by the formation of a small Church in _____; and we hope to have the means of im- mediately sending one who shall stately minister unto them the bread of life. Our attention has been turned to M. _____, with whose character the Chris- tian world has been made acquainted by your pen. We had also letters from France intimating that he had his attention turned to Canada that he might impart to those who are there perishing for lack of knowledge those blessed truths which have brought life and light to his own soul; and that he had, in the meantime, gone to Geneva, that he might have expounded unto him the way of God more perfectly. We trust his views are still turned to this country, and we rejoice in the hope of employing the services of a man so warmly commended for his piety and zeal, and who has been able to surrender much, and endure much, for the sake of his Divine Master. Our plans are not yet completed, but they are in the way of successful completion. Dr. _____ thus writes:

I expect by to-morrow's mail to have a letter from him, stating that he has completed his arrangements; and perhaps a letter may reach Mr. _____ on this subject before this sheet will be put into your hands. The men we want must be ind. fatigable, bold, not soon discouraged, as well as deeply imbued with a spirit of sincere piety. If Mr. _____ be such a man, which we have been given to understand he is, we hope that you will encourage him to persevere in his intention to come and help us. Difficulties and discouragements of a formidable kind he must be prepared to encounter; but the more his trials are, and the more determined the opposition to his work will be, so much the more will the ultimate success cheer him that the work has been God's, and that he has been honoured in being called to be a fellow-workman with God.

It will be esteemed a great favour that you will give us the benefit of your counsel and experience. Send your letters by post. The difficulties we chiefly experience arise from the circumstance, that our Missionary operations are not yet fully systematized and consolidated, and that our pecuniary resources are so small. Our discouragements arise from the magnitude of the work we have undertaken, and the various sources of error with which a dexterous, but dark policy would hold in thrall the human mind. Craving your advice on both these subjects, and imploring the Divine blessing on your person, and on your labours of love, I am, my dear brother, your fellow labourer in the bonds of the Gospel of peace.

A. M.

To Rev. _____

Rev. and Dear Sir,

I embrace the opportunity of the Rev. _____ going from this city to _____ to forward to you the first and second Annual Reports of the Committee of the Synod of the Presbyterian Church of Canada on French Missions. I am persuaded it will be gratifying to you, and to many others of our Protestant brethren, to know that there is even a commencement made to enlighten the minds of the poor Cana- dians. The Mission has many difficulties to over- come, almost enough to make us despond, but it has also some encouragements; and we do not know but, with the blessing of God, it may be yet fully commensurate to our hopes in being such a bulwark for the defence and confirmation of the Gospel in this country as will repel the formidable attacks of the man of sin, which, we much fear, will be made before the reign of superstition and error shall ter- minate. It would be esteemed a great favour if you

would benefit us by your experience and advice in our Missionary work. We are in some measure inexperienced, and we know not sufficiently the char- acter of those from whom the word of life is hid, nor are we deeply versed in the tortuous policy of the man of sin.

Your counsel and aid we humbly solicit, and im- ploring the Divine blessing, &c. &c.
The Rev. _____

M. Lapelletrie, after spending a consid- erable time in the United States, where he was hospitably received, and, though not without encountering some difficulties, obtained liberal contributions in aid of his object, he sailed from New York on the 19th April, 1826, and arrived in Liver- pool on the 9th May. "Being Saturday" he writes, "I remained in that city until next Monday. I availed myself of that opportunity to see some of the Ministers; first, I saw the Rev. _____, who is favour- able to the Church of Scotland. He told me that, if he had not made arrangements for the coming Sabbath, he would have given me an opportunity to present my cause before his people, and take a collection." He was afterwards introduced to the Rev. _____, not so favourably disposed towards the object he had in view. The Rev. Mr. Guthrie, of Edinburgh, being in Liverpool, he found that the questions which agitated the Church at that time were discussed with too great vehemence to afford him a reasonable prospect of making the claims of the poor Canadians known. He set out for Scotland on Monday, and on the even- ing of the same day arrived at Dalkeith.

Shortly after his arrival at the General Assembly of the Church of Scotland met. He was introduced to the Assembly, and was favoured with an opportunity of stating the objects of his Mission before that Venerable Court, who, at the same time, issued instructions to their Committee on Colonial Churches to give the advice and assistance that the case, after mature con- sideration, might seem to demand.

The Committee, having considered the objects and other details laid before them, "agreed to grant from their funds the annual sum of £50 for three years in aid of the Mission, and to recommend Mr. La- pelletrie, and the objects for which he is deputed to this country, to the favourable consideration of their brethren, and of all the friends of the Church of Scotland."

Mr. L. received the most flattering at- tention from Her Majesty's Commissioner to the Assembly—the Marquess of Bute, who also contributed liberally to the Funds of the Mission.

Mr. L. expressed the highest satisfaction in the privilege which he had of stating his case before the Assembly, and the evi- dence presented to him of the efficiency of the Church of Scotland as an instrument for the accomplishment of God's great purposes on the Earth. He thus writes: "I rejoice exceedingly to have been present at the General Assembly of the Church of Scotland; for, although I

was convinced before that that Church had been wilfully misrepresented, I have now the most incontestible proofs that that Church is the Stronghold—the Bulwark (in Scotland), of sound Evangelical truths. I have but one talent; but I give that talent most cheerfully to that Church, because I know very well, that in remain- ing in it I can glorify God, and preach his Word, and do so fully without any re- strictions."

In subsequent Nos. we will continue these interesting Extracts.

The following well merited Tribute of respect and love to the memory of the late excellent Mr. Lambie was paid at a recent Meeting of the Presbytery of To onto. At Toronto, and within St. Andrew's Church there, the Twenty-Eighth day of September, One Thousand Eight Hundred and Forty-Seven—which day, "The Presbytery of Toronto" being met and constituted:

(Inter Alia.)

"The Presbytery taking into consideration that, since their last meeting, it has pleased the Great Head of the Church to remove, by death Mr. James Lambie, Minister of Pickering and Whitby, resolved to record, in the Minutes of this day's proceedings, an expression of their deep sorrow at this trying dispensation; of their esteem for their lamented Brother, thus suddenly taken from amongst them; and of their sympathy for the loss sustained by his friends—his congregation—and the Church at large. "Mr. Lambie died at Pickering, after a short ill- ness, on the Sixteenth day of September, 1847. "During his entire connection with the Church—a period of nearly seven years—he has been re- garded with great respect and sincere esteem by his Brethren. His services as a member of this Court, and of the Synod at its Annual Meetings—in the proceedings of both of which he took a deep interest—were always useful, and, in many important matters, extremely valuable. His love of truth—his calm and sound judgement—his in- formation, at once correct and extensive, eminently fitted him for giving wholesome advice on the va- rious questions which came under consideration. "While his mind was entirely free from bigotry—for he had large charity as well as a large under- standing, yet his attachment to the Church of which he was a Minister, was ardent and enlight- ened; and in the darkest hour of our late troubles was never for a moment shaken. He held firmly, and in his public ministrations unfolded with great simplicity, beauty, and force, the essential doctrines of the Gospel, as these are laid down in the re- ceived standards of our Church. His success in building up his own congregation has, under the divine blessing, been very great. Indeed, as a pastor, his diligence, prudence, and fidelity, were worthy of all commendation. But many shared in his labours, who did not belong to his pastoral charge; for he travelled far, and preached often, in those destitute parts of the country where there was no settled Minister. His labours, in this way, as a Missionary, were untiring, and were ever cheerfully performed, without the least regard to the toils and sacrifices which they involved. "To him it was enough to have the opportunity of preaching the unsearchable riches of Christ to those who lived beyond the reach of the means of grace. He laboured unremittently to gather in the lost sheep in the wilderness; and these labours in the Lord have not been in vain. It is hardly necessary to record that he was highly respected and ardently loved as a Minister of the Lord Jesus, not only by the people of his own congregation, but by multitudes of others—indeed by persons of all denominations—by whom he was known.

"It may not be improper to add that Mr. Lambie was a man of high Literary and Theological attainments. To these gifts God added His grace, and thus made him an able Minister of the New Testament.

"But, while the members of this Presbytery deeply deplore the loss they have sustained, and would feel humbled under the hand of God in this matter; yet they desire also to acknowledge that they would fail to learn to advantage some of the most important lessons which this dispensation is fitted to teach, unless they are stirred up to greater diligence, not only in imitating the example set by their late Brother, but also in more thoroughly, humbly, and earnestly following the example of their Divine Master who "went about doing good," and to whom it was "as His meat and drink to do the will of His Father."

Extracted from the Records of the Presbytery of Toronto, by

JOHN BARCLAY,
Presbytery Clerk.

The Moderator of the Synod has received the following letter acknowledging the receipt of the Address to Her Majesty, forwarded after the last Meeting of the Synod.

GOVERNMENT HOUSE, }
Montreal, 8th Feb., 1848. }

SIR,

The Governor General having transmitted to the Secretary of State for the Colonies the Address to Her Majesty the Queen, from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, I am commanded to inform you that His Excellency has received a Despatch from Earl Grey stating that His Lordship had laid the Address before the Queen, and that Her Majesty was pleased to receive it very graciously.

I have the honor to be, Sir, your most obedient humble servant,

T. EDMUND CAMPBELL MAJOR.

The Moderator of the Synod of the Presbyterian Church of Canada.

We are glad to learn from a Correspondent in Scotland, that in a very short time a valuable and zealous Clergyman will be provided for the Congregation at Bytown—vacant by the decease of the lamented Mr. Durie. No position in Canada requires to be more speedily and efficiently supplied, as Bytown is a place of importance, and the Scotch population in and around it is not the least numerous and influential. We trust that our brethren in the different places where vacancies have occurred, will not fail to make their wants known. Though not forgotten, they may depend upon it that direct communication with the Colonial Committee will materially assist them in having their wants supplied.

ST. ANDREW'S CHURCH, MONTREAL.

The Congregation of St. Andrew's Church in this city under the pastoral care of the Rev. Dr. Mathieson are about to erect a handsome new church. In the design which has been selected for execution an attempt to transplant some features of the Ecclesiastical Architecture of the old country to this side of the Atlantic

has been most successfully made. The Cathedral of Salisbury, which is perhaps the most beautiful example in England of this style, has furnished the model. The interior dimensions are ninety feet by sixty-five, exclusive of the transept. It has a tower and spire, which together rise to about one hundred and eighty feet above the ground, and look towards the city. From the elevation of its site, which is near Beaver Hall Terrace, it cannot fail to have a commanding effect. The entrances to the church by the tower are from a flight of steps and a terrace on each side, while at the opposite end is another entrance on a level with the street. The interior of the roof is to be of open timber work decorated in accordance with the style of the building. Beneath the church is a School and Lecture room, upwards of sixty feet square and sixteen feet high, entered by an arched door in the base of the tower.

From the beauty of the style and the admirable position selected for the new St. Andrew's Church, we are confident it will prove an ornament to the city, and reflect credit on the architects, Messrs Tate & Smith, who have furnished the design, and who are to superintend the execution of the work.

PRESBYTERY OF HAMILTON.

According to appointment, the Presbytery of Hamilton met at Fergus on Tuesday last, the 1st instant, to carry out the settlement of the Rev. Dr. Mair in that congregation. Dr. Mair had been several months ago elected by that congregation as their minister, and what might be called an invitation to him to become their pastor, was laid before the Presbytery: but, as it had not been regularly moderated in then, the Presbytery required the actual subscribing of the call in their presence, previously to the induction, which had been appointed for the following day. The Rev. Mr. McKid preached an eloquent sermon from Romans 1st chapter and 16th verse—"I am not ashamed of the Gospel of Christ;" after which the call was moderated in, in favour of Dr. Mair.

I was very much pleased with some remarks made by the reverend gentleman in his address to the people, rebutting the charge so freely brought against the church in this country, of being under constraint—showing that the very action taken by the people themselves was a most perfect liberty and freedom of choice in electing their minister; and that their receiving this privilege in the full, free, and uncontrolled manner they were doing, was sufficient to convince any unprejudiced mind that the Presbyterian Church in Canada in connection with the Church of Scotland, is under no subjection in spiritual matters to any earthly power whatsoever beyond itself.

The call was numerously signed by the members of the congregation, who by their readiness and anxiety testified the deep interest they took in the matter.

On the following day the Presbytery again met, when, after the usual preliminary forms, the Rev. Mr. Bell, of Dundas, preached a most appropriate and impressive discourse from Psalms lxxviii, 5, 6, and 7th verses; after which the usual questions were put to Dr. Mair, and satisfactory answers given by him. Mr. Bell then, after a few well-timed and forcible remarks, read the Act in regard to the Synod's spiritual independence, and received Dr. Mair's assent to it.

Dr. Mair was then duly admitted as minister of Fergus, and received the right hand of fellowship from the ministers present.

Appropriate charges to the minister and people

respectively were given by Mr. Bell and Mr. McKid. The congregation was large and attentive, and at the conclusion of the public services Dr. Mair received a most hearty welcome from them as their minister. I could not but feel deeply interested in the whole proceedings, for the cordiality and unanimity displayed by the people throughout was of the strongest and most marked description; and from the expressions I heard uttered by many of them, there is every reason to expect that much good will be effected by this settlement.

On Thursday, the 3rd instant, the Presbytery again met at Guelph, for the induction of the Rev. Colin Grigor, late of L'Original. The Rev. Dr. Mair, of Fergus, preached to a large and attentive audience, from 1st Cor. ii chapter, 1st & 2nd verses, with his usual ability and earnestness. The questions were then put, and the Act of Independence read by the Rev. Mr. McKid, when Mr. Grigor was admitted minister of St. Andrew's Church, Guelph, and received the right hand of fellowship. Thereafter Dr. Mair gave a very solemn and impressive charge to Mr. Grigor, which I think will be long remembered by all who heard it; and Mr. Bell exhorted the people in regard to their duty, in a clear, distinct, and forcible manner. At the conclusion of the services, Mr. Grigor was most cordially welcomed by the members of the congregation. It may also be stated as a very gratifying circumstance, being indicative of the true state of public opinion and sympathy in regard to the Presbyterian Church of Canada, in connection with the Church of Scotland—that three highly respectable clergymen, belonging to other churches in town, were present throughout the whole proceedings, in which they seemed to feel a deep interest, and afterwards took an opportunity of expressing to the Presbytery and a number of the congregation their earnest wishes and prayers for the prosperity of the St. Andrews Church in this place.

The congregation here have been long without a minister, and the settlement of Mr. Grigor, whose talents and worth are highly appreciated by his people, promises to be followed by the happiest results.

A MEMBER OF THE KIRK.

FOREIGN MISSIONS.

We earnestly solicit from our readers a careful perusal of the following admirable extract from the *Church of Scotland's Missionary Record* for January last, in which the writer exhibits, in a most forcible and practical manner, the deep responsibility which is imposed upon Christians, collectively and individually, to promote to the utmost of their ability the extension of the Redeemer's Kingdom, more especially by liberal contribution to Missionary enterprises in heathen lands.

India is daily becoming more open to the influences of European civilization, and the changes resulting from these are manifestly favourable to the prospects of the missionary. Superstition is beginning to find that its ancient strongholds are no longer tenable, and that henceforth new defences must be constructed, and a new mode of warfare adopted. Among those who have been instructed at the government colleges, it may be succeeded by systematic infidelity, such as in Europe resists the truth, and loves darkness rather than light; but, let the Hindoos be released from the prejudices of caste, and we may reasonably hope that, as they see the vanity of their idols, and are roused by the spirit of inquiry, the gracious Providence, that brings them under the light of modern civilization, will also open the hearts of the people generally to welcome the Gospel as indeed glad tidings of great joy. The acknowledged superiority of European intelligence may naturally be expected in some measure to predispose their minds in favour of our institutions, and to secure their respectful attention to the truths of our reli-

gion. Their disposition to receive our spiritual things is not to be estimated from their history under the worldly policy which, through fear of injuring its interests, has scrupulously avoided any interference with religion, and, in place of attempting, in this respect, any improvement, rather for a long period lent its protection to customs the most foul and degrading. Nor are we to listen to the discouraging opinions advanced so authoritatively by those who in India have spent many years under this policy, and whose religious sensibilities, it is to be feared, have scarcely recovered from the hardening influence of neglected Sabbaths and of heathen society. They have, doubtless, witnessed the power and prevalence of the Hindoo superstition; they have seen how much more the idolater is influenced by his religion than in many cases the Christian is by the pure precepts of the Gospel; they can tell, perhaps, of the injudicious attempts of some half-educated and weak-minded missionary, and of his miserable failure; and from premises the most narrow and insufficient they draw the conclusion, that it is absurd to attempt converting a people so hopelessly given over to idolatry. But, because they have not felt the power of the Gospel in their own hearts, they are to remember that it has not on that account ceased to be the power of God, and that it is now, through His Spirit, not less mighty to overturn the idolatry of India than it was to overturn that of Greece and Rome, or to convert and civilize the barbarous natives of our own island. Besides, they cannot, though they have been in India, speak from experience of the failure or success of what they never saw fairly tried. We cannot wonder that men should not commend Christianity to the Hindoos, who use no endeavour to do so, and who by their own practice show that they have themselves no real and earnest faith in it. But we rejoice to find that a better order of things is beginning slowly, but progressively, to dawn with regard to our Indian policy, and that our rulers there do not now think it incumbent on them, when administering the affairs of the heathen, to forget that they are Christians. There are now changes in India sufficiently great to refute the notions of those who so confidently maintained the immutability of its prejudices and customs, and who thus sought to inculcate the folly of missionary enterprise. Not only have Eastern systems received a shock in British India, from which they are not likely eventually to recover, but the same influence has also extended itself to the country of the Sikhs, where improvement seems to advance with amazing rapidity, and, we trust, is preparing the way for the equally rapid introduction of the Gospel of peace. "How curious," observes a writer in a recent number of the *Bombay Times*, "it is to see Dhullee Singh and his ministers observe the Christian Sabbath more strictly in a heathen country than the Queen of England and her cabinet in a Christian capital—hereditary defender of the faith though she be. * * * The administration of Colonel Lawrence will quickly come to shame that which has hitherto prevailed throughout India."

But, whilst we find India in a state of preparation for the reception of the truth, do we find equally in our own country a work of preparation for the propagating of it? If missionary enterprise has to encounter the strongholds of prejudice among the heathen, has it not similar difficulties to contend with among professing Christians? The Hindoo is scarcely less willing to listen to the Gospel message than the professing Christian is to undertake the labour and expense of sending it. Men are frequently heard expressing their surprise that so little fruit has hitherto resulted from the missions that have been sent to India; but, even supposing it were in their power to estimate all the good that these have accomplished—good that will never be fully known till the secrets of all hearts are made manifest—the question should rather be asked, what good would they expect from a proportional amount of effort in our own country? Were we duly to weigh all the conditions of the question, we should rather have reason to be surprised that the feeble and often ill-directed efforts of missions

in India have accomplished so much, than that they have done so little. There has been no such attempt made on that vast country as was fitted to produce anything like a general impression. The work has never been tried on a scale either commensurate with the resources of this Christian empire, or with the extent and prevalence of Hindoo idolatry; and, considering the difficulties with which, in such a country as India, the European missionary has to contend, nothing further was to be expected than the occasional conversion of individuals. But what is much wanted in that country is the breaking up of the masses of society by the influence of Christian doctrine. As things are at present, individuals cannot make the profession of their faith without the heroic resolution that would fit them to be martyrs; but, were a large district of the East brought under the influence of Christian teaching, and were sufficient numbers instructed so as to counteract the dread of singularity, we might expect far different results. The timid would be encouraged by the strong, and, in place of a few isolated instances, we should soon have a general movement. As it is, the leaven of missionary labour is spreading, but that, compared with the lump, is only a very little leaven; and let us not be so unreasonable as to wonder that its progress is not more rapid, and that the results are not more remarkable.

It is not so much to be wondered at that Christian Missions have made so little impression on India as that the obligation to maintain and promote them has hitherto been so little felt among ourselves. In many parishes there has been scarcely any attempt to awaken the attention of the people to this important subject, for, even if they have been called to make the annual contribution required by the Church, they have rather been asked to comply merely for the sake of obedience with some unreasonable and exorbitant demand than to avail themselves of a high Christian privilege. There may be individuals in congregations; but how few of them as a body have been trained to regard missionary enterprise as a part of Gospel obligation—how few have been made to feel that, just as they have the Gospel preached to them, so are they bound to send it to others? To whom are we to look either for Christian contributions or prayers in behalf of this great work? We in vain look as yet to the great body of the people; we in vain as yet expect the united prayers of congregations: we find in them only a few individuals who have the work at heart, who pray for its success, who are willing to make sacrifices for it, and who feel it a matter of personal disappointment when aught occurs to retard or frustrate it. The many who hear of the work, and perhaps speak of it, content themselves with doing so; and they will not put themselves to a tenth part of the inconvenience in promoting it that they cheerfully do to obtain some idle and momentary gratification or foolish luxury. The spiritual debt, which in love we owe both to our brethren of mankind at home, and to those who are in foreign lands, is one whose obligations we often little think of, and which we seek to discharge at the easiest rate possible. The call is made, and in this men without scruple at once declare themselves bankrupts; they have nothing to pay; other demands have exhausted their resources; and much ingenuity is often displayed in pleading the preferable claims of the objects that have engrossed their attention. It may well be asked, is the Gospel fully and faithfully preached where congregations are left uninstructed alike as to the general obligation to extend the Redeemer's kingdom, and as to the opportunity of doing so furnished by the Church of which they are members? Certain it is that multitudes, who profess to belong to the Church, do not consider their own spiritual interests, and what they virtually bind themselves to do by every prayer they offer, when they treat the appeals, that are made to them in the cause of missions, as matters in which they have no concern.

In pleading the cause of Foreign Missions we seek not to interfere with any other work of benev-

olence, but the reverse. Let charity begin at home, let it heal the sick, clothe the naked, feed the hungry, and instruct the ignorant; and we are sure that those whose hearts charity opens to these exercises, will not confine their attention to the things at home, but will endeavour also, as they have means and opportunity, to look to the things abroad, and will not neglect the cause of the benighted heathen. When we hear attention to bodily wants pleaded in excuse, as it frequently is, for the neglect of spiritual wants—when we hear it urged as a reason why there is no contribution to the Missionary Schemes of the Church, that there are so many local demands, and that it were better to feed or educate the poor at home, than to send away money to India,—we cannot but fear that these are in some instances the excuses, not of inability, but of an unwilling mind. Of this we are certain, that, if these good works are really performed in a proper spirit, their claims would not be urged as exclusive of other Christian duties. The feeding of the hungry body can never compensate for the neglect of the far more awful hunger of the perishing soul. It is not the first time that it has been asked—"Wherefore this waste? Why was not this given to the poor?" Let there be true love to Christ and true zeal in His service, and there will be no setting up of one duty in opposition to another—no attempt to make one part of the law void by the performance of another—all duty will become a reasonable service, and we shall do good to all as we have opportunity. Christ attended to the bodily wants of men, and, whilst He did so, He looked beyond them to their higher and everlasting necessities—His outward miracles were but an illustration of His spiritual work—He said to the sick of the palsy "take up thy bed and walk," because He also said unto him "thy sins are forgiven thee." And very narrow must be our views of our brethren's wants—very imperfect our Christian love, if we do not endeavour to do likewise. To neglect those of our own house is to deny the nature itself teaches us to love our friends, and do good to them that do good to us; and the Gospel strengthens and purifies the ties of nature, but it does much more; it requires us not only to love our friends, but also our enemies; to call to our feast not merely our brethren, but those who have naturally no claim on our friendship and can never repay us—those whose only claim is that they are our fellow-men, and in circumstances of misery. The Gospel seeks to bless all at home, but it extends its compassionate care to those also that are abroad, and it cannot rest so long as there are nations which it has not visited. In home benevolence nature and Christianity combine, but in the benevolence which regards the stranger, which seeks the lost, which endeavours to bless even such as are unwilling to receive its blessing, the Gospel goes beyond nature, and manifests its peculiar glory. In this respect, provided we mind the calls of duty at home, the spirit which leads us to care for the heathen becomes to us a seal of Christian character, and bears witness to us that we are truly the disciples of Jesus. It was thus that He left the ninety and nine and came forth to save the sheep that was lost. He looked not on His own high estate, but humbled Himself for man's redemption. By word and example He taught us also to look from our own things to those of others, and, as we have freely received, freely to give. Had the principle been acted on that we are only to attend to men's bodily wants, or only to feed and educate our own poor, where would have been our knowledge of the Gospel and its blessed hopes? Urging such excuses, the servants of Jesus would have remained in their distant homes, and never have crossed the stormy seas to visit our barbarous shores. But they heard the Redeemer's command, and their grateful hearts prompted them to obey it; and, as through them Providence has acted towards us, so let us act towards others—let there be first a willing mind; and, if we have not silver and gold, we shall give what is still more valuable than these—our sincere, our hearty, and persevering prayers.

THE FIELD OF MISSIONARY ENTERPRISE.

It was our intention in this number to have furnished our readers with a sketch of the rise and progress of the India Mission of the Church of Scotland; but, not having been able to lay our hands on some of the materials necessary to enable us to furnish a connected narrative of that highly important scheme, we have in the meantime prepared from some late records an account of the principal religions, or superstitions, as we may more properly term them, existing at this time in Asia.

This will enable our readers to form some idea of the great difficulties with which the Missionaries have had to contend in that quarter of the world; and the success which has attended their efforts ought therefore to be the subject of the greater thankfulness.

The different systems of religion prevalent throughout Asia may be classed into three principal and five lesser superstitions.

The former consist of Brahminism, Buddhism, and Fetichism, while the latter comprise Demon Worship, Sintoism, Magism, Nanekism, and the Religion of Confucius.

In the present number we will confine our remarks to a sketch of the first of these, as it is that with which our Missionaries have most to contend, being the dominant religion of the Hindus, and of British India. It receives its name from *Brahma*, a god who holds a very prominent place in Hindoo mythology, being the Agent left by the supreme god *Brahm*, to do the productive work of the world during the period which the present universe is destined to exist. With regard to *Brahm* himself, considered as *Para Brahm* or the perfect god, he puts forth his peculiar energy when one universe is to be annihilated (or rather absorbed into himself), and another to be created (or rather developed out of himself); but during the existence of one universe as at present, for instance, he remains in a state of absolute quiet, and in the enjoyment of a unity so perfect that it is not impaired by so much as a single thought or feeling. All active agency and all the vicissitudes of things are regarded as carried on by a triad, to whom *Brahm* gave being, when he put forth his self-manifesting power millions of ages ago; and thus the energy of *Brahma* is perpetuated, now that he has again resumed his state of retirement into absolute unity. This triad of actual gods bears the name of *Brahma*, the creator; *Vishnu*, the preserver; and *Shira*, the destroyer; and it is extremely interesting to observe that, while in one point of view, these three are regarded as *three*, in another they are regarded as *one*, named *Trimurti*.

And here fain would we rejoice, that amid all the darkness we have still a whisper, an echo of the truth, an obscure idea of the true nature of the Godhead, a

faint belief in a triune God. But, alas! from the point at which we have now arrived, every successive step, in acquainting ourselves with Brahmanism, brings only pain, and the consciousness of a hopeless departure from all truth. Thus each of the three gods in the triad is declared to have a consort, so that as primary objects of the adoration of the Hindu, not only are there three gods, but three goddesses also. Nay besides, and beneath these there is a host of subordinate gods, many of them of infamous character, and in number no fewer than three hundred and thirty millions. And hence, however, spiritual and promising the Brahminical religion may be under one point of view, yet viewed practically, and as held by the millions of India, it is a very complicated, and degrading, and we must add, a very cruel and most impure idolatry. In fact it is an unlimited pantheism. It considers all things animate and inanimate,—all life and movement.—every desire of the human breast and every lust, to be in some sense a manifestation of God. It therefore worships whatever exists, tempts to indulgence, and consecrates crime; and what the few in the west perpetrate in defiance of religion, the millions of India practise with all the pomp and circumstance of religious ceremony.

Brahmanism has a countless multitude of books of great antiquity, which are regarded as divine, and of such supreme authority in religion that nothing equals them except a certain unwritten tradition (equally divine) now in the possession of the priesthood only. On the subject of tradition, it is extremely curious and instructive to study the laws of *Menu* which still constitute the code of Hindoo law, and to remark how much both the theory and practice of Brahmanism resemble some of the systems prevalent in our own land.

The doctrines contained in the *Vedas* (or book of laws given from above) are of a very mixed character. On one page a truth attracts the eye, so pure and sacred that one feels altogether disposed to regard it as an echo caught, before it had expired, of the original revelation made to the human family: but on the very next page some ridiculous fiction or unmeaning ceremony is inculcated. And yet we should not call it unmeaning; for almost all the ceremonies alluded to, and which constitute the greater part of the whole, have a meaning, and that not very difficult to be discovered. They all mean to render the individual worshipper quite helpless without the assistance of a *Brahman*; and they all look as if they had been designed for this one object—the aggrandisement of the priesthood. And this tendency in them, while it indicates their end, seems also to indicate their origin. Upon the whole, the general aspect of the *Vedas* is that of compositions which had as an original basis a simple faith, but

which, before, or perhaps, since they were committed to writing, had been sophisticated by the interpolation of a self-aggrandising priesthood, pandering in every page to man's proneness to idolatry and love of superstition. Nor let it be supposed that such a view is incompatible with the admissions which have been already made as to the high intellect of many of the *Brahmans*. The priests have kept on good terms with their own reason all the while, by having abandoned the original theism of the human family for pantheism, a system very pleasing to an over-refined intellectuality such as a large number of the *Brahmans* seem to possess; and of which polytheism and idolatry must always be the popular form. The works which set forth the details of this polytheism are named *Puranas*. They are numerous, and the accounts they give of the various gods are very revolting. The works which in the case of one of the leading sects, form the directory for the worship of these idols are named *Tantras*: and these give minute directions how to conduct religiously the most unspeakable crimes. These works rather than the *Vedas*, are the actual authorities in modern Brahmanism. The *Vedas* are known comparatively to very few. The private acquisition of a knowledge of them is indeed strictly prohibited. The code of the Hindoo law says: "He who shall acquire knowledge of the *Veda* without the assent of his preceptor, incurs the guilt of stealing the scripture, and shall sink to the region of torment. Surely he who declares the law to a servile man, and he who instructs him in the mode of expiating sin, except by the intervention of a priest, sinks with that very man into the hell called *Assamvrita*."

Besides these works the Brahminical system has produced a great many other books. The *Vedas* themselves do indeed treat of all subjects, and profess to set all knowledge upon the basis of revelation, and thus to prevent all inquiry and supersede all subsequent writings. But the *Vedas* themselves soon gave rise to other books. They are in many passages obscure. Hence commentaries, and these, as is always the case with commentaries, are of two kinds, one breathing only the spirit of devotion, and of submission to authority, the other breathing the spirit of a free interpretation. Of these, the former in reference to the *Vedas* is the *Mimansa* of *Jaimini*, the latter the *Vedanta* of *Vyasa*, and each school has many followers.

Besides this, but still related to religion and the *Vedas*, the *Hindoos* have also various systems of philosophy, of which none departs so widely from the *Vedas* or has produced so great results as that named *Sankhya*. This is a system of rationalism and free thinking, which yet, in some of its leading points, has been often strangely incorporated with orthodox Brahmanism.

It is believed by many to have given origin to Buddhism, the religion which once rivalled, and seems now to have outstripped Brahmanism in the number of its adherents over all the east, and of which we propose to give an account in a future number.

It would not be possible here to give any detailed account of the Brahmanical faith. We may, however, remark that it teaches the doctrine of immortality only under the idea of absorption into Brahm, or the preposterous form of the metempsychosis, or transmigration of souls; that is, it maintains that the soul, when it leaves the body, enters, accordingly as it is more or less pure, into some beast or bird more or less clean or unclean, and flits, after its appointed time of sojourning in one, into another and another, until at last, being wholly purified, it attains to a fitness for being emancipated from all created tabernacles and for being absorbed into the great spirit of the Universe. Eremites and Mystics, however, Samyasis and Zogis, who are successful in their austerities and contemplations, enter into the state of absorbed existence at once; and other good Hindus, who are not fit for this, but who yet are possessed of much merit, enter some heaven or other at death (of which they believe there are many, but the most inviting is that of Indra), and only after having exhausted their purchase money of merit, do they descend to undergo the needful transmigrations. The disobedient and neglectful Hindu, in like manner, descends at once into some hell (the number of them being equally great with the heavens), from which after a term of penance and expiation, proportioned to the character of his previous life, he comes up to animate the body of some impure beast or bird, and to migrate from one to another as may be required.

This, to us so strange, doctrine of transmigration naturally leads to abstinence from killing animals and from eating their flesh; and no wonder, for, in killing and eating a sparrow, one might be killing and eating his own mother or any other near relative or friend. Accordingly this abstinence, though by no means so general as the theory of Hinduism would lead us to expect, is rigidly observed by numbers of the higher classes in India. The doctrine of transmigration is also made use of by the priesthood of India in their schemes of punishment destined for those who dispute their right to a spiritual despotism. Thus, if a Brahman is smitten "in anger and by design even with a blade of grass," it is ordained in the laws of Menu that "the offender shall be born in one and twenty migrations from the wombs of impure quadrupeds."

The punishments of the Hindu Code are indeed extremely curious as a whole. There is one feature in them, however, which shows pretty clearly from what quarter

they have emanated. The punishments destined for the laity are always extremely severe, and very generally of a corporal or temporal nature. Those destined for the priesthood on the contrary are generally spiritual only. Thus, for the laity, in reference to their manner of addressing the priesthood, the following law is enacted: "If he" (the lower caste man) mention their name and classes with contumely, as if he say, "Oh! Deradatta, thou refuse of Brahmas"—"an iron stile, ten fingers long, shall be thrust redhot into his mouth. Should he through pride give instructions to the priests concerning their duty, let the king order some boiling oil to be dropped into his mouth and ears!" If the person committing the assault be himself a Brahman, however, the law is different. In that case there is no mention of bodily torture; but on the contrary the punishment is "let him be whirled about for a century in the hell named Tamison."

In the above laws allusion is made to Caste, one of the most remarkable peculiarities in the constitution of Hindu society in India. The division of the population of a country into distinct orders, such as is implied in the term Caste, appears in ancient times to have prevailed much more extensively even than it does now. In India, however, it still exists in great force, and forms an integral part of the Brahmanical system.

It plainly gives great assistance to the Brahmans in maintaining their authority, and presents a proportionately great obstacle to the free course of the Gospel. The friends of the good cause, however, ought not to be discouraged on this account. Caste is found to yield to new lights. Buddhism, though not admitting of being spoken favorably of in many respects, has already to a great extent obliterated Caste over millions; and the friends of the Evangelical cause, who are, or have been, in the east, assure us, that even in its stronghold Caste is beginning to give way under the benignant light of the Gospel of truth.

These castes, which extended as far as Egypt in the time of Herodotus, are four in number, each of which is again subdivided into many sections. They are represented in the Vedas as having all sprung from Brahma in the following manner. The highest, the sacerdotal and official class, that is the Brahmans themselves (the authors of the system), and all the Vedas, also, sprung from the head or mouth of Brahma. The next or military caste, to which the Rajahs or native princes belong, and which is named Kshatriga (from the word signifying protection) sprung, from his arms. The third caste, to which the mercantile and agricultural part of the community belong, and which is named Vaishya from the word signifying wealth, sprung from his belly or thighs. And the fourth caste, to which all artisans and labourers

of the Brahmanical faith belong, and which is named Sudra from the word signifying labour, sprung from his feet. The extraordinary minuteness of the ranks into which each of these castes is again subdivided, has been remarked by all European travellers, and is the amusement as well as annoyance (in the matter of servants) of every new arrival in India. Being so well known, therefore we need not further explain it here, and will only remark that it is maintained with a tenacity worthy of a better cause. Such, then, is the mythology of the castes of India; and in the laws of Menu, very much is built upon this. Thus, immediately after an account of the origin of the various castes, we find these words: "Since the Brahman sprang from the most excellent part, since he possesses the Veda, he is by right the chief of the whole creation;" and again, "The very birth of a Brahman is a constant incarnation of Dhurna, God of Justice; for the Brahman is born to promote justice, and to procure ultimate happiness." "Whatever exists in the universe is all in effect, though not in form, the wealth of the Brahman, since the Brahman is entitled to it all by his primogeniture and eminence in birth." "The Brahman eats but his own food, wears but his own apparel, and bestows but his own alms. Through the benevolence of the Brahman, indeed, other mortals enjoy life. Let every man, according to his ability, give wealth to Brahmans' detached from the world, and learned in scripture." "Those who give (to Brahmans) shall attain heaven after this life."

Such are a few of the claims and pretensions of Brahmans. It must not, however, be supposed that, in order to secure such veneration from the millions, they do nothing but refer to their origin. In the last quotation there is a reference to their manner of life. They are there characterised as detached from the world. But the rigours, to which some of them submit, or which at least are prescribed for them in the same code of laws, are fearful. Of these austerities some idea may be formed from the following extracts:—"Having thus remained in the order of a housekeeper, as the law ordains, let the twice born man, who had before completed his studentship, dwell in a forest, his faith being firm, and his organs wholly subdued: let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hair of his head, his beard, and his nails, to grow continually." Of another order it is said, "His hair, nails, and beard, being clipped, bearing with him a dish, a staff, and a waterpot, his whole mind being fixed on God, let him wander about continually without giving pain to animal or vegetable beings." And again, "In the hot season, let him sit exposed to five fires blazing around him, and the sun above him; in the rainy season let him stand uncovered

without even a mantle, where the clouds pour the heaviest showers; in the cold season, let him wear a humid vesture, and let him increase by degrees the austerity of his devotion."

The reader will be astonished to find such remarkable similarity in the ideas and penances of the Brahmans and those of the Romish priesthood, and he has only to enter deeply on the study of the subject, in order to be satisfied that the love of spiritual supremacy has led both to adopt the same system and same practices.

Besides the four castes with their subdivisions which have been named, there exist also, distributed through India, vast numbers of outcasts, or persons who have, for some offence or other, forfeited the rights and privileges of caste. Of these, many are regarded by the Hindus as infinitely lower than the lowest of themselves. We allude in particular to the Pariahs, a race who are looked down upon to such a degree that they are obliged to live by themselves, to avoid Hindus, and to mark the fountains they drink from, in order that the castes may not defile themselves by using the water from the same source. This they do by surrounding them with the bones of animals which are of course an abomination to the Hindus, and yet the poor Pariah has his revenge, being free to pick the bones before he so places them, a privilege to which the man of high caste is a stranger all his days.

It would be quite impossible to give any idea here of the complicated morals and ceremonial of Brahmanism. It may be remarked, however, that it teaches to subdue the passions, not certainly, as the true religion does, by temperance and purity only, but also by fantastic severities and self-tortures. It also prescribes an almost endless multitude of purifications. Even the gods themselves (or rather indeed those images which they make of the gods), are bathed annually in certain rivers, regarded as sacred and all purifying. This religion also inculcates a vast number of strange ceremonies, long pilgrimages, and annual festivals, at some of which, especially those of Dinga, Shira, and Kali, the most horrid rites are observed, descriptions of which have frequently been given in the letters and journals of the Missionaries. Almost every person has heard of the prostrations and crushings of the devotees before the bloody wheels of the god chariot of Jugger-naut; of the swinging, even in the streets of Calcutta, of devotees voluntarily suspended by hooks pierced in their sides, and of the burning of widows along with the dead bodies of their husbands. Some of these practises are continued to this day, and it is only of late years that by government interference human sacrifices have ceased to be offered. It is indeed said that even yet in times of public calamity, the wives of Brahmans are to be seen throwing

themselves from the tops of pagodas as expiatory offerings.

Would that they but knew of the expiation made once for all, and saw that the blood of one sinful creature could not atone for another's sins! Would that they but returned to the fountain head of their faith, and, discharging that polluted stream from which they now draw, would rest in the blessed doctrine of the Triune God, and of Immanuel, God with us!

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

EVENINGS ON MY MISSIONARY EXPEDITION, BY THE REV. MOSES MARGOLIOUTH, MISSIONARY AT TUNIS.

We insert the concluding part of Mr. Margoliouth's Journal, which we were obliged to postpone from want of room. The whole communication is suggestive of various important and interesting topics for reflection.

October 1st. I expected to have been able to leave this island for Tunis on Monday next, but a circumstance occurred today which will confine me here for fifteen or sixteen days more. This is extremely trying. A captain from Alexandria arrived here, ignorant of the quarantine regulations, and therefore landed and went to enjoy a perambulation through the streets of Valetta. The authorities soon found out this irregularity, the poor captain was arrested, and the innocent island and its inhabitants have been put into quarantine for fifteen days. As far as I am concerned, I am extremely anxious to proceed to Tunis; but the Lord knows best; He may yet have work for me here. May I learn always to breathe the prayer divinely taught, "Thy will be done."

October 2d. I had a short interview with Dr. Wilson, who was on his way to Bombay, on board the Hindostan. He gave me a kind invitation to Bombay.

October 4th. This day I was almost entirely taken up with three Jews. In the evening I addressed a missionary meeting, at which the Bishop of Gibraltar presided. Sir Cecil Bishopp opened the meeting with a speech, and I concluded it by endeavouring to furnish some idea of the practical working of the various missionary societies; but so much time was appropriated for the speech that but little remained for the information.

October 5th. I examined the curiosities in the museum here, and the medals in the library. I dined with the Bishop of Gibraltar. The Bishop entertained his guests with several interesting anecdotes about the state of Italy, whence he has just returned, in reference to its religious, civil, and political condition.

October 13th. Met with three Jews today, two from Jerusalem, and one from Alexandria. We had a long and, I trust, instructive conversation about Judaism and Christianity.

October 14th. This day arrived here father De Santes, a Romish priest of high standing, who is about publicly to renounce the errors of Popery, and has become an humble disciple of Protestantism. Met the bishop at dinner at Sir Cecil Bishopp's house. The conversation at table proved very interesting and instructive.

I am glad that all obstacles which retarded my proceeding to Tunis are now removed, and that tomorrow is positively fixed for the departure of the steamer Scotia for the regency. I have no reason to think that my time has been mispent whilst here; on the contrary, I can trace most obviously the hand of God in my confinement; I can see very clearly that it pleased our Heavenly Father, of His gracious goodness, to employ me, though unworthy of the least of his mercies, and weak, and of no reputation, in order to work out some of His merciful designs. I was called upon to preach both to Jew

and Gentile in this small island. I did so, I trust, with a single eye to the glory of our adorable Redeemer; and I have good ground for believing that the Gospel, which was here preached, may prove the power of God unto salvation both to Jews and Gentiles.

October 16th, on board the Scotia. This morning I received a kind note from the Bishop of Gibraltar, inviting me to an early dinner—at 2 o'clock, P.M.—with him; and, as the vessel was to leave before 5 o'clock, I accepted the invitation. About 10 o'clock, A.M. a young man, a Jew, called upon me, sent by the Bishop, who was anxious to know something of Christianity. I began to speak and to cross-examine him, and found my visitor remarkably well versed in the Old Testament Scripture, a good Hebrew scholar, and, what was best of all, a most sincere and anxious inquirer after the truth as it is in Jesus. The young man, though of a very rich family, and of a very good education, found himself in Malta, a great distance from his native country, Russia, in rather poor circumstances. He knew I was going off this very day to Tunis, which saddened his heart much, as he was very anxious to obtain thorough information respecting the doctrines of Christianity. He therefore hit on what he thought a good idea, viz. to offer himself as a servant to me, in order that he might have an opportunity of obtaining Christian instruction. I was pleased with this young man's obvious sincerity. I acceded to his wishes, though I never intend to make him my servant. I am convinced that God, who moves in a mysterious way, performing His wonders, destines him to be a servant of the Lord Jesus Christ. He is now with me here, overpowered with heartfelt gratitude on account of this providential episode in his history; and I cannot help thinking that I have another proof that it was God who ordered my continuance in the island of Malta for so long a space of time, in order to bestow upon me the high honour of leading some of His people to a saving knowledge of our Lord and Saviour Jesus Christ. Blessed be His holy name, "He hath no pleasure in the death of a sinner, but rather that he should be converted and live."

A VISIT TO CZERSKI.

We have been requested by the Convener of the General Assembly's Committee on Foreign Churches to insert in our columns the following communication, from the Rev. Mr. McLeod of Dalkeith, which appeared in the November number of the periodical entitled "Evangelical Christendom." The letter contains much interesting information regarding Czerski, who, without having any tinge of the rationalistic views which, it is to be feared, have mingled largely with other movements in the same quarter in opposition to Romanism, holds, we have every reason to believe, those evangelical truths that can alone be expected to prove instrumental in producing newness of life, and who is, like his associates in the work, a man of unfeigned piety. Still there is evidently room for greater simplicity in Czerski's mode of celebrating public worship; and the views of his people seem yet to be, on some points, indistinct. But already a great transition has taken place; and we trust that they may be enabled to adhere steadfastly to, and adorn, the truths which they profess.

Dalkeith Manse, Sept. 20, 1847.

MY DEAR SIR,—According to promise, I will now give you an account of a short visit paid last month to the continent by Rev. R. H. Herschell and myself, chiefly for the purpose of ascertaining by personal inquiries and observation the present state of "the Reform movement" in Prussian Poland and Silesia.

We left Berlin upon Friday the 13th of August, reaching Wollenburgh (via Stettin) that evening. There is a railroad the whole way; the distance being about 100 miles. At Wollenburgh we saw the Lutheran minister, who spoke very highly of Czarski. Next day (Saturday) we posted 62 miles to Schneidemühl, the scene of Czarski's labours. This is a small town in Prussian Poland, containing about 4,000 inhabitants. It has four places of worship, belonging to the Lutherans, Papists, Christian-Catholics, and Jews. Polish is spoken by the working classes in the town and surrounding country.

We found Czarski waiting for us, as we had written to him, announcing our intended visit. He had provided apartments for us in a most comfortable hotel, kept by a Jewish family. We arranged together, before parting for the night, that Czarski should preach in the forenoon of Sabbath, Mr. Herschell in the afternoon, and that we should hold a private meeting in the evening with Czarski and his elders. Next morning, accordingly, we went to his church. The building is extremely neat. It is seated for about 500 people, and cost, I think, £1200. As we entered, the congregation were singing one of Luther's hymns, with loud and harmonious voices, led by an organ and a tolerably good choir. About 120 people were present. The passages and the space round the altar were strowed with flowers, in token (as we afterwards learned) of their gladness in seeing distant Christian brethren among them. The end of the church was occupied by the altar, which was elevated some steps above the floor; it was covered with a white cloth; upon it were a crucifix, and lighted candles, and the communion cup, concealed by an embroidered coverlet. Czarski soon entered. He was dressed in a long black vestment reaching to his feet, over which was a handsomely worked cambric or muslin dress with sleeves, reaching to the waist. He knelt before the crucifix, and prayed for a few moments in silence. The public service then proceeded in nearly the following order;—after singing the hymn, three prayers were offered up; one being a confession of sin, and then a petition for pardon and acceptance, and the last a thanksgiving for past mercies; then a lesson from the Gospels and Epistles was read, succeeded by a prayer that God's word might be a living truth in the soul. The creed (either the Apostles' or sometimes a shorter form) was then repeated by the minister. Next followed the sermon, after a short prayer in the pulpit; all was concluded by partaking of the sacrament. This is the form of public worship which is followed by all the New Reform churches in Poland. The prayers were all read by the minister, standing at the altar, with his face to the people. Some of the prayers were from Dr. Theiner's printed liturgy, and others from a MS. of Czarski's. The congregation did not join audibly in prayer, or give any response.

Czarski, after some explanation regarding the nature of the Lord's supper—that it was intended to keep Christ's death in remembrance, and after offering up a prayer that Christ might dwell in us by faith—partook himself of the sacrament alone at the altar.

I forgot to mention the substance of his sermon. His subject was the Gospel lesson of the day—the whole passage in Luke, chap. x. 25—37. He chiefly dwelt upon the importance of the question put by the lawyer—the sinful carelessness of the world regarding it—the fact that Christ alone can show us the way of life—the nature of true religion as here described, a right state of mind (*i. e.* love) to God and man, and that this could be alone possessed through faith in Jesus Christ. Thus closed the forenoon service.

Understanding that Czarski was to teach a class in the afternoon, I went to hear him; only three were present; five was his full number. They were preparing for the communion. The instruction was excellent; the truth which he inculcated from the portion of the catechism which formed the class lesson for the day, was the true nature of the Christian church:—It was Catholic, being made up of all believers; apostolic, being founded upon apostolic doctrine, as revealed in Scripture; it was one, having one baptism—even that of the Holy Spirit; one faith, in one living Head, who was not the

Pope, but Jesus Christ, over all and in all, Prophet, Priest, and King, to whom all became united who possessed a living faith in Him, such a faith as, working by love, brought forth fruit unto holiness.

Mr. Herschell preached in the afternoon at four o'clock, the usual hour of evening worship. Czarski had announced his intention of doing so, in the most cordial manner. The church was crowded—seats and passages. Many Jews were present. After a few words upon the nature of prayer, and the liberty which the children of God have in approaching their heavenly Father, he offered up the first extempore prayer they had ever heard. He then gave a short narrative of his visit to Nazareth, and to Jerusalem, and made this the groundwork for weaving in important and fitting truths regarding Christ and his work; the fulfilment of prophecy; the importance of attending to the things of our peace in time; the necessity of faith in Christ, &c.; concluding by an earnest exhortation to cleave fast to Christ amidst all difficulty and opposition, and to be earnest in prayer and in reading the Scriptures. The address was most appropriate, and listened to throughout with riveted attention. Several persons came after the service, and asked Mr. Herschell to let them have the prayers he offered up in the church, and were surprised to find they were entirely extemporaneous.

After service we held our private meeting. This was in Czarski's house: that house alone affords abundant evidence that poor Czarski was not made rich, at least, by leaving the Church of Rome. It is a small one-storied cottage, situated close to his church, and presenting a striking contrast to it; it is barely large enough to contain his family. Every thing about it is of the humblest description; there is not a parish schoolmaster in Scotland who has not a better. We found his elders waiting for us; and here I may just mention the organization of the congregation. The people elect a certain number, varying according to the size of the congregation, of respectable individuals to govern the church along with the minister. These are termed elders (*die aelteste*); they are elected annually. These elders elect from their number an executive (*die vorstabeer*) of four or five, one of whom takes charge of education, another of money, another looks after the poor, another the sick; and in large congregations one takes charge of public correspondence, while each of the executive is assisted by an elder. The whole body take an oversight of the members of the congregation. About ten were present at our meeting. Our object in calling them together was to understand more fully their views and state of mind, and especially to address and exhort them in a fuller and franker manner than could be done in public, upon certain points which we thought required the friendly advice and counsels of neutral parties, in whose good intentions we were aware that perfect confidence was placed. We accordingly spoke our minds fully to them. The topics upon which we chiefly enlarged, were the deep interest which we knew from our own personal observations both in America and Britain, was excited in their behalf; the importance of their position, whether for good or evil; their heavy responsibility for the use they made of the talent God had put into their hands in thus calling them to witness for the truth; the absolute necessity of their holding fast to positive Christianity and the truth as revealed in Scripture, which we illustrated by the bearing of such facts as the Resurrection and Divinity of Christ upon our duties and our hopes. We also expressed our opinion upon their duty of seeking a greater measure of reform in their public worship; more spiritual and more united prayer; the laying aside candles and crucifixes, and priests' garments, and the celebrating of the Lord's supper together; and concluded by exhorting them to private, and also to united, prayer as a body who had such important duties to discharge.

Though our conference lasted a considerable time, we were listened to with the utmost patience and kindness. Each person present, then, in an open and easy manner, stated his opinion of all we advanced. They declared their sense of the importance of their position; their determination to hold fast to positive Christianity in opposition to Ration-

alism; their earnest desire to reform their worship more and more, though much, very much, had been already accomplished;—but that, on the one hand, the prejudices of the people brought up in Popery and much attached, therefore, to symbolical worship, and on the other, the Rationalism of Rongé, which is giving up Christ crucified, and all the characteristic doctrines of Christianity, rendered it necessary for them to proceed in any reform with caution and prudence, lest their good should be evil spoken of by those who were watching for their halting. They also promised to begin a weekly meeting for the study of the Scriptures and prayer.

I have thus, without any comment, given you the history of our Sabbath spent in Schneidemühl. There is only one other fact connected with it that I may mention. On our return home late in the evening to our hotel, we called upon the minister of the Evangelical Church, who, while deploring the number of churches and sects in his parish, and wishing very naturally that there was only one (his own), yet spoke in the kindest manner regarding Czarski, declaring his conviction that he was a sincere and pious man. This was very gratifying to us, and confirmed our convictions.

We started on Monday morning by courier post for Posen, the distance being sixty miles, and the road so sandy, and the weather so scorching, as to make it impossible for us to travel, even with four horses, more than six or seven miles an hour. Czarski, at our request, accompanied us, as we wished to see more of him in private, and to meet our mutual friend, Pastor Post, in Posen. There were many little incidents which occurred on the journey, showing the interest he has created throughout the district. The old postmaster, for instance, at the Polish town of Obernic, the moment he recognized him, seized him cordially by the hand, and expressed the greatest joy at seeing him. "Ah, Herr Prediger Czarski," he said, "but I rejoice to see you alive and well! Do you not remember how fierce the people were when you passed through this town on your way from Posen? How they raged, and stormed, and watched for you, as if anxious to take your life? and how I brought you into this very room and protected you? Ach! what a set! and you are well and happy too; God bless you, Herr Prediger; be brave and steadfast, and God will help and defend you." And the old man poured out expressions of joy at seeing him once more.

We arrived at Posen about eight in the evening. This town contains about 40,000 inhabitants; of these there are upwards of 8,000 Jews. The great majority of the professing Christian population are Papists. Popery is here in its worst form. The priests are eminent and notorious in wickedness, and the people in ignorance. The Protestant church is also at a low ebb. We remained here until Thursday. We had much conversation with Post, and we have every reason to believe that both he and Czarski were comforted and strengthened by having had this opportunity of meeting and consulting together upon their present duties and future prospects. Post is a man of thought and of power, resolute and courageous, and possessed of sincere and unaffected piety. We regretted much that we could not spend a Sabbath with him.* I went, however, to see the hall in which he preaches; it is capable of containing, I should think, five or six hundred people. The altar is arranged like the one at Schneidemühl. It was the consecrating of this church which occasioned a commotion in Posen, that might have ended in very serious consequences, but for the interposition of the military. Czarski's life was threatened, if not really attempted. He had to escape out of the house in which he lodged in disguise. Upwards of 30,000 people belonging to the town and surrounding country were marched through the streets as a religious procession, headed by the clergy, and carrying relics, in order to drive the devil out of Posen. But he has been too long in the city to be so easily dismissed from it, more especially by those who were his chief supporters, and who, if he left them

* The writer, since his return to Scotland, has received an interesting letter from Post and his "kirk-session," portions of which will be given in a future number of the Record.

for a time, have evidently given him a hearty welcome on his return. I paid a visit to the cathedral in which Czernski had been a vicar and Post a priest. An altar-piece in one of the side chapels attracted my attention. It was a marble slab, with figures in alto-relievo. The man who shows the cathedral to strangers explained to me the story, and which was thus preserved for the instruction of the faithful while engaged in worship. "That figure who stands up with his hand outstretched," said my informant, "is St. Anthony. He holds in his hand the holy sacrament; before him you perceive an ass kneeling. For three days the animal remained in that position, though his manger, as you see, is beside him full of provender untouched. Those two men who are taking off their hats represent two who had been unbelievers in the real presence, but who testify their faith in this mystery, having been convinced by the adoration of the more believing brute." I asked my informant if he could tell me anything about Czernski, and Post, who had, in spite of such miracles, forsaken the worship of the cathedral, and the faith of the Church of Rome. He replied, that Czernski had given up preaching, and left his people; and that Post, he believed, was in the town, but he had neither church nor people! Whether the man really believed any of his own stories, I did not wait to inquire; they were in perfect keeping, however, with Posen Cathedral. As Posen was the last town in Prussian Poland connected with the reform movement which we visited, I shall sum up, before bringing you into Silesia, a few facts which we learned, and a few opinions which we formed regarding the reformed churches in this duchy.

1. There are in Prussian Poland about fifteen Christian Catholic congregations—each numbering upon an average 300 souls (old and young). The number of souls connected with the following congregations, for instance, are—*Posen*, 746; *Schneidemühl*, 400; *Bromberg*, 630; *Thorn*, 400.

2. The above congregations have only five regular ministers, Post, Czernski, Bernhardt (Thorn)—Schwassman (Bromberg)—and Sylvester (Upper Silesia).

3. All these congregations, with their pastors, hold positive Christianity, and refuse to be identified with Rongé and his party.

We had every reason to believe that Czernski and Post were the sincere honest Christian men which we always took them to be, when we first made their acquaintance on their visit to London in 1846. We are convinced that they desire the glory of God, and that they will every day obtain greater measures of light and truth. We must, however, admit, that they are still defective in some of their religious opinions, but the Lord will guide them into all truth. We earnestly recommend them and their brethren in Poland to the sympathies and prayers of the Church of Christ. Owing to the peculiar state of parties in Germany, they are viewed with distrust; one party think they are too orthodox and cramped in their opinions, and have yet to imbibe truer ideas of Christian freedom before they can command the sympathies of the enlightened public. Another party think them not orthodox enough, so long as they remain separate from the Evangelical Church; while, from their desire for church freedom, and from their former connexion with Rongé, they are suspected of holding rationalistic views. In the meantime these men and their congregations are isolated and uncared for. They are chilled by poverty from within, and checked by politics from without. Unless they are aided by British Christians, their cause, and with it the cause of truth in the midst of Romish darkness, will suffer. If we cannot give them the commanding talent, or political freedom, required to enable them to advance throughout the land the new reform, we may at least so far strengthen their position as to enable them to give undivided attention to their work, and resist the incessant attacks and undermining efforts of their enemies. What is most needed, is some wise Christian brother, of large heart and mind, who could remain some months among them, to strengthen and confirm both pastors and people, to help to unite more into one body the scattered congregations, and from time to time, to communicate with British Christians. But much good may be done by friendly counsel from Christian brethren, by small contribu-

tions, wisely administered, not merely for the temporal support of the pastors, but to establish libraries, and circulate tracts in connexion with each congregation.

I shall, in another letter, give you some account of our visit to Rongé. I trust, however, that from this very hurried and imperfect sketch of what we saw and heard in Prussian Poland, you are disposed with us not to despise even this day of small things; and that you share those feelings which filled our hearts as we bade farewell to Czernski and Post, after praying together with them, when we could not "but thank God and take courage."

EAST INDIA HOUSE, LONDON.—At a recent meeting of the Court of Directors, an interesting discussion took place respecting the continuance of the money payment to the Temple of Juggernaut—of infamous notoriety. It will, we are sure, surprise our readers, as much as it did ourselves on perusing the subjoined Report, to find that this payment still continues to be made by the local Government of India, though in apparent contradiction to the orders of the India Board. Mr. Poynder's motion for printing certain papers in relation to the subject was carried, but the main motion, it will be observed, is postponed. It is ardently to be hoped that he will persevere in his endeavours till he succeed in putting a stop to a practice so repugnant to every Christian's feelings, and so demoralizing and destructive to the unhappy natives of India themselves.

Mr. POYNDER, having been called upon, proceeded with the following notice of motion.

That the late correspondence between the honourable court of directors and the Bengal government relative to any pledge having been originally given for the continued support of the temple of Juggernaut on the conquest of the district of Cuttack, in the province of Orissa, already laid on the table of this court, be printed for the use of such proprietors as may previously signify in writing their desire to possess it.

He said that, with the leave of the court, he would substitute another resolution for it.

The CHAIRMAN asked the hon. proprietor if he wished to address the court upon the notice of motion, or upon the substituted one which he intended to introduce?

Mr. POYNDER replied that he certainly did wish to address the court upon the substituted motion.

The SECRETARY read the original notice of motion, as given above, and the following:

That, adverting to the despatch to the Bengal government, transmitted fourteen years since by the Court of Directors, and dated Feb. 20, 1833, declaring their determined withdrawal thenceforth from all connexion with, and abetment of the idolatrous rites and ceremonies of India, and further adverting to the last year's correspondence of the court with its Bengal government, ordered to be laid on the table of this court, demonstrating that no pledge, direct or indirect, was ever given for the support of the temple of Juggernaut, and also adverting to the continued annual money payment of 35,000 rupees still made by the local government for the support of that temple, its priests, and prostitutes, under the supposed obligation of some fiscal commutation, in consequence of which payment it was proved, at the September court, that the abominations of this temple, and destruction of human life, still continue precisely as if the said despatch had never been issued, this court is of opinion that the local government is manifestly exceeding its commission, and that the time is fully arrived when it becomes the imperious duty of this court to Christianity and the country to interpose, and to declare that all such support of heathenism shall have an immediate end.

The CHAIRMAN said the papers asked for should be printed.

Mr. POYNDER wished, however, to address the court, and contended most emphatically that the government of India had pledged itself to make the annual money payment to those who were at the head of the gross scenes which occurred at the temple at Juggernaut. Could it be believed for a moment that that illustrious man, the Marquis of Wellesley, would have lent himself to such a transaction? Could there have been any pledge that these enormities should be sanctioned and carried on by a money payment to perpetuate them for all time. An authority on that point (Mr. Lacy) had stated thus:

ACCOUNT OF THE RUTH JATTRA AT POOREE.—The Juggernaut festival at Pooree has passed away with its usual accompaniments of moral degradation and physical suffering. On the day of showing the idols less than 180,000 deluded mortals surrounded the car and shouted victory to their god. It is impossible to believe that the local officers of the British government are aware of the impure and mischievous character of the exhibitions at Pooree, or can attentively consider what the effects are upon the mass of the people. If they were aware of these evils, surely they could not recommend their idol to the patronage of the government. It is unnatural and inconsistent with the character of the day, that the government should be found supporting such a system of pollution and demoralisation. Its public orgies cannot be described, which an enlightened and Christian government support. The paucity of dead before the festival rendered the jackals voracious, for, on the return of the Ruth Jatra, those scavengers are always at hand in great numbers. The case of the returning pilgrims would not improve. North of Cuttack much rain has fallen; the rivers are swollen, and the route will be plentifully strowed with dead.

1846, June, Ruth Jatra. 180,000 present.—Passed away with its usual accompaniments of moral degradation, physical suffering, and loss of life. The heathen officers in attendance to keep order and clear the way for the cars are so dressed as to imitate the company's officers, and give an idea that it is they. How is this endured?—Motion imparted to the head and mouth by a Brahmin behind, as in the old road—1 ft. in front of the car is a priest, who by gestures not to be mentioned, here excites to the foulest lusts and songs, properly called "the incarnation of filthiness;" but I cannot inform this Christian court how. This is a part of the worship, and is performed before 500,000 worshippers, male and female, young and old. I dare not give you the chief verse, which is echoed by all the multitude, in a posture of devotion. I wish I could. It would reflect on your nation. You would then see the character of the idolatry to which the country pays 35,000 rupees annually.

Reference (continued the hon. proprietor) as to *Sya*, or a pledge or seal to bind this money payment being continued for all time, was not heard of until last court.

The CHAIRMAN said the question before the court related to the printing of certain papers, and to which he did not intend to offer any opposition. With regard to the paper which the hon. proprietor had since handed up, he trusted that he would allow the consideration of it to be postponed until the next court day, and let it stand as a notice of motion only.

The original question was then put and carried. Mr. POYNDER said he could not consent to postpone his other motion.

The CHAIRMAN said he should oppose it, and at length Mr. Poynder agreed to adopt the suggestion of the chairman, and the motion was postponed accordingly.

We have received a copy of the last Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church in the United States. It is gratifying to find from the following extracts, that that Church is in a high state of prosperity, her numbers increasing,

her usefulness extending, and her Ministers faithful and laborious in their work:—

The whole number of Missionaries in commission during the year has been *four hundred and thirty-one*.

Of this number *two hundred and thirty-five* were in commission at the commencement of the year, and *one hundred and ninety-six* have been new appointments during the year.

The whole number of Congregations and Missionary stations supplied exceeds *twelve hundred*.

This is a large increase, both in the number of Missionaries, and in the number of stations occupied, over any former period. The field of labour has been much extended, and many new and valuable men have been added to our list of Missionaries.

The Missionaries have laboured in *twenty-three* of our States and Territories, and the amount of labour performed is equal to *three hundred and seventy-three years*.

The number of Itinerant Missionaries has been larger than usual, and most of the Missionaries employed have spent a portion of their time in itinerant labours.

We proceed to give a few of the *more immediate results* of the labours of your Missionaries, as gathered from their reports.

There have been added to the churches, so far as reported, on examination *one thousand nine hundred*, on certificate *fourteen hundred*, making a total of *three thousand three hundred*.

Not less than *seventy* new churches have been organized, and from *ninety* to *one hundred* houses for worship have been erected.

The interest in Sabbath Schools has been greatly increased; the reports on this subject are defective; yet we have reported more than *seven hundred* Sabbath Schools, with *five thousand* teachers, and more than *twenty-five thousand* children. Great interest has been manifested, and strong efforts have been made to secure libraries for these schools. In most instances these efforts have been successful, greatly to the advantage of the schools.

In addition to Sabbath Schools, and distinct from them we have reported not less than *five hundred* Bible and Catechetical classes, designed principally for the instruction of the young. A growing interest is manifested in this important mode of instruction; this is an encouraging fact, in the present history of our missionary operations; there is evidently a growing interest in the religious instruction of the young on the part of our missionaries, and an increasing desire for such instruction on the part of the people. This promises well for the future.

The Missionaries have engaged extensively in the distribution of the Bible, and in the circulation of religious tracts, and standard books; these are of vast importance, as aids to the Missionary in his work of instructing the people. The valuable works of our own Board of Publication have been extensively circulated. We trust the plan recently adopted by that Board will lead to a still more general and extensive circulation. They are the books much needed in all portions of the Missionary field.

Family visitation has been generally attended to, and with happy effects. In many instances the Missionary has connected the distribution or sale of religious tracts and books with his pastoral visitation. These friendly visits furnish favourable opportunities, not only for personal conversion, but also for leaving with families valuable and useful tracts and books.

The whole amount of funds at the disposal of the Board during the year has exceeded that of the last year by about *eight thousand dollars*. The increase in the receipts of the year has not been large, still there has been an *increase*, which is encouraging, and this increase has been in *collections from the churches*. This also promises well, as we must depend for our resources, not on *legacies*, nor so much on the *large donations of the few*, as on the *smaller contributions* of the many.

The whole amount actually paid out during the year exceeds *fifty-two thousand dollars*, not including some drafts recently issued. The actual balance in hand is probably from *six to seven thousand dollars*.

SONNET,

TO THE CHURCH OF SCOTLAND.

BY RICHARD HUIE, M. D.

Church of my Fathers! Though the woodland boar
Has torn thy fence, and trampled on thy vine;
Thy roots have stretched, thy branches spread the
more,

Nursed and protected by the arm benign
Of thy great Head, the Prince of David's line,
Thine own Emmanuel, Prophet, Priest, and King!
Then, if thy friends should faint, thy foes combine,
To Him thy wants, to Him thy sorrows bring:
He knows them all; and (if in faith thou cling
To Him for succour) will thy cause maintain;
Thus, while new scions from thy stem shall spring,
With lengthening shadow shall thou mark the plain,
And bloom for aye, as thou erewhile hast bloomed,
THE BUSH WITH FIRE ENWRAPT, BUT NOT
CONSUMED!

REVIEWS.

THE POSTHUMOUS WORKS OF THE REV.
THOMAS CHALMERS, D. D., L. L. D.,
EDITED BY THE REV. WM. HANNA,
I. L. D.

(Harper & Brothers, New York, 1848—pp. 422.)

The term "Posthumous," applied to this portion of the works of this eminent servant of God, raises our thoughts to the Upper Sanctuary into which he has entered; of which the unity, peace, and stability present so striking a contrast with the Church on earth, from which he has been taken away. Reviewing the history of the Church from the earliest times—that portion at least of its visible history which falls under the observation of the annalist—we behold not unity, but division; not peace, but discordancy; not stability, but change. Limiting our view at present to that branch of the Universal Church with which by common symbols, and national origin, and fraternal intercourse, we are connected, we discover an emphatic illustration of the suggested contrast. In her early struggles to escape from the spiritual corruption and tyranny of Rome, our Scottish Reformers exhibited a union and energy not surpassed in any of the Churches of the Reformation; and, at a later period, when a *political Episcopacy*, not very unlike that of the rejected hierarchy, attempted, by a long course of cruelty and oppression, to reduce the Scottish Church under a coarse Erastian vassalage, the Scriptural intelligence of the people, and their serious piety, defeated its machinations, and secured a civil establishment for her, after she had been plentifully watered with the blood of her martyrs. Cherished by the State, though with a niggard and reluctant hand, and blessed by God, she grew and extended herself, until, with only a few exceptions, she had brought the entire population of Scotland under her wing. But, unhappily, in the terms of her civil establishment, a condition affecting the formation of the pastoral relation, and at variance with the free genius of Presbyterianism, had been admitted, which became at different times an element of discord, and changed that fair spectacle of unity, which she once presented, into an arena of dissent and

sectarian rivalry. And, when, amidst the noble efforts she was recently making to extend Church accommodation to meet the greatly increased necessities of her people, she sought, in order to its more effectual attainment, to modify some of those defects of her civil constitution, which stood in the way, she was shaken and rent in the effort by a more terrible convulsion than any she had previously experienced. It is not necessary, in this place, that we should offer any opinion on the course of ecclesiastical procedure which led to so sad a catastrophe; but, gazing upon the result with astonishment and humility, we are deeply penetrated with a conviction of the blind impotence of human plans and sagacity, when God, for the accomplishment of some inscrutable purpose, hath decreed to disconcert them. And, in the calm historic review of such events, it should be borne in mind, that the conflicting parties, though they cannot have had equal degrees of wisdom and justice on their side, may each have been actuated with the sincerest rectitude of intention, and earnest desire to promote the well-being of their Church and Country, which both regarded with the most devoted affection; and, notwithstanding the clamour and vituperation of party, with an honest conscience, appeal to the tribunal of Him who judgeth rightly; while we, separated by the wide Atlantic from the scene of contest, and not wishing to revive or perpetuate on this Continent any unholy feeling that may have been engendered in the strife, may make to pass under our review leader after leader on either side, as they depart, paying our humble tribute of homage to their excellencies, and comforting ourselves with the assurance that, now purified from the ignorance and frailties of time, they have become pillars in the temple of God to go no more out.

Dr. Chalmers, the most distinguished leader of the party who seceded from the Church, is pre-eminently entitled to all the homage that is due to a great and good man. With many recollections, connected with the manhood of his public life, rushing upon us, we unite our tribute to those, which have been already offered to his memory, with the most profound and affectionate veneration. Under the pressure of circumstances, the blame of which, we doubt not, an impartial posterity will lay not upon the Church, but upon a deluded administration, unwisely and ungenerously slow to provide a remedy for a state of affairs which had grown up under the counsel and approbation of the best and worthiest in the land, Dr. C. felt himself constrained to go out from that establishment, of which he had been so long the honour and the boast; but he neither abandoned its principles, nor became indifferent to its name. We abstain from passing any judgement, in this place, on the course pur-

sued *then and since* by the seceding party with which he allied himself; but all Scotland, and all Christendom, are unanimous in their eulogium upon his name. His love for his country was pure, ardent, and patriotic. Veneration for the monarchy, and for the aristocracy, by which the throne is guarded, and for the constitution which is the bulwark of both, could not be more profound in the bosom of any Briton than in his. Yet his veneration for the apex of the social fabric did in no degree withdraw him from his unwearied labours to promote the well-being of the multitudes who form its base. To their economical and educational and religious improvement, his whole energies were consecrated. And, whatever may be thought of his theories of pauperism and population, his heart felt tenderly for the poor, and he shrunk not in his pastoral visitations from the most squalid wretchedness of their abodes. Though, as a writer and philosopher, enjoying a European reputation, as an ecclesiastic he was entirely and thoroughly a Scotchman and a Presbyterian. While to all that the world admired in his public character, his personal excellencies attracted the purest regard within that selecter circle which they adorned. His childish simplicity of demeanour; his firm, yet modest, adherence to his own convictions and sense of duty; the kind encouragement he was ever prompt to give to rising talent and worth; the bland courtesy with which he was wont to treat those who differed from him; the calm devotion of his temper, and the gracious sanctity of his home—these gained and held the affections of all admitted to his closer intercourse. And, contemplating the closing scene of his laborious and useful life, we behold the lustre of his character to the last undimmed. Though he had nearly reached the threescore years and ten, so rarely allotted to human life, the force of his intellect was not abated; the splendour of his eloquence, which for so long a period charmed and constrained the most enlightened auditories, was mellowed in “the old man eloquent,” but not impaired; his diligence in the duties of his sphere suffered no remission: in making arrangements for his last night’s rest, he had also made arrangements for the next morning’s study, and the next day’s action—but, ere the morning dawned, his Master called him away to happier studies, and more glorious employments. Thus there was no pause in his elevated career. He passed with his armour on and bright through the swellings of Jordan; and, if aught of error or human infirmity were mingled with the acts and purposes of his later stage, it was left behind in his transition into his Master’s joy.

Dr. Chalmers, it appears, has left behind him, in a state fit for publication, compositions on a variety of useful subjects, which are now passing through the press under the supervision of the Rev. William Hanna,

LL.D., his son-in-law. The first volume, now before us, an American edition, consists of a few pages entitled “Sabbath Exercises,” and a portion of a larger work, entitled “Daily Scripture Readings,”—a sort of Commentary on the Holy Scriptures. We shall take occasion to present our readers with some characteristics of the larger work, as the publication proceeds. At present we shall confine ourselves to a few extracts from the fragments under the former name.

Undertaken, as would appear, solely for his own personal improvement, and not with any view to publication, we are not surprised that the editor should have experienced a difficulty as to whether these solitary musings should be taken out of that sacred enclosure in which they were penned, and be exposed to the public gaze. During the lifetime of the venerated author they were strictly concealed, even from the most friendly eye. Was it warrantable then to publish, after his departure, these secret workings of the soul—these personal contests with sin and infirmity, of which none but the Omniscient One had cognizance? Was it right to withdraw the veil which his own delicacy and humility had drawn over them, and expose these private thoughts to promiscuous and unadvised eyes? Could any advantage be anticipated from their publication which might warrant those to whom the care of the author’s reputation was entrusted in making them public? We sympathize with the doubt and perplexity which questions like these must have excited in the Editor’s mind, yet we think he has done well in laying these private meditations before the world. It is rumoured that Dr. C. has, in imitation of a few great names, left behind him a Memoir of himself. The Sabbath Exercises may form a supplement to it. Of all sorts of writings we deem the autobiography of a great and good man peculiarly valuable. The more we admire him on the public stage, the greater our wish to know what he was in his retired hours—in his seasons of weakness and sorrow, when the applause of the crowd had died away in the distance, and when he felt and judged of himself as in the presence of the All-seeing One,

Where tired dissimulation drops her mask,
And real and apparent are the same.

While these solitary self-communications disclose to us what the religious man is in his own judgement and in his best estate, they exalt our ideas of his character, by exhibiting the high standard to which he seeks to be conformed—the better being he would wish himself to be.

“THE SABBATH EXERCISES,” which have been published,—and there is no intimation given that any have been suppressed,—are only *thirty-four* in number, and they are all short. With frequent interruptions they do not extend over two years, 1835 and 1836. The greater part of them ap-

pear to have been written at Craigholm, a country retirement; the rest in Edinburgh. No reason is assigned for their discontinuance. The Editor thus explains their object and design:—

Written amid the quiet of the day of rest, they rise to a higher region, and breathe a calmer and a holier air. They are contemplative and devotional, passing generally into direct addresses to the Deity. But, though springing from, and grounded upon, the portions of Scripture which had just been read, these Sabbath Musings are not limited to the topics which the Scripture passages embrace. The meditative faculty takes its flight from one or other of the elevations to which the Word has raised it—but soars freely and broadly away. And the region of-tenest visited, and from which it brings the richest treasures, is the inner circle of the private and the personal. References are continually occurring to those incidents, whether of a public or more private character, by which he was particularly interested, or wherein he was personally engaged. Full and unrestrained expression of his convictions and impressions in regard to these is often given, whilst in the great and sacred matter of his own personal intercourse with God—in his communings with spiritual and eternal things—the innermost movements of his spirit are here spread out to us, even as he spread them out beneath that eye which seeth in secret.

Their perusal confirms the correctness of this description, and awakens regret that the Exercises were not continued to the last Sabbath of the Author’s life.

We select the following as specimens of these private thoughts:—

August 30, 1835.

May the Spirit of God, who worketh not without means but by them, bless this humble endeavour after a nearer approach to the viewless objects of faith and eternity! Guard me, O heavenly Father, against the illusions of fancy. Suffer me not to walk in sparks of my own kindling. In Thy light may I clearly see light; and let me never abandon the guidance and supreme authority of that Word which Thou hast exalted above all Thy name. Teach me the habit of communion with Thyself; and may these imperfect aspirations after Thee upon earth open a way for the full enjoyment of Thine immediate presence and of Thy revealed glory in heaven.

September 13.—What a damper to spirituality—what a rude extinguisher on all its feelings and contemplations is sin! An unforeseen gust of anger will put them all to flight; and the objective truth is lost in that disturbed and so darkened medium by which the subjective mind is compassed. There is one lesson, however, to be gathered from the connexion which obtains between obedience and spiritual discernment on the one hand, between disobedience and spiritual dimness or obscurity on the other. A strict and conscientious perseverance in the walk of known duty may at length conduct to those manifestations after which we aspire—or, in other words, the humble doings of our every-day obedience may prove a stepping-stone to the higher experiences of the divine life. Certain it is that to cast off this obedience is to cut away the first round of the ascending ladder; and so to make a commencement impossible. Let me then undervalue not the very least of the commandments. Let me be watchful and maintain a steady guidance and guardianship over all my words, and works, and ways. Above every thing let me keep my heart with all diligence, and ever pray against those wretched aberrations of unruly temper and wrong affection which are breaking forth there. The order is, Awake, O sinner, and then Christ shall give thee light. That light, I am profoundly sensible, must be given—revealed by God, not discovered by men. It comes by an act of creative power—when the same Spirit which moved of old on the face of the waters begins His work of restoration on the chaos of our ruined nature. Lift up on me, O God, the light of Thy countenance.

September 20.—Surely, O God, a perpetual will to be right must bring me right at last; but O how often is this will overcome amid the provocatives to

anger and to all evil affection which beset my path. And yet how little I am tempted in comparison of others; and how much after all is there in the ease and quietness of my present retirement to aggravate my ingratitude, and make my hard ungodliness altogether inexcusable. Henceforward let self be annihilated, and Christ be all in all. O that I grew more and more in acquaintance with Him, and that in making Him the object of my thoughts I felt this subjective and recipient mind quickening and coming alive under the influences of the faith. Let me consider Him the Apostle and High Priest of my profession—that looking unto Christ as my propitiation I may have peace with God, that looking unto Him as my example, my footsteps may be established in the paths of righteousness. But what need of prayer and what need of persevering earnestness! Enlighten me, O God. Open the eyes of my understanding. Deliver me from the power of fantasies in religion. Let mine be a solid faith, exercised on those stable realities which are sought for and discovered only in the medium of Thy Word. I would learn of Thy holy oracles. I would take the sayings of the Bible simply and purely as they are, and exercise myself on the truthness of these sayings.

September 27.—In my aspirations after spiritual light, let me remember that it sufficeth not to look objectively at the truths which are without me—if subjective I have nothing to look with but a dim or diseased organ of perception. It is not enough that there be steadfastness of gaze. There must be singleness of eye—insomuch that on this last condition it turns that the whole body is full of light. Let me cherish, then, to the uttermost, simplicity of purpose and affection; that my mind may no longer be divided between Time and Eternity, between the pleasures of sense and those pleasures of the spiritual life which are for evermore. That is a noble passage in ecclesiastical history which informs us of the way in which the mind of Augustine was ushered into a large place of manifestation and liberty—when, on the vigorous and decided renunciation of his besetting sin, forthwith all his fears and doubts were cleared away; and a glory from the Lord shone upon his path. O my God, activate me by Thy divine Spirit with the same high and holy resolve; and, knowing as I do that from first to last it is Thy grace which originates all, as well as prospers and perfects all that belongs to the wellbeing of the soul—I do most earnestly pray for the working of this grace within me, both to will and to do, that, as my Faith animates my Practice, so my Practice may strengthen and irradiate my Faith.

November 29.—The great achievement is to bring every special affection which has the creature for its object under dominion to the love of God—itsself a special affection. And what an emancipation from the thraldom of many cares and degrading anxieties would this bring in its train! What a noble independence would that man rise to, who had transferred his regard and confidence from uncertain riches to that living God who gives us all things richly to enjoy! This is the very achievement, O my God, which I long to realize. I would commit all to Thy disposal; and what an exemption—what an elevation of heart would it confer upon me—did I disburden my spirit of all the brooding imaginations and feelings of insecurity which attend a process of thought on the various possibilities of failure, or the exposures of human injustice, or the instabilities of all earthly possessions. My God, let me hold directly on Thyself. Let me roll over upon Thee the provision of my children, and all the temporal futurities whether of my own lot or of theirs. On this question give me the victory, O Lord; and save me from those forebodings which war against the soul, and wherewith the great adversary knows so well how to ensnare and to distract us from the service in which alone the true riches are to be found. Then shall I reach that peace of God in Christ which passeth all understanding; and delivered as from an incubus which weighs me to the dust, I should look for the largeness and liberty of one of God's own children.

December 6.—But certain it is that one may cease from anxieties connected with his earthly provision and prospects—not because he has schooled them down at the bidding of principle—not because

they have been displaced by simple confidence in God—but because they merely have been displaced for a season by the urgencies of manifold occupation, which occupation after all may be of an earthly and ephemeral character—a busy sowing unto the flesh and not unto the Spirit, of which last alone it is that we reap life everlasting. What I desiderate, and because I am now destitute thereof, is direct and absolute confidence in a promise-making God, who hath said that, as the day comes, the provision will come—who tells us that godliness is profitable to the life that now is—who bids us seek the kingdom and righteousness of God first, and subjoins that all other things shall be added unto us—and who holds out the prospect of a hundred-fold more in this life than all that we may renounce for His sake; and this over and above the glorious consummation in the world to come, of life eternal. Losses and disappointments borne cheerfully, because He wills us so to bear them, may be considered as endured for His sake. And O my God, I again pray that in this warfare of the affections, Grace may have the victory.

A Sermon preached at Fairlie, after the funeral of the late Dr. Chalmers, by the Rev. John Gemmell, A. M., 1847.

Among the numerous sermons to which the lamented death of the great and good Chalmers gave occasion, none perhaps has excited more attention than that whose title we have copied above. Independently of the style, the logical arrangement, force of argument, and rich scriptural illustration by which it is characterized, it is entitled to, and has received in Britain, additional respect from the circumstance of the author having stood in close and friendly alliance with the deceased Divine. Mr. Gemmell passed in company with Dr. Chalmers the last Sunday which the latter was destined to pass on earth. His account of that day will be read with deep interest. We regret that we have no space for more than the following:—

“In endeavouring to apply this discourse, I would deem it altogether inexcusable if I did not say something of that good and great man, who, by a most sudden and solemn dispensation, has been lately removed from a scene of extensive usefulness on earth to a sphere of far higher usefulness in heaven. But, in speaking of one so well known to the Church and the community, it is difficult to say where we should begin or where we should stop: yet to the praise of God's grace, which was very abundant toward him, something at least ought to be said. His works and his labours are the property of the Church and the world, and by them ‘he being dead, yet speaketh.’ (Heb. xi. 4.) Of them I need not say one word, save that he has been universally acknowledged as the most eloquent orator of his age, and I may add, his wisdom was equal to his eloquence, and his benevolence was not surpassed either by his eloquence or his wisdom. But, dwelling under his roof for some time immediately before his decease, and having the privilege of conversing with him during the last two days of his mortal life, I feel it a more imperative duty very briefly to state farther, that I was at once enlightened, edified, and comforted by the benevolent dispositions which he so pre-eminently displayed during the last Sabbath which he spent upon earth. On that day his rich and fertile mind poured out things new and old in exuberant abundance; but this is not the place fully to rehearse them. Suffice it at present to say, that on the morning of the Sabbath I had an interview with him of considerable length in private, when, reclining upon his bed, he poured out his eloquent and impressive thoughts on the election of God in connexion with the sacrifice of Christ, and the freeness of the Gospel. No sickness or lassitude appeared to oppress him, but everything that he said was instinct with warm benevolence, spiritual life, and immortal vigour. I was at once delighted and transported with the gracious words that fell from

his lips. He was not able to attend the forenoon service in church, but he attended in the afternoon, and during the interval, and in the afternoon, and in the evening, he manifested the same ardent desire for the sound education and thorough evangelisation of Scotland that he ever manifested since he knew the truth. The flame that burned so brightly in his earlier years for the welfare of man, never burnt more intensely than on that hallowed Sabbath. More particularly he spoke of the published sermons of Mr. Purves of Jedburgh as plain and admirable, and especially alluded to one on the freeness and fulness of the Gospel; and, in speaking of the nature and operation of faith, he remarked, with his characteristic simplicity and humility of mind, that ‘a simple appropriation of Christ was indeed a great matter.’ Never did I see this good and great man in a finer frame; benevolence beamed from his countenance, and flowed from his lips: he moved in a most gracious atmosphere, and, if happiness is to be enjoyed on earth, he unquestionably was happy. He was overheard by one of his family, while walking in his garden, engaged in ejaculatory prayer. At a period more advanced in the evening he spoke with deep feeling on delighting in God, and referred to Howe's treatise on that subject as very delightful. He said that Howe was his favourite author, and that that treatise was the last he had been reading, and it was found in his bedroom immediately after his death. Soon after this conversation he requested me to ‘give worship in the family,’ remarking that ‘he expected to give worship next morning himself.’ I read the 3d chapter of Colossians, from which I have taken this day the words of our text, and then engaged in prayer; and I must acknowledge that I did not perceive then what, in looking back, I have seen so vividly since—the close relation that there was in that chapter to the character and condition of him who, with so much of the ‘bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,’ and that ‘charity which is the bond of perfection,’ was soon to ‘appear with Christ in glory.’ After worship he bade good night to all present in his usual cordial manner. He retired to rest in apparently the best possible health. He expected to address the General Assembly on the morrow; but the Master of assemblies had other work for him. I saw him in the morning with his calm and placid countenances till beaming benevolence, in the very position in which he had spoken to me so eloquently on the election of God and the freeness of the Gospel on the Sabbath morning before. But the spirit had taken its flight; he had gone to the ‘general assembly and church of the first-born who are written in heaven.’”

MISCELLANEOUS.

NEW MISSIONARY TO THE JEWS.—The sub-committee of the Jewish Mission Scheme of the Church of Scotland have nominated as a missionary the Rev. G. F. Sutter, a member of the German Lutheran Church, and have selected Karlsruhe, in the Grand Duchy of Baden, as the scene of his future labours.

SCOTTISH LADIES' ASSOCIATION FOR PROMOTING FEMALE EDUCATION IN INDIA.—We have often had the honour of commending this excellent charity, and it is with much pleasure we find in the *Missionary Record* for the present month, that two young females, educated in the faith of Christianity in the Orphan Refuge at Calcutta, were baptized on the first of September by the Rev. Dr. Charles. These two Hindoos are most favourably spoken of, possess an intimate acquaintance with scripture, and have made uncommon proficiency in the knowledge of English.

THE SABBATH ALLIANCE.—This great national movement has now fairly commenced with reference to the organization of the whole country. Meetings have already taken place, and district committees formed at Dumfries, Lockerbie, and Dalkeith, by deputations from Edinburgh. There were excellent and numerous meetings at Lockerbie and Dalkeith. At the latter town, which was visited by the Rev. Mr. Gould from Edinburgh, and Mr. Lyon, one of the Secretaries of the Alliance, all the ministers of Dalkeith were present. George Grey, Esq., of the

Commercial Bank, took the chair on the motion of Robert Scott Moncrieff, Esq., Chamberlain of the Duke of Buccleuch. A motion, approving of the objects of the Alliance, and of the formation of a District Alliance in Dalkeith, was made by the Rev. Mr. Macfarlane, Free Church; seconded by the Rev. Mr. McLeod, Established Church; and supported by the Rev. Mr. Brown, United Presbyterian; and the benediction was pronounced by the Rev. Mr. Hay, Wesleyan. Altogether the meeting was a most satisfactory one. The meeting at Dumfries was of a very different character, having been previously packed up by the Chartists, who, though from the terms of the advertisement, and the parties calling the meeting, had no right to be there, determined by their tactics of clamour and uproar to force on a discussion of the whole subject, which it was at last found necessary to concede. The Chartists were effectually balked in their attempts, as it afforded an opportunity to the friends of the Sabbath to expose the hollowness and sophistry of the arguments of the enemies of the Sabbath. In the meantime, the committee are receiving the most encouraging reports from all parts of the country. Without waiting for deputations from Edinburgh, associations are in the course of being formed at Greenock, Arbroath, Largs, Galashiels, Paisley, &c. Meetings are to be held next week at Kirkcaldy, Cupar Fife, and St. Andrews, and, we believe, the week after at Aberdeen, Perth, and Dundee.—*Edinburgh Paper.*

The following extract from the letter of an American Missionary in Asia Minor will be read with interest:—

WE next proceeded to Balikhessar. Its population consists of about 25,000 Turks, 150 Greeks, and nearly 2,000 Armenians. Here the annual fair is held, and here were the books which, you remember, were seized by the Armenians, about a year ago, and which he refused to deliver up. To recover these was our business here, and one main object of this tour.

On my first visit to the Pasha, I did not see him, as he was otherwise engaged, but stated the object of my call to his deputy. He answered me rather shortly, and implied that the books could not be delivered up without an express order from Constantinople, which I did not possess. But he told me to call again, and the case should be presented to the Pasha himself. I accordingly went, accompanied by the pious native, and we were very politely and pleasantly received. After the usual salutations, he alluded to the subject of the books, and said, if we had the time to spare, he should like to converse with us a while on this whole matter. He had evidently a very imperfect knowledge of the recent movements of Protestantism in this empire, and he thought this a favourable opportunity to inform himself; and such an occasion was precisely what we desired. He first inquired as to the nature of these books. I told him they were most of them the Old and New Testament, which the Armenian nation received as their sacred books, and had them read in their churches; and that all the others were derived from them, and had all their sentiments conformed thereto. And I further told him, that, if he wished to know the reason of the opposition of the Armenian nation to these evangelical men among them, it was simply this: viz. that these latter strived to live according to the Gospel, rejecting the worship of pictures, the adoration of Mary and other saints, the worship of the cross, auricular confession and absolution by a priest, the numerous fasts and feasts of these eastern churches, and other superstitions and human inventions, all of which were condemned by the Gospel. Hereupon he inquired, with some surprise, whether there really was no authority for such things in the Bible; as though he conceived it impossible for any Christian nation to introduce and practice them without such countenance. We then gave him, in a few words, an account of the principles of Protestantism, of its unflinching integrity and honesty, and its universal truthfulness; and that no man who indulged in falsehoods, as by common consent the Greeks and

Armenians do, and even the Patriarch himself, could be received into the number of true Protestants. Here he instantly remarked, in a manner wholly unsolicited, as though it was a matter he perfectly understood, "Yes, the Patriarch tells lies." Whatever some friend of this church dignitary may say or think, this Pasha, from his knowledge of his character through his political relations to the Porte, believes him capable of falsifying. On his inquiry, we informed him of the spread of these evangelical principles in their empire. He also inquired for our views of Christ, and wished to know how, if he was divine, it was possible for him to suffer and die. We told him, that he suffered only in his human nature, and not the divine. Then he wished to know how it was possible, that a being who had created the human race, could suffer himself to be put to death by them. I told him his death and sufferings were wholly voluntary. Mankind had all become sinners, and as such were exposed to perdition. But Christ, to save them from merited ruin, of his free will, suffered and died in their stead, and as he was so exalted a being, his sufferings and death constituted an atonement sufficient for all the world. Our interview continued three quarters of an hour, and was very satisfactory. We had a fair opportunity of giving him a general view of this new religion, as he called it, though we assured him it was as old as Christ and his apostles. He several times, in most decided terms expressed his pleasure at what he heard, and we could but be grateful for the opportunity we had of defending and explaining the truth under such circumstances.

When we took our leave, he said he would call for the primates of the Armenian, to see what they had to say for themselves. The vartabed was not in the place. When we called again, he sent for one of them the second time, so that we might have an opportunity of confronting each other. It would take too much room to repeat the conversation which took place. Suffice it to say, that after various assurances on the part of this primate, to escape the necessity of delivering up the books, as I held up the injustice of taking by force the property of another, and insisted on recovering what lawfully and of right was my own, and as the letter to the Pasha from our Consul with which I was provided, and in which the property was demanded in strong, yet respectful terms, was read, he decided that they be surrendered. And accordingly, in two hours afterwards, I obtained possession of them. Thus, through the gracious intervention of Providence, were these books delivered from their confinement in the Armenian church premises, and are now ready to go abroad and enlighten the benighted.

LAY ASSOCIATION OF MONTREAL.

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[Continued from our last.]

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