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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. 2, February, 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 considered 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 Presbyteries, 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 Treasurer of the French Mission Fund will publish a list of contributions in the next number of the *Presbyterian*.

The Presbyterian.

THE CHURCH IN CANADA.

FRENCH PROTESTANT MISSION.

Since the printing of the last General Report, the principal Agent of the French Protestant Mission of the Synod, in connection with the Church of Scotland, has been a great part of the time employed in collecting contributions, and awakening an interest in behalf of this important work, in the United States, Great Britain, and France. It has been deemed expedient not to issue a General Report for 1846 and 1847 till his return, as he is daily expected, and as no systematized view of the work could be well given, till the Special Mission, on which he has gone, shall be accomplished. The Committee, appointed to conduct the Mission, had been induced to purchase a lot of ground with a small house erected on it, which was fitted up as a temporary chapel. The cost altogether was upwards of £400. At the time of the late secession, a large portion of this sum

remained unpaid: and, as it was considered necessary to erect a larger place of worship, which would require at least £600 more, the Synod in 1845 "instructed the Committee to take all prudent steps to raise a fund sufficient to pay off the debt on the French Church property in the city of Montreal, and in particular to depute the Missionary, the Rev. E. Lapelletrie, to solicit contributions towards this object in the United States."

M. L. went on this Mission with a general letter of recommendation to evangelical Ministers of every denomination. He met with the warmest hospitality from all those he visited. They felt the deepest interest in his work, and contributed liberally to the Funds of the Mission. More was obtained than was sufficient to pay off the debt remaining on the property, but not nearly sufficient to erect a Church.

The Committee, considering it of the utmost importance, that a connection of correspondence with influential Ministers of the Gospel should be established as extensive as possible, and that the knowledge of their operations should be circulated widely, came to the determination of sending M. L. to Scotland and France. But the views of the Committee will be best learned from the following extracts from a letter of instructions to himself, and commendatory letter to the Churches:—

"Two more Missionaries are required—a Missionary for Quebec, and one to assist you in your charge, for it is now clear that your time will henceforward be mostly taken up as an Agent, or on Missionary excursions into the country. With respect to your proceedings in Scotland, you must take your instructions from the Colonial Committee of the General Assembly. Some of the members will give you letters to their correspondents on the continent; and all I would impress upon you at present is that you be extremely cautious what sort of men you send out. If you can obtain for the present two active, pious, zealous men, it will be enough, till we consolidate the work here. It is better to create a want, and find a supply adequate to it, than to work without a definite object in view. Whom you do send, see that they be fit persons. Better none, than men inadequate to the work before them. Just in propor-

tion to its difficulty and extent, and these are enormous, I would say they must be men of zeal—men of high talents—men of God. The Jesuits are establishing themselves in every part of the Province, and engrossing the education of the Roman Catholic youth. From such a mental preparation as they are receiving, when the contest between the truths of the Bible and the doctrines of men will come, and it will; I am persuaded, come very soon, the collision will be tremendous. It will be no weak advocate of Gospel truths that will stand against such opponents as will take the field. What you must therefore keep in view before every thing else in your present mission, is not only to engage the sympathies of the people of Scotland in your work, but to establish a connection of correspondence and aid with Protestant Ministers of zeal and eminence on the Continent, and, if possible,—with Protestant Churches." "I will write to you again on this subject, and in the mean time only enclose a recommendatory letter to the Colonial Committee. Write often. Unless you do so, we will be utterly at a loss what to do here, or what advice to give you."

Montreal, 28th April, 1846.

The Presbytery of Montreal, as a Committee appointed by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland to conduct the French Protestant Mission in Canada East, beg leave to commend to their brethren of the Church of Scotland, and particularly to the Colonial Committee of the General Assembly and Colonial Churches, the Rev. E. Lapelletrie, and request that they will favour him with their aid and best advice for the successful accomplishment of his important Mission.

The Presbytery leave it to Mr. Lapelletrie to give such details of the history and prospects of the Mission as may be interesting to those who are friendly to the general object they have in view, or are calculated to forward the special purposes for which, as their Agent, he now proceeds to Europe; simply stating that these objects are. 1st. To receive the contributions of those, who are friendly to the Mission, towards erecting a Chapel in Montreal for the worship of God in the French language, and after the forms of the Presbyterian Church. 2d. To procure one or two well qualified Missionaries to labour in Montreal, Quebec, and neighbourhood. 3d. To establish, in so far as he is able, a connection of correspondence and aid between this Committee and individual Members and Churches in Britain, France, Switzerland, and other places, with a view to give unity, consistency, and strength to the important work in which this Committee are engaged.

The Presbytery further beg leave to state that from five years' experience of the faithfulness and zeal with which Mr. Lapelletrie has conducted the work committed to him, they can with all confi-

dence commend him to the Christian sympathy and kindness of Protestants in all countries and of every denomination.

Commending him also to the grace and protection of Almighty God, these Presents are subscribed in the name and by the authority of the Committee on French Missions of the Presbyterian Church of Canada, &c. &c.

THE CONVENER.

In a subsequent Letter the Convener writes to Mr. Lapelletrie thus:

"In the way of instruction to you I can say nothing; circumstances with you must be continually changing, and consequently a rule, that might suit you in one case, might not apply in another. Seek counsel from God; endeavour to feel the importance of the Mission on which you are gone forth, and follow the advice of those friends whose experience and wisdom entitle them to give you counsel."

In the last Number of the *Missionary Record* we find the following Notice of a Meeting in London, to hear from Mr. Lapelletrie an account of the Mission:

A meeting was held in the course of November last at the Scottish National Church, Swallow Street, London, for the purpose of hearing an address from the Rev. Mr. Lapelletrie of Montreal. Mr. L., as is well known, is a convert from Romanism, and has for some time past been employed as an efficient Missionary and Minister of the Gospel in Canada by the Presbyterian Church there in connection with the Church of Scotland. The Reverend gentleman's address was exceedingly interesting, showing the process by which his mind became gradually disengaged from the delusions of Popery, and enlightened to behold the beautiful simplicity of divine truth. He is labouring successfully among the Catholics in Canada, a number of whom have been led under his ministry to embrace the Protestant faith. A permanent place of worship is about to be erected at Montreal, in which they may meet to serve God in spirit and in truth according to the simple forms of the Church of Scotland. Mr. L. is now making collections to liquidate the expenses. He has already been highly successful both in the United States and in Scotland.

It is gratifying to perceive that, while there prevails in England such a perverted leaning towards Puseyism, which is little else than Romanism in disguise, and which surrenders all that is peculiar and distinctive in Protestantism, and while many are actually going over to Rome, there should exist such a decided reaction in other countries, especially in France and in different parts of the Colonies. The conversion of one like Mr. Lapelletrie, a man of clear intellect and sound judgement, and who was actually trained up in youth with a view to the priesthood, is of more significance than that of many others who, under a system of imperfect training, ignorant of the gospel, and unacquainted with their own hearts, have fallen a prey to the delusive snares of Romanism, and have seized with avidity the delusive opiate which it administers to the conscience. Such is the case of many who have left the Church of England to enter the Church of Rome.

The Rev. Mr. Fisher, the Minister of the Church, presided, and commenced the services with praise and prayer. The Rev. Dr. Cumming also addressed the meeting with his usual eloquence, exposing many of the gross absurdities of Romanism. The church was quite full, indeed crowded; and altogether the Meeting was highly interesting. A good collection was obtained at the close.

THE COMMISSION OF SYNOD.

The Commission of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, met by appointment in St. Andrew's Church, Montreal, on Wednesday, the 19th ultimo. From some misunderstanding in respect to

the time of meeting, and the present state of the roads, only a few of the Members were present, who declined taking up any question that could safely lie over till another meeting. The subjects which called for their immediate consideration were not of public interest, but related chiefly to matters of routine and finance. The Commission adjourned to meet again in the same place on the first Tuesday of March at the hour of twelve o'clock.

SOIREE AND EXAMINATION OF PUPILS.

The Annual Soiree of the Sabbath School of the Scotch Church at Three Rivers took place at Three Rivers on the 5th January; and, though the evening was stormy, there was a goodly attendance of both parents and children.

At five o'clock forty-three children of both sexes, from four to fourteen years of age, sat down to tea, &c. It was an interesting sight to see so many of the rising generation, who are in course of Providence to fill our places, met together in social happiness. After their repast was ended, and thanks returned to the Great Author of all our mercies, they all repaired in order to the Church. The services of the evening were commenced with praise and prayer. The examination of the girls was conducted by the two female teachers. The recitation was of a moral and religious nature; the pieces were carefully selected from the most celebrated poets in the English language. The mental culture of girls is by some too much neglected, but in the female department of this Sabbath School it is made a principal object. Their appearance on this occasion was creditable both to themselves and their teachers.

The boys were also examined on the principles of religion; the exercises were from the Psalms, Hymns, and the Sacred Scriptures. Portions of the Shorter Catechism, of Thomson's Sacramental Catechism, and pieces of poetic celebrity were recited. The doctrines of the Bible were illustrated by anecdotes of a religious character. Sacred Geography formed also a part of the evening exercises. The examination of these classes elicited applause from men of various denominations who were present. And we trust that through the Divine blessing such a meeting will have a benign influence on the youth of this school, as well as on the community at large.

At the same time, in course of parochial visitation, as in the Church of Scotland, the children of the Sabbath School at Black River, in connexion with the Congregation at Three Rivers, were examined. From six to fifteen years of age, there were none who did not repeat under thirty-two questions in the Shorter Catechism, with Psalms, and portions of Scripture. This School has not been long in operation. Only last summer a Library of one hundred volumes was got from Montreal, and may be the means of doing much good. Let the two male and one female teachers continue their labours; and the Lord shall crown them with success.

This is a distant and destitute locality; and for four years past their moral and religious progress is considerable. They had a female teacher for the last twelve months; but without some aid from the Government School fund it is to be feared, they are not able to support a qualified teacher.

The various classes of both these Sabbath Schools have been repeatedly examined by the Rev. James Thom, of Three Rivers, and were affectionately addressed on their progress and appearance on this occasion.

RELIGIOUS ANNIVERSARIES.—These meetings took place in this city during the past week, and were for the greater part well attended, and the proceedings gave general satisfaction. It was our intention to have devoted several columns to a *resumé*

of the labours of the different Societies during last year, but the sudden illness of the gentleman who kindly undertook to furnish it has prevented our doing so. Our omission is the less to be regretted, as full reports of the different Meetings appeared in the *Montreal Herald*.

MISSIONARY INTELLIGENCE.

THE LATE DEPUTATION TO NORTH AMERICA.

In our last issue, we had the pleasure of informing our readers that the Deputation from the General Assembly of the Church of Scotland to the Presbyterian Churches in British North America, after having faithfully accomplished their arduous and important Mission, had arrived in safety in their native land. Exposed as they were, to hardships, fatigue, and dangers, both by sea and land, they have, in the good providence of God, been preserved from accidents, and restored in perfect health to their families and attached flocks. In grateful remembrance of their able and effective ministrations and sweet Christian intercourse, we thank God that He put it into their hearts to visit us, and that He graciously watched over them during their perilous journeyings; and we pray that the good seed of the word, which they scattered in the wilderness, will with the divine blessing, in the abundant fruits of righteousness, be a perpetual memorial of their Christian visit. While the thanks of the Colonial Churches are due both to the Venerable Assembly, who had sent them forth, and to the Members of the Deputation themselves, they are also due to their flocks, who for a short season kindly lent their services to others far more destitute of the means of grace than they could be, even during the absence of their affectionate pastors. Instead of being injurious to their spiritual interests to have been deprived for a short time of the care and instruction of their Ministers, we trust it will only conduce to their pleasure and their profit; and that in an enlarged appreciation of their own Christian privileges, a deeper interest in the spiritual welfare of their expatriated countrymen, and an increased zeal for the extension of Christ's Church, they may in their experience realize the truth "it is more blessed to give than to receive." By newspapers which we have received, we rejoice to learn that the Deputation has been conducting the sequel of their Mission with the same indefatigable energy they displayed in the discharge of its delicate and difficult duties. Large meetings have convened in Edinburgh, Glasgow, and Aberdeen, to receive from these gentlemen, information respecting the religious condition of the Colonists, and the wide field of Christian enterprise which the British American Possessions present.

We will not fail to lay before our readers the Report, which the Deputation will pre-

pare for the General Assembly, so soon as received, as in all probability it will enter fully into the details of their proceedings, and give a systematized view of the measures they would suggest for adoption, in order to ameliorate the evils they witnessed. We cannot, however, forbear in the meantime to give a report of the speeches at the public meeting in Edinburgh, affording, as they do, much information on the state of our Church, and a rich treat of stirring eloquence and Christian feeling.

We are bold to affirm that both Deputations, that sent forth last year, and that in 1845, have done much good; and we confidently believe and trust that a still greater amount of good flowing out of them, is yet in store for us. Coming with the message of peace and in the spirit of peace, they encouraged their brethren and comforted their people. They confirmed the minds of many, perplexed by the partial, and, we are sorry to add, in many instances false statements that had been presented of the question that agitated the Parent Church. And we firmly believe that they were the means under God, of awakening in the hearts of many others, a deeper concern for their everlasting interests. Their visits were short. They have passed away; but they are still remembered. Like the rich warm glow of the western sky, after the sun has sunk beneath the horizon, tinging the surface of our lakes, and empurpling our pine forests with a mellow light, the softening peaceful influence of their visits yet remains behind, and is felt upon the heart, perhaps with a holier, more transforming power, than when their voices were heard proclaiming the Gospel of peace and love. They have not only left behind them a savour of divine life, as we humbly trust; but they have awakened, and are spreading wider, and deeper, an interest among our countrymen at home for the spiritual welfare of their expatriated brethren, and doing what lies in their power to have the Gospel of Salvation preached to every creature.

The first Deputation arrived shortly after a storm had passed over the Church of our Fathers, scattering and disuniting her members and rushing in its fury over the broad Atlantic, threatened utterly to destroy that tender branch that in the depths of the forest was just beginning to expand its leaves. At a time when the Parent Church was banned, and excommunicated as Christless, by ingrates who had been nursed in her bosom, and when we were confidently told that she was tottering to her downfall, did they appear among us. Under these circumstances, nothing more surprised many than to hear them affirm,—an affirmation repeatedly expressed, and borne out by the whole tenor of their conduct,—that the Church of Scotland did not need, and did not claim the support of the Presbyterians of Canada—that they came here, not seeking our con-

currence with her proceedings, nor demanding an acknowledgement from us of her jurisdiction and authority, but to express her love and regard for the Presbyterian Church of Canada, as an independent branch of the Universal Church of Christ, yet intimately connected with her by the most sacred ties, and to inquire on the spot, in what way she could most effectually aid and encourage those who had suffered "cruel mockings" for maintaining that connection—that theirs was altogether a Mission of good will, and designed entirely for our benefit, and not of those who sent them—that there was one thing that excited the deepest regret in the Parent Church, and that was, her inability in existing circumstances, to send out, pious and active Ministers to take charge of the Congregations whose Ministers had seceded, or who had returned to their native land—at the same time in behalf of their Church, promising that her utmost energies would be put forth to have this deficiency supplied with the least possible delay.

The Second Deputation also arrived most opportunely. The course of preparatory study for the holy ministry in the Church of Scotland is long and extensive. For this reason the promise given by the first Deputation could not be for some years implemented, and the saddening effects of hope long deferred were beginning to be experienced by those who had been waiting in expectation of a minister from the beloved Church of their Fathers. Their hopes were reanimated with the tidings which the Second Deputation was commissioned to bear. Many young men of high talents, piety, and zeal, have been studying for the ministry. Some of these have been recently licensed, others are on the eve of receiving from their respective Presbyteries commissions to preach the Gospel, and not a few of them have expressed their desire to devote their services to the Lord in the Colonial Vineyard. The Second Deputation, after exercising the same indefatigable zeal and holy prudence in the discharge of the delicate duties of their Mission, is now endeavouring to awaken the public mind to a sense of the duty which the Christian Church owes to their fellow Christians over the world, and bringing the information they collected in this country, to bear on the consciences and missionary spirit of the young probationers. Let the prayers of the Church for the blessing of the Holy Spirit on their efforts be offered up: and we may soon expect a large supply of well qualified and devoted young men for the work of the ministry. This is the ulterior and greater good we hope will result from the Mission of the Deputations,—the crowning blessing of their labours; and, unless it be fully and speedily realized, we can only look forward to the painful certainty, not only of seeing the good, already effected, undone,

but also, a state of utter indifference superinduced on the ruins. "The last state will be worse than the first." It is men, prudent, pious, and devoted we want; none others will do, and that the members of both Deputations know well; men whose attainments and worth will be their letters of recommendation, and the most convincing proof, notwithstanding all that has been said to the contrary, that there remaineth enough of divine life in the Church of Scotland both for the dispensation of Spiritual gifts to her own Members, and the diffusion of divine truth over the world.

Scarcely could human zeal and human exertions have done more, than has been accomplished by both Deputations. We are thankful unto God, and look to Him for the completion of the work. Yet, we would desire to see another, but of a different kind. There is a vast amount of lay energy lying dormant, for the want of some active agency to call it forth—in some instances owing to not being sufficiently alive to the obligations upon all the Members of Christ's body to do what in them lies to extend his kingdom—in others, where a sense of duty is not awaiting, a due knowledge of the proper manner to organize the inactive mass is awaiting. Could we indulge the hope of seeing a Lay Deputation—one composed of Elders of the Church—men of such enlarged views and business habits as Sir Charles Fergusson of Kilkerran, we might be bold enough to promise such a consolidation of our Church, and such an extension of active Christian benevolence among our people, as it would be vain, we fear, to look for by the application of any agency we ourselves could bring into play. Few of our Ministers, though faithful to their pulpit duties, are skilled in the work of the platform, or in organizing or conducting the machinery necessary for the movement of the public mind. Besides, they feel a natural delicacy in taking the lead in any scheme even of a benevolent nature, which requires money to carry it fully out; and, if they did, the niggardly and penurious who grudge to lay out a sixpence to promote the cause of Christ, would not fail to ascribe their activity to interested motives, and thus bring a reproach on religion itself.

It was with a view of awakening the Lay energies of our Church, and bringing all our Members to feel the incumbent obligation upon them to do what they can in their respective spheres, and according to their several abilities to promote religion, that our Association was formed; though, it would appear, we have held out our light so feebly that hitherto it has failed to attract the notice of others, or to induce them to form similar associations. A Lay Deputation from the Church of our Fathers might have more influence. We have accordingly thrown out the hint, and would be glad to hear from others the *pros* and *cons* as to its ultimate adoption.

CHURCH OF SCOTLAND.

PUBLIC MEETING.

THE DEPUTATION TO NORTH AMERICA.

A public meeting of the friends of the Church of Scotland was held in the Music Hall, on Wednesday afternoon, for the purpose of hearing an account of the proceedings of the recent deputation to North America from the General Assembly, consisting of the Rev. Messrs. Fowler of Ratho, Stevenson of Dalry, and Mackintosh of Aberdeen, and generally to receive a statement on the state of religion in Canada, &c. Among those present were, the Rev. Dr. Paull, Moderator of General Assembly, Rev. Dr. Clark, Vice-Convener of the Colonial Committee, Rev. Drs. Grant, Robertson, Simpson, Hunter, Robert Lee, Steven, Arnot, and Bryce; Rev. Messrs. Nisbet, Caird, Horne (Corstorphine,) Macfarlane (Duddingstone), Mackenzie (Lasswade), R. H. Stevenson, Robertson, Veitch, Bonar, &c.; Professor Menzies, Mr. Swinton, Mr. Macfie, Mr. Tawae, W.S., Mr. W. Cook, W.S., &c. &c. The Rev. Dr. Clark was called to the Chair, and, at his request, the Rev. Dr. Paull opened the meeting by prayer.

The Chairman said that it was a source of great discomfort to all that they had not the presence and services that day of one to whom they had naturally looked for the discharge of the duties of the chair, and it was an additional cause of deep regret that his absence was owing to his want of health, for he was at present suffering from the prevailing epidemic—he referred to his friend the venerable Principal Macfarlan. But they knew that his spirit was with them—they knew well the interest which he had long taken, and which he had continued to feel, in that great measure, upon which they were now met to consider. They all knew what he had done for the promotion of that great work, and he (the chairman) might well say that it was to his untiring activity, his unremitting zeal, and his unwearied efforts, that they owed in a great measure, under a kind Providence, the prosperity and success of that scheme on the affairs of which they were then assembled. It originated in his masculine understanding and his benevolent heart. He saw and sympathized with his distressed countrymen in a foreign land, deprived of the means of grace, and he adopted those measures which in his wisdom seemed best for mitigating those evils. He personally felt greatly for the indisposition of their venerable father, as it had placed him in a position which no inducement could have led him to accept but for the accidental circumstance of his being Vice-Convener of the Colonial Committee. But he rejoiced that the duties of the chair were more honorary than arduous, and that nothing remained for him to do but simply to introduce to the meeting his reverend friends, who, having gone on a delicate and distant mission, were now here to tell the wants and wishes of our brethren with whom they had of late for months associated. The meeting would have to hear tales of woe and of sadness, for they had taken much care to collect authentic information upon this important subject, and had to tell of the hardships and privations of our expatriated countrymen in those distant lands. But it would not be all lamentation to which the meeting would have to listen, for, notwithstanding the hardships to which their countrymen had been exposed, especially as regarded the means of grace, they had still a strong feeling of affection towards their native land; and, above all, their affections still clung around the Church of Scotland, to which they felt as strongly attached as at any time they ever were. The last General Assembly, in its wisdom, had resolved to send another deputation to visit their expatriated countrymen. They found they had not the means of supplying with efficient labourers the demands of that extensive district, and they had thought the best thing which could be done in these circumstances, was to send some of the ministry out to strengthen and comfort them in the hard lot to which they were called. He had followed with much interest, from the place which he occupied in the Colonial Committee, and, he thought with considerable accuracy, the footsteps of the deputation, and he had no hesitation in saying that their duties

had been discharged in a manner beyond all praise. They had been everywhere received with the most kindly affection—they had acted with no common zeal and no common activity, and in the kindness of a merciful Providence, they had been restored once more in peace and safety to their families, to their friends, and to their flocks; and he had no hesitation in repeating, that they had earned the gratitude of their country, as well as of the Church, by the labours which they had performed. The reverend Doctor then introduced the Rev. Mr. Fowler to the meeting.

Mr. Fowler rose, and was received with much applause. He said—It is with no small degree of anxiety that I proceed to address this intelligent meeting—anxiety arising from a conviction that I am unable to convey to others the impressions that have been engraven on my own mind, that I am incompetent enough to plead the cause confided to me, the cause of thousands whose religious destitution, unbounded attachment to the Church of Scotland, and desire for ordinances at the hands of her ministers, I lately witnessed with bitter pain and unfeigned sympathy. If, therefore, I shall fail in the advocacy of the claims of our brethren abroad, if I produce not in the minds of this audience a profound interest in their religious wants—an earnest determination to do every thing in our power to relieve them, not to rest contented until the Gospel be regularly preached in every hamlet and village where they dwell, I beseech you to ascribe the failure to him who now addresses you, and not to the merits of the case itself; for their wants, believe me, are truly deplorable. They are looking with longing hearts towards you for help, and my sincere prayer is, and I trust, that of every individual in this meeting, that God may so smile upon our Zion, and so bless our endeavours as that the wishes of our expatriated countrymen shall be speedily gratified. With the objects contemplated by the General Assembly in sending us to America you are all acquainted. We were charged to preach the Gospel of the grace of God wherever an opportunity of doing so occurred, especially in those districts where only few and far between opportunities of hearing it were enjoyed by our people, to inquire particularly into their whole circumstances, to assure them of the real concern felt by the church of their fathers in their spiritual necessities, to comfort them in the meantime until permanent ministers can be provided for them, and to bring home such information as may enable the Assembly to frame a general scheme of policy, by which most efficiently to aid them and do them good. Those and other matters of a more business nature, to which at present it is not necessary to allude, because they fall more directly to be reported to the Colonial Committee, formed our instructions, and these instructions my respected colleagues, as well as myself, most rigidly adhered to. We resolved that, although bitterness unhappily exists among parties at home, although some too industriously fan the flame of controversy here, in that distant country we should, both by example and precept, inculcate the charity and peaceful brotherhood of the Gospel; that we should attempt at least to prove that it may be faithfully preached without vilifying others who differ from us, and that it is quite possible to speak about our own Church, and the favour which her Great Head is vouchsafing to her, without indulging in angry vituperation of others, or holding up to ridicule the efforts which they are conscientiously making to advance the kingdom of our common Lord. An opposite course may be, and, I regret to say, sometimes is adopted; but, every time that it is so, I humbly think that it is at the expense of the time and opportunities which might be much more advantageously employed. For, had we gone forth on our mission, and originated and fomented religious quarrels; had we circulated evil rumours, whether true or imaginary, against another body of Christians, or had indulged in ridicule of their meetings, and called in question their conscientiousness, we might, no doubt, have pleased some who are fonder of expatiating upon the errors of others than of examining their own and correcting them, and created a certain kind of agitation not very genial to the growth of calm and solid piety; but what then? By such a course would we have been discharging the office of Christian missionaries among a people perishing for lack of know-

ledge? Would it have been honourable in us to attack our neighbours thousands of miles away, and therefore not present to defend themselves? What would you have thought of our conduct if we had gone from place to place, from province to province, speaking about a love of the world as the ruling passion in many of our brethren in the ministry belonging to some other body, and raising a pathetic cry about persecutions to which we were doomed, when neither of the parties accused of being worshippers of mammon, or of exercising the excessive tyranny, had an opportunity of being heard for themselves, or of disproving the charges? Upon this topic, however, I shall not dwell, believing that I may take it for granted, that, in so far as we endeavoured to be missionaries of peace and not of strife, to preach the Gospel to our countrymen, without neutralizing it by after-oration condemnatory of others, you are satisfied that we adopted the course most in harmony with the spirit that pervades our Church at home, and which it must be the prayer of every well-wisher of Zion to see more extensively pervading all the Churches in our land. It will, I trust, be considered no infraction of this spirit if I refer to two particulars which I had an opportunity of testing in America, or rather if I notice two assertions which were not long ago publicly made in this city, and which it is of some importance to correct. Upon the collateral topics embodied in the speech, from which I am to quote, it would be unfair in me to enter; because, although in possession of accredited information regarding them all, their truth or erroneousness did not fall under my personal observation, and the gentleman, moreover, who tendered them, is not here to give his explanations. In a few sentences, therefore, let me contrast the two assertions, to which I have referred, with my own experience. We all remember, Sir, two years ago, when the former deputation addressed us in this hall, that among other objects of deep interest to us their dispensing of the communion at Pietou was one that evoked our gratitude to God, and produced an impression that we never can forget. When Dr. McLeod, with great pathos and eloquence, described the scene on that memorable day, the 5000 who were congregated to hear the Word of God, and the members who commemorated upon the green grass the dying love of a Saviour, it was impossible not to have been affected. Among my fathers and brethren around me there was scarcely an eye that was not moistened by the tear of gratitude for the good news brought to us from a far country. I should have thought that men of all churches, who love the prosperity of the gospel, would have rejoiced with us and bidden us God speed in our efforts to perpetuate the impressions of that singularly happy day. But it has not been so. I cannot express the surprise and pain which I felt when reading a speech, delivered in a General Assembly, which met in this city in the month of May last, by a clergyman from the province of America where the communion was dispensed, in which he very summarily accounts for the vast congress of people assembled on that occasion. His statement is in the following words:—"He heard from your shores here a glowing account of the success, the wonderful success, of a moderate deputation from the Establishment about two years ago, in the Presbytery of Pietou. Here allow me a note of explanation. At the time the deputation reached Pietou, our Synod met in Halifax, and the Secession Synod met in Truro, forty miles from Pietou, so that there was scarcely a minister within the bounds of the Presbytery, but the Moderate deputation." This is the explanation gravely given by the Rev. Mr. Stewart of the Free Church, Nova Scotia, why so great a multitude were assembled, evidently implying that, had he been at his post, and our brethren of the United Secession Church at theirs, a very different state of matters would have been exhibited to the Moderate deputation, that they would have felt the weakness of our Church, instead of being misled by false impressions of her strength. Well, Sir, when we had the privilege of being in the same quarter, what occurred? We were urged to dispense the communion in the village where the reverend gentleman officiates, and we agreed. There was no meeting of the United Secession Synod at Truro, forty miles away; the respected clergyman of that body in the neighbourhood had his communion on the Sabbath on

which we were there; there was no meeting of the Free Synod at Halifax, the author of the speech was in the village and officiated in his own pulpit; still what happened in the second Moderate deputation? Upwards of 6000 people were present, they crowded from different parts of the district to worship their God, and join with us, ministers from a Church to which by the tenderest recollections they are attached in the holy ordinance of the Supper. The truth is, that an overwhelming body of the people in that district belong to the Church of Scotland: almost all their places of worship are vacant—ten in number—not, as some in their simplicity believe, because there are ministers to preach to the large congregations attached to them; and they eagerly flocked to New Glasgow to enjoy what in their present destitution they have to seldom the opportunity of enjoying. That, Sir, is the true “note of explanation.” Let me just add that, wherever we went, the most gratifying accounts were volunteered of the talents and affectionate zeal of the former Deputation, and of the good which they had been instrumental in doing. Their visit will be long remembered. The other assertion by the same author, and in the same official speech, is in the following words:—“To suppose that the Establishment is to keep up a Church in the Lower Provinces is an absurdity. The Establishment might know before this time of day that they are but upholding a certain cast of politicians. Their adherence to the Establishment, so far as my experience extends, is a political, and not an ecclesiastical, adherence, which will not stand the light of the present day.” This to an audience willing to believe that our beloved Church is in the last stage of decay, and anxious to see her name blotted from among the Churches of Christendom, might be a satisfactory enough representation; but it is founded, to say the least of it, upon a wonderful misapprehension. That the crowds who congregated day after day to hear us preach the Gospel, or the few by the wayside whom we stopped on our journey to encourage and worship with, and who came around us, when we had done, cordially to thank us for our visit, and to bless God that the Church of their Fathers was remembering them in their sad destitution, and to entreat us not to forget them when we went home—are merely “a certain cast of politicians?” it is utterly incredible. I have seen an old man, upwards of 80 years of age, travel under a scorching sun, ten miles, and as many back again, to hear a minister from the Church in which he was baptized, and in which, in robust days, he held the office of elder. I have seen this man, as venerable for his piety as his years, leaning upon his staff and listening with ardour to the message of salvation and the comforts which a Gracious Providence has provided for His people in the evening of their days, while his grey locks reminded me that he was near the grave; and am I to be told this old patriarch was there as a mere “politician?” I have been often grasped affectionately by the hands of young and old, and implored for God’s sake to send them a minister. On one occasion a tremulous voice reached me—“I am an old man, and will soon be in my grave, but Oh, Sir, remember the young. I am afraid they may grow heathens.” And am I told that this appeal, which struck every chord of my heart, was the fictitious acting of a mere “politician?” The day on which we dispensed the communion in the place to which I have already referred, I saw from my window crowds thronging upon all the roads that lead into the village, some on foot, some on horses, and some in waggons. When I went to church (my friend, Mr. Mackintosh, officiated at the tent) the seats were crowded, and the passages and pulpit stairs; the doors and windows were opened, and, as far back as the people could hear, they were densely grouped, and in this situation they continued from eleven o’clock in the forenoon till seven in the evening, with only half an hour of interval. There was nothing of novelty or change in the speakers to excite them, for I was the only speaker myself. On Monday the same crowd assembled. After worship their expressions of gratitude to the Church for caring for them were affectionately tendered, and many in tears reiterated the cry for ministers;—and am I to be told that these worshippers, whom I bless God that I was privileged to break the bread of life unto, are a set of mere “politicians?”

Oh, Sir, many of them are intelligent and able enough to defend themselves from such misrepresentations; but there are hundreds and thousands who never heard of their new title, and I take this opportunity, the first public opportunity I have enjoyed since my return, to speak for them, to repel the unkind terms in which their piety has been assailed, and to offer my fervent prayer that in their present desolations they may be ministered unto by the Spirit of all grace, and comforted by the richest consolations of the Gospel. As to “the absurdity of supposing that we are to keep up a Church in the Lower Provinces,” I have only to state my deep-rooted conviction from experience, that the absurdity will lie in this—if we do not keep up a Church in the Lower Provinces, if we strain not every nerve to supply with ordinances our countrymen who are imploring them at our hands, if we neglect to occupy a field to which God is evidently pointing our attention. Not keep up a Church in the Lower Provinces! Why, Sir, if we have a spark of patriotism, if our hearts are not steeled against the entreaties of fellow creatures imploring us to give them food to their souls, if we have aught in our breasts of the missionary spirit of the Gospel, we shall not only keep up a Church in the Lower Provinces,—with God’s blessing we shall extend it. In proof of the urgency of the case, I might quote innumerable instances of destitution. I preached, for example, in a church which has been vacant for seven years; there is no other place of worship of any kind in the town; our people have heard only one sermon for the last two years; they are warmly attached to us, and have entrusted to our care a renewed appeal for a minister. We dispensed the Lord’s Supper in another town, where the audience was overflowing. Our people there have been tempted to abandon our communion, but they hold fast, they love the Church of Scotland, her Scriptural standards, and her purity of doctrine; and the more do they love her because she has been suffering, and they too are longing to see a minister sent from you. I might mention New Richmond, Brockville, Galt, Goderich, and many other vacancies, which we must employ every and a combined effort to supply, and that speedily. The lamentable necessities of the case are proven by important collateral associations. Look at the Lay Association in Halifax to help us to answer the demands made for ministers from the district where they live, which they know well, about which it is impossible they can be deceived. The association, with the Hon. Mr. Keith as its President, one of the truest friends the Church has either at home or abroad, and Mr. Archibald Scott, its active and most excellent Secretary, contains a body of men, whose testimony is worth a thousand “notes of explanation.” We spent four hours with upwards of eighty of them, conversing about the events of the province, and the state of our missionary schemes; the appeal was again and again reiterated to send them ministers. By the last mail I received a letter from the Secretary, in which he says—“For the sake of the Church, for the sake of many souls’ salvation, do not forget us.” Look at the Lay Association in Montreal, with the Hon. Mr. McGill, Speaker of the Legislative Council, at its head, and comprising much of the intelligence and respectability of that beautiful city, formed for the purpose of aiding their poorer countrymen to build places of worship, and to pay for the ministrations of the Gospel. That Association bears an emphatic testimony, in the address which its members did us the honour to present, to the melancholy religious destitution which exists, and fervently asks ministers to supply it. But, Sir, I need not dwell upon this; that there is destitution to a fearful extent, and that, too, among people conscientiously attached to the Church of Scotland, and longing for the enjoyment, of ordinances are facts, which, in my humble judgement, no sane man can deny. Then what is to be done? Various parties, I think, have something to do. It is evident that America is destined to be a great country. Its population is increasing with marvellous rapidity. In one district, I travelled eighty miles, from Galt to Goderich, on Lake Huron. In 1830 the whole was wilderness, now it contains upwards of twenty thousand inhabitants; in all directions, the wilds are disappearing before the industry of the emigrant; hamlets are rising into towns, and towns are expanding

into large cities. It has great natural beauties—romantic glens, mighty rivers, and magnificent lakes. No one, indeed, can travel far in it without discovering that it will soon occupy an influential place among the nations. Now, those who govern it, I humbly think, might do many more things than promote that righteousness which alone exalteth a nation—might Christianize it; that, while swaying over it with wisdom the sceptre of authority, enacting judicious laws for its civil welfare, and shielding it from the invasion of more powerful neighbours, they would not be far wrong in imbuing their people, destined to greatness and strength, with those principles which alone can adorn their greatness, and lead them to wield their strength on the side of loyalty and truth. In the suppression of crime, social order, happiness—individual, family, and national—are based upon the surest foundation when based upon the doctrines and precepts of the Bible, and, as these objects are avowedly those of every patriotic Government, I cannot see why the mightiest instrumentality for securing them should be neglected, and subordinate, although highly important ones, alone employed. But, whatever may be done in this way, the Church of Scotland has her duty plainly before her; God has opened it up, and is forcing it upon our attention. “By the general command to go and preach the Gospel unto every creature,” we are obligated to occupy it, but there are special claims here. The destitution in America is felt by our own countrymen; they remember Scotland, and, although many years have passed since they left it, they still call it home; they remember the school where they were taught, the parish-church where they worshipped, and many the communion table where they sat in other days when religious privileges were abundant to them. The bones of their fathers are slumbering beside the bones of our fathers in the churchyard. These are the people who are longing for ordinances, and beseeching you to help them, and, my Christian friends, shall we not do it? Shall we not assure them that they have our warmest sympathy, that no exertion shall be saved till their silent Sabbaths be cheered by the glad sound of the Gospel, till they have pastors to stand by the couch of the sick among them, and to whisper to the dying the consolations of the Gospel. Remember, too, that the anxiety for ordinances which they at present manifest, may, if neglected, decline, and be superseded by apathy, and indifference, and all the train of evils by which religious indifference is attended. Let their hopes be much longer blighted, let their earnest appeals be very long unanswered,—and can we wonder if what is already true of some, be true of hundreds more—that they will begin to “care for none of these things.” May the Lord put it into the hearts of many to pray that this sad evil may be averted, and, while using prayer, combine with it persevering action. A general fear was expressed that they would be forgotten—that amid the multiplicity of your business at home their wants would slip out of memory. I do not believe this; I told them they were wrong in entertaining the suspicion, and upon one occasion I proved it by the following facts,—that every year the General Assembly directs its attention specially to the case,—that there is a Committee during the interval of its meetings to consult their welfare—that the venerable Convener of that Committee is one of the ornaments of our Church, and has long devoted his talents to the good of his expatriated countrymen,—that his colleague in the Convener’ship is a man of rare business habits, and grudges neither thought nor toil in their behalf, and that by a kindred spirit all the members of the Committee are animated. I went farther, my friends,—and I hope I was not wrong in doing so—I told them that you, the people of our Church, feel interested in them, and were ready to do what you can, and that it will be a happy day to us all when we hear that our brethren and sisters in a foreign land are all enjoying the ordinances of religion. As for myself, I may say, what all of you would have said, had you visited them—I shall never forget them. The ardent shake of the hand, the look of the countenance, the tear in the eye, and the quivering tones of the voice, pled for them more eloquently than any language could have done. It is but little I can do, but according to my humble ability I will remember—I will speak for them—I will plead for them—

and, with God's help, I will pray for them. Before sitting down, let me add that, although I hesitated long in going to America upon this deputation, I am now thankful that I went. As deputies from you, we cheered many, and encouraged others to bear with patience the dealings of God with them, and that days of ordinances would yet come—and we warned others to hold fast the truth, and not wander into the paths of indifference. We preached the Gospel to interesting crowds—to two or three by the way side. We enjoyed much delightful intercourse with our brethren in the ministry, and took pleasant counsel with them. We met with not a few who have long differed from our Church, and found ourselves benefitted by the interchange of good wishes for each other's prosperity in winning souls to Christ. In conclusion, God is evidently saying to us what was said to his ancient people, "behold, I have set the land before thee, go up and possess it; fear not, neither be dismayed." We are weak, my friends, but our strength is from on high. Oh, how many encouragements have we, not to faint, but to persevere. An institution has been established in that country, which promises by and by to supply ministers, in connection with our Church, to many of the destitute flocks within its vast territory. I cordially wish it stability and increasing success. Mark, too, how her Great Head is signifying, not that he has withdrawn his regard from us, but his favour for our beloved Church. Look at our Educational Scheme, our Home Mission Scheme, our Indian Scheme, our Scheme for the conversion of his ancient people; and mark how by His gracious blessing, vouchsafed when many wish it not, they are advancing, and our opportunities of doing good multiplying;—look at our Colonial Scheme, too, how He is opening up wider and wider walks of usefulness to us;—and if our Divine Lord be thus favouring us, in what spirit should we meet His approval? From one end of the Church to the other we ought to resolve more vigorously than ever to carry out His command "to preach the Gospel unto every creature," and cease not until all men, wherever they dwell, whether in our own land, or under a scorching sun, or amid the hills that are covered with everlasting snows, hear the glad tidings of salvation, and are blessed with those ordinances that refresh the soul on its pilgrimage to immortality. (The Rev. gentleman sat down amidst great applause.)

Mr. Stevenson of Dalry, Ayrshire, said that he participated most strongly in the feelings of apprehension expressed by his reverend friend, in proceeding to address them on the subject which had called them together; but, at the same time, he felt greatly encouraged by various considerations. He derived encouragement from the consideration of the cause itself, which was one that only required to be plainly stated to excite deep and general interest; and also from the numerous tokens of the Divine blessing and the general prosperity which till that hour had attended their mission. The Rev. gentleman then described the feelings of uncertainty and apprehension with which the mission was undertaken, and went on to say that they had scarcely stepped on the shore of the country, whither they were bound, when they were met by tokens of encouragement of the most pleasing kind. But the success had attended them throughout their whole progress; from Halifax to Lake Huron—from Cape Breton to Niagara, they met continual tokens of encouragement, and many a time, in the midst of their difficulties, he thanked God and took courage. During the whole of their journey, travelling as they did by night and by day—by sea and by land—by all possible modes of conveyance on good roads and on bad, and often on no roads at all—crossing rivers and arms of the sea sometimes upon rafts, or in canoes, or by bridges the reverse of safe—with all these obstructions, nothing in the shape of an accident had occurred to them. No cross accident or untoward circumstance had ever marred any of their plans or prevented their accomplishment; and, having performed their mission, they had been conducted in safety to their homes, where the welcome they had received, and in their own parishes, had been more than a compensation for tenfold the fatigue and toil which accompanied their undertaking. After some further observations the

Rev. gentleman briefly glanced at the physical characteristics of North America, and said that with the single exception of Cape Breton, where destitution lately prevailed of a similar character to that recently prevalent in the Highlands of Scotland, our countrymen were in circumstances of great comfort, and enjoyed a plentiful supply of the means of life, and, though they might not have a large amount of money, they had at least a well-spread table. With regard to their ecclesiastical circumstances, the first thing which struck them was the extraordinary steadfastness with which their friends in the colonies adhered to the National Church; and it was to be borne in mind that the circumstances of their brethren in the colonies were very different from those of their friends at home. During the controversy which recently agitated the land, when any statement was made, or any allegation advanced inconsistent with fact, it could at once be tested and refuted; but far otherwise was it with the colonies. At a great distance from the scene of the controversy—with the deepest interest in what was going on, and anxious for information by which to regulate their opinions and conduct—they were, in a great degree, placed at the mercy of those who chose to become their instructors. It was not for him to say whether the Church had done justice to the colonies during the existence of that controversy; but, when the secession did take place in this country, every means was employed to bring about a similar event in the colonies. Deputations were appointed, pamphlets were circulated, and the most violent *ex parte* statements were made; and, when at length two years had passed away—as if ample time should be given to create as wide a division in the colonies as possible—a deputation was sent by the Church; and it was but justice to that deputation to say that they conferred unquestionable good upon the colonies, and it would be a long time before they would be forgotten there. They confirmed many waverings, they dispelled many doubts, they answered triumphantly many arguments, and they created such an impression as would remain for many a day in the minds of their friends. And, when they had gone, other deputations followed them—other statements were made more virulent than before, and it was said, "It is quite true you have had one deputation from the old Establishment, but you will never see another. The truth is, that the Church at home—the old Church—is so done and deserted that she has no men to send; and if, she had them to send, she is so dead and so effete that she has not the heart to send them; and, if you wait till the Church at home supply you with ministers, you will wait long and in vain." And thus it had been held out as a temptation to their friends in the Colonies, and, if they would but secede, they would be supplied with ministers forthwith; and he knew one case where an express promise had been made to supply them within a year. It would not have been strange, therefore, circumstanced as the Colonies were, if some congregations had swerved from their steadfastness; but the fact was, that not one had done so, and, if the late deputation had anything to report in addition to what had been published by the former one two years ago, it was that their friends abroad were more steadfast and more unanimous than they were. It might be easy to enumerate instances in illustration of that fact; and if he were to cite examples, he would not mention Halifax, where there were two large and influential congregations, each with its minister, its Sabbath schools, and its lay association; nor refer to Frederiktown, where there was another large congregation and no secession; nor to Miramichi, where there were two large congregations and no secession; nor to Quebec, Montreal, and Kingston, which were at once the physical fortresses of the country and the strongholds of the Church of Scotland; but he would go to places such as Simcoe, a beautiful district upon the banks of Lake Erie, where they had not heard a sermon for 18 months until he chanced to visit them; but, notwithstanding their neglected condition, they were erecting their little sanctuary which would soon be completed, and were looking to the Church with unshaken confidence that in due time she would send them a minister. Mr. Stevenson would not point to those places where the Church on all hands was confessedly strong. He would take the very case which

had been quoted as triumphant against the Church,—viz., the island of Cape Breton. It had been said that all the ministers and all the people of Cape Breton had gone over to the Free Church without any exception. It had been hinted to the deputation, however, that such round and general statements, however pleasing to the parties who made them, might after all not be true, and that there might be no harm in at least going to see. He felt glad that it had fallen to his lot to visit that rugged but most interesting island. He was accompanied by the Rev. Mr. McLennan, of Prince Edward's Island, who had laid the Church under a debt of gratitude by the readiness with which he had taken part in that mission. The tidings of their arrival spread with rapidity. They preached every day with one exception, and that one would have been no exception had a storm not prevented their crossing Bras d'or Lake. They were everywhere received with open arms, and everywhere the people left their ordinary employments and came to hear the Gospel preached. He would never forget the last Sabbath he had spent on that island. Though only two days' notice had been given, the people came from great distances. The church on the Grand River was completely crowded; and even the gallery, with no pews as yet fitted up, but with only a flooring laid, was fully occupied,—some reclining, and others sitting, and occupying different postures. He had never preached to more attentive or eager listeners, and the service was unusually prolonged. The poor people did not disperse when it was finished, but remained to converse with him outside the church. Here, as everywhere, the urgent cry was—how can we obtain ministers? He had brought a call home with him from a most interesting people to lay upon the table of the Colonial Committee; and they had written to say, "If we cannot get a minister just now, surely the Committee might provide us with a catechist." So far is it from being true that all the people of Cape Breton had renounced adherence to the Church of their fathers, that nowhere throughout his whole journey had he found attachment to her more warm or more devoted than in that island. It is quite true that all the ministers left the Church. This is accounted for by the secession of a society of Ladies in Edinburgh, by whom, it is reported, these ministers have been mainly supported. But it is not true that all their people have done so. He had made enquiry as to those districts of the island he had not visited, and he is assured by persons of the highest respectability, long resident there, and having ample opportunity of being intimately acquainted with the character and sentiments of the people, that three-fourths of those who belonged to the Church of Scotland previous to the secession continue still as warmly and as steadfastly attached to her as ever. The Rev. gentleman then alluded to the destitution of the means of grace so lamentably prevailing in the Colonies. This pressed itself on the attention of the Deputation everywhere. They had no sooner stepped ashore than they saw it. A third labourer is wanted in the city of Halifax, and there are ten stations in that part of Nova Scotia which would require the services of more than one missionary. At Pictou one minister has charge of no less than ten congregations. In New Brunswick, vast as that province is, there were, he believed, only eight ministers, labouring not merely in their own congregations, but each having one or more adjoining stations they were in the habit of visiting—and the number of stations vacant is far more numerous than those occupied. One minister writes that he could point to twenty such stations in his own district in which the people are most ardently attached to the Church, and most anxious to obtain the means of grace within her pale. In both the Canadas, the destitution, though less pressing, is nevertheless severely felt. Every Presbyterian has its vacant places—every minister points to numerous stations in his own locality where additional labourers are urgently required. Mr. S. alluded to the increase of the destitution, and the great loss the Colonies had sustained in consequence of the lamented death of two Reverend gentlemen who laboured in Canada, viz., Mr. Lambie of Whity, and Mr. Durie of Bytown. What was it, he asked, that made a vacancy in the Colonies so sad? Simply this—that when it took place, public

worship ceased—the means of grace were suspended—and, when the Sabbath came, there was no solemn assembly—the desolation was utter, and it sometimes threatened to be perpetual. The Reverend gentleman proceeded to state what in such circumstances of the country their object had been in visiting the colonies. They had no party end in view; they did not seek to gain the colonies that through the colonies they might gain some other end. The end they had in view was simply and exclusively the good of their brethren; their good both as regards this life and the next. Having no party ends to serve, they did not need to have recourse to any party means; they did not need to agitate controversy; and they did not do so;—all the points of the recent controversy had, he believed, come to their review. In dealing with them they had stated facts—facts which admitted of proof, and they had left their auditors to draw their own conclusions. Nothing could possibly be more lamentable than the divisions so prevalent among Presbyterians in the colonies, and these divisions it had been their aim not to widen but the reverse. One great part of their duty as deputies, was to preach the Gospel to their countrymen abroad. To this they had devoted themselves as their main work. It was most interesting to observe how their expatriated brethren on week days, as well as on Sabbaths, thronged to hear them; and he believed that in the discharge of this part of their mission they had comforted many a sad soul, and often made the wilderness and the solitary place glad. They were sent with a special message to their friends in the colonies—a message of sympathy, of affectionate remembrance, and of a firm determination on the part of the Church never to rest until their wants were supplied. It would be strange indeed, in the circumstances in which they were placed, if the Church could ever forget her colonial children. But of this he had no fear. He believed that the Church would devote itself with increased zeal and energy to supply the necessities of the colonies; and he and his brethren pledged the Colonial Committee—from whom they received their instructions, the General Assembly, which granted them their commission, and even the Presbyteries and the people of the Church of Scotland—that they would leave no means untried, and that at the earliest moment possible, to supply their wants. He trusted that all which had hitherto been done was but the day of small things, and that the time was not far distant when the waste places of Zion would be more fully occupied than they now were. (Loud applause.)

Mr. Mackintosh, East Church, Aberdeen, was next introduced. He said that at that time of the day it would be extremely injudicious of him to occupy much of their time, especially as he feared that, after the very able and eloquent statements which had been made by the other members of the Deputation, he would endanger the good effects which, he was sure, had been produced upon the minds of the audience. Upon his return from the onerous but very important duty which he was called upon to discharge, he hoped they would suffer him, in common with his respected colleagues, upon that, the first public opportunity which had been afforded him, to record his gratitude to the Almighty God for the privilege vouchsafed to him in being connected with such a mission, and for the goodness which had ever continued to flow upon them. The welcome which they had every where received was not only one of kindness and courtesy, but of enthusiasm in the extreme, and language was inadequate to convey any idea of the feelings by which the adherents of the Church seemed everywhere to be animated. What had afforded peculiar gratification to the Deputation was, that these enthusiastic manifestations of feeling had been made, and were intended to be, as a demonstration of attachment to the Church of Scotland—an attachment which had continued unshaken, and which he was well assured was unalterable. Everywhere, however, they had been met with the most painful evidence, and had heard the most painful statements of the want of ministers and teachers, and everywhere the people pressed them to convey to the Church of Scotland the assurance that they were not only doing what they could to provide themselves with ministers, but that, whatever lay in their power, and whatever

as being in their power might be proposed to them, they were willing and anxious to do. They had been long waiting and expecting something to be done for them by the Church and the question invariably asked was, "When will the Church be able to send us ministers?" On all occasions the deputation had felt itself at liberty to state that the Colonial Committee and the General Assembly, and indeed every minister and member of the Church, were most anxious to do every thing in their power to supply their necessities; and having made these declarations, it therefore became them, now that they had in the providence of God been privileged to return to their native country, to press upon the minds of their countrymen the fact that hundreds and thousands, friends and relatives, it might be, but at all events, expatriated countrymen, were labouring under very great spiritual privations, and were looking to them for their removal, and praying that, in the good providence of God, they might be enabled to send them men to declare to them the words of life. He was strongly convinced that if many of their licentiates only knew the state of the people there—if they only knew the feelings with which they and theirs would be received—and if they were only animated by a desire to test those feelings—to ascertain if such a field of usefulness was open—if for nothing more—he was sure they would bestir themselves; and, let them go to whatever part of the country they pleased, they would receive a most enthusiastic welcome, and whatever the people could do to add to their comfort and happiness, would be heartily and efficiently done. The Rev. gentleman then alluded to the condition of the Highlanders in Pictou and Glengary, and ask what they would think of 11 congregations—many of them miles distant from each other, and composed each of about 2000 adherents, with but one minister labouring among them, ever since the secession took place? What would they think of their meeting from Sabbath to Sabbath in these painful circumstances, one of their elders engaging in prayer, reading a sermon, and with the benediction dismissing them, and of that solitary minister travelling from one congregation to another, faithful to the high interests with which he had been entrusted, and expending his strength, and he regretted to say, his health also, in the cause of Christ, and in seeking to advance the interests of His kingdom. Surely such facts as these were calculated to excite the warmest sympathy of every Christian in this country. As to the district of Glengary it had been stated in this country almost every man had left the Church. But what was the fact? In every place he found large congregations, even on week days—everywhere waiting and looking forward to the time when more ministers would be sent to them, and everywhere declaring their unalterable attachment to the Church of Scotland, because they knew and believed her to be the Church of Christ. The Rev. Gentleman concluded with some eloquent observations on the importance and necessity of complying with the urgent demands for ministerial supplies for our countrymen in America.

The Chairman then moved a vote of thanks to the members of the Deputation for the eloquent and interesting details which they had communicated of their mission, and of the state of religion in the colonies.

The resolution was carried by loud and prolonged applause.

The Rev. Dr. Hunter having pronounced the benediction, the meeting separated.

"FEAR-TATHAICH NAM BEANN," OR VISITOR OF THE MOUNTAINS.—We notice with pleasure that a Gaelic Periodical, under the above title, was to be commenced in Glasgow on the 1st of January last, and continued monthly. "This Periodical"—we quote from the advertisement—"is undertaken solely for the purpose of ameliorating the condition of the Highlanders, and is entirely under the superintendence of the Committee of the General Assembly of the Church of Scotland, appointed to

promote the interests of the Highlands and Islands."

The "Visitor of the Mountains" will form, at the close of each year, a substantial volume of nearly four hundred pages, containing much information of the greatest interest, relative to the religious, educational, and industrial improvement of our Celtic brethren. We are convinced that such a publication as this, in their native language, would be most acceptable to the many settlers in various parts of the British North American Provinces, who have emigrated from the Highlands of Scotland, and we hail its appearance with much pleasure.

Any of our readers, who may wish to become subscribers to the periodical above-mentioned, will have it sent to them direct from Scotland on forwarding (*post-paid*) the sum of one dollar, with the address to which they wish it sent, to Mr. H. E. Montgomerie, the Corresponding Secretary of the Lay Association of Montreal.

FOREIGN MISSIONS.

We have much pleasure in presenting our readers with extracts from the *Church of Scotland's Missionary Record* for December and January last, in which they will find ample particulars of the very interesting case of the young Hindoo convert, Radha Kanto Dutto or Radhakant Dutt, to which their attention was directed in our last.

THE intelligence received from India continues to be of a nature truly encouraging, and seems more and more to direct our attention to that country as the great field of missionary enterprise among the heathen. Other countries, indeed, are not to be neglected, for the commission given to the followers of the Redeemer, is to go and teach all nations, and to preach the Gospel to every creature. But India has peculiar claims on us as a country, which, by the wonderful arrangements of Providence, has been brought near to us, and committed to our special care. Upwards of one hundred and twenty millions of heathens have there become our fellow-subjects; and, if they have been brought into this relation to us in temporal things, is it not that we may impart to them the knowledge of the true God, and of salvation, through the name of the Lord Jesus? Whether we improve our opportunity or not, the duty is obvious. Nor can we attend to the progress of events in India without perceiving that, whilst Providence sets before us the opportunity, He, at the same time, is affording us every encouragement to avail ourselves of it. The Spirit of the Highest has begun to move on the surface of the dark and troubled waters. Hindoo society is gradually undergoing a process of salutary change. The misrule and oppression, under which the natives of these eastern regions had long suffered, have in a great measure yielded to British

law and justice, under which they enjoy tranquillity unknown in the adjacent territories of independent princes. "This," said Bheere Singh, as he was returning from Juggernath through the British dominions, "I very much admire. In my own country, and all the native states, if I were to go to sleep, I must set my guards round me with their arms in their hands; and I dare not ask a stranger to carry a thing for me, lest he should run away with it; but, directly I come into the Burra Beebee Company's territories,* although they are so vast, so immense, from sea to sea—directly I come there, if I am weary, I can go to sleep under any tree by the road side, and I can tell my guards to go to sleep also. If I want anything carried, I can say to the stranger, 'carry it'; and I know it is safe. Oh! the Burra Beebee Company is a very good great king." This rajah expressed the sentiment largely entertained by our Hindoo fellow-subjects, and which leads them greatly to prefer the rule of foreigners to that of their own native chiefs. The experience of one substantial advantage prepares the way for the enjoyment of others. And, as they have willingly exchanged their own rule for that of Britain, so are they gradually renouncing, under Christian influence, the more horrid and revolting cruelties of their superstition. Persuasion and authority have succeeded in almost entirely suppressing the savage custom of burning widows on the funeral pile of their husbands; and it is to be hoped that under the increasing influence of European civilization other monstrous cruelties and abominations will soon be utterly and for ever abolished. Apart altogether from the higher considerations of religion, humanity itself demands the suppression of rites so foul and detestable, and so manifestly repugnant to the very conditions and objects of well ordered society. But for the testimony of those who have seen what the idolatry of India is, we could scarcely imagine it possible that at this period of history, and after so much intercourse with Europeans, men should be found to worship and glorify as God the very enemy of all that they were formed to love and honour, and that they should still sacrifice their children to devils. "The chief idol worshipped in Tinnivelly," the Bishop of Madras is reported to have observed at a recent missionary meeting, "is the devil. They have a god with an elephant's head; also one who is termed the Goddess of Blood. When famine visits the land, the process is to steal young children and take them to another part of the country. These children are for some time looked upon with the greatest veneration, being considered as emanations from this deity. On a day set apart for the purpose, these children are

led to a certain spot, and pounded to death, and then put into a hole dug for them in the earth; and the act is an offering to this Goddess of Blood, that they may again be blessed with the fruits of the earth." It were easy to refer to other practices of a similar nature, which, it may reasonably be presumed, cannot long resist the influences before which Hindoo society is undergoing a manifest change. What the people, under terror of an interested priesthood, dare not of themselves abandon, they gladly renounce in obedience to British authority, and when assured of due protection. And what, not many years since, the British magistrate could not have ventured to do without the fear of endangering the very stability of our empire, he can now accomplish without any serious apprehension. The fact is, that there is a work of preparation in the Hindoo mind far in advance of what those, who administer the affairs of India, would yet deem it prudent to attempt to overtake.

But, whatever changes may be taking place in Hindoo society, we are not to imagine that these, though on the side of humanity, are directly and immediately favourable to Christianity. The natural man may become more intelligent and civilized, but he does not on that account become more favourable to the truth. Paganism will receive and tolerate any other doctrine than that of the living and the true God; philosophy, any other wisdom than that which is from above and maketh wise unto salvation. Hence, whatever European opinions and customs the Hindoos may be disposed to adopt, they have no preference for Christianity; and, as in the days of the Greeks and Romans, the convert has to undergo the severest persecutions; he has to make sacrifice of all that is valued and dear; and, but for the restraints of British justice, would be called to resist unto blood, striving against sin. The offence of the Cross has not ceased, and in India we find it outwardly exemplified as in primitive times. There is, however, this encouragement, that, whatever may be the direct and immediate result of the changes taking place in India, these are manifestly, through the overruling of Providence, preparing the way for the Gospel. The very opposition, which it has to encounter, is working for its ultimate advancement. A youth is converted in one of our missionary institutions; his relations indignantly appeal to a court of justice; and thus what was done comparatively in secret, is proclaimed as on the house-tops; and what was the subject of misrepresentation and suspicion, becomes matter of public investigation, is fully ascertained and declared to be the work, not of fraud or of violence, but of honest and of heartfelt convictions. The accuser is silenced; curiosity is excited; and some who hitherto had not attended seriously to the matter, are led to inquire what this

new doctrine is, and through divine grace have their hearts opened to the truth. To counteract the influence of these Christian schools, the more intelligent of the Hindoos combine to erect rival institutions, where all the science and learning of Europe shall be taught to the exclusion of Christianity. But what follows? The very weapon they employed to thwart the efforts of missionaries proves fatal to Hindooism; the folly and falsehood of the whole system are exposed; the mind is emancipated from the prejudices of caste and of Brahminical philosophy; a spirit of bold and independent inquiry is produced; and, if the Gospel has to contend with the infidelity of Europe, it is no longer obstructed by the formidable difficulties peculiar to India. Christianity has everything to hope for from the spread of change in that country; and, if education, though only secular, provoke inquiry and discussion, then may the missionary obtain a hearing; and, whilst there are some that mock or postpone the consideration of what they do not see how in reason they can evade, there will be others that ponder these things in their hearts, and are verily persuaded that the Gospel, which they have heard, is the truth, and the way of everlasting life.

Of the progress of things in India we have a striking illustration in the case of the interesting youth whose baptism we had the pleasure of announcing in our last number. Most deserving of our attention and of our devout thankfulness to the Father of all mercy is this case considered in itself, but still more so as marking the progress of opinion in a land where everything a few years since seemed hopelessly fixed and immovable, as viewed in relation to the hopes of missionary labour.

The particulars will be found in the following admirable letter of Mr. Ogilvie, addressed to the Convener, which we regard as one of the most satisfactory specimens of missionary correspondence that has come under our notice. There is no attempt to produce effect—no exaggerated statement. The writer is anxious only to make us acquainted with his important subject—these are the words of truth and soberness.

Calcutta, 7th September, 1847.

REV. AND DEAR SIR.—In our last communication (which was addressed to the Rev. Dr. Brunton), I mentioned that a student of our Institution, a young man of the name of Radhakant Dutt had expressed his determination to renounce heathenism, and to make an open profession of his faith in Christ. The same communication also contained certain extracts from a letter written by the young man, in which he gave a statement of the reasons which had induced him to take this decisive step. It was added, however, that, as his friends and relative were at that time unacquainted with his resolution, it was impossible for any one to say whether they might not afterwards prevail upon him to return with them, and to abandon the purpose which he had formed. I have now to communicate to you the gratifying intelligence that, notwithstanding the numerous trials and temptations to which he has been subjected, he has continued steadfast and unshaken; never wavering, even for a moment.

* The East India Company is called the Burra Beebee or the great lady by all the natives.

As the particulars connected with this case have occasioned an unusual degree of interest among all classes here, I shall state to you such details as appear to possess any importance.

On Saturday, 14th August, in the course of a private conversation with me, he repeated the declaration which he had frequently made before, that it was long since he had been convinced of the folly and absurdity of Hindooism and all idolatry; that it was a considerable period since he had felt that a belief in Vedantism* or Deism was utterly inadequate to save the soul; and that it was his sincere desire to embrace the Christian Religion, because he was fully persuaded that there is no other name under heaven by which we can be saved but the name of Jesus. He then added, that the time had now come when we must be prepared to say whether we would admit him, or reject him; that his father and friends entertained some suspicions with regard to his intentions; that he had already been closely confined for upwards of four months; and that, if he again went to his father's house, means would now be taken to prevent him from ever returning to the Institution. He most earnestly requested, therefore, that he might be permitted to remain at my residence.

Calcutta, October 20, 1847.

REV. AND DEAR SIR.—The events which have recently taken place here, fully confirm the correctness of the statements which were expressed in our last communication—that the ancestral faith of the people of this land was undermined, and that Hindooism had completely lost its vigour.

You have already been informed that the decision of the Supreme Court in the case of Radhakant, had excited a sensation of no ordinary kind, and that, in consequence of the disappointment occasioned by that decision, various attempts had been made to counteract missionary efforts, and to prevent the further progress of Christian truth; that Bengalee tracts had been extensively circulated among our pupils, with the view of inducing them to leave us; and that ample promises had been held forth that the already existing Anti-Christian schools would be improved, and new ones established.

All these appeals, however, proved unsuccessful: the Bengalee tracts had not the effect of withdrawing even one of our pupils from us. It was determined, therefore, by a large party of the Calcutta Baboos to adopt still more strenuous efforts, in order to compel all Hindoo youths to leave every Christian institution. For this purpose there have been, in the course of the last few weeks, numerous private meetings of the wealthy and influential native gentlemen of Calcutta. The subjoined extract from one of the English newspapers contains an account of the resolutions adopted at the only public meeting which has yet been held:—

"Hindoo Anti-Christian Meeting.—A grand meeting of the Hindoos of Calcutta was called by Baboo Promothonath Deb on Sunday, the 19th September last, at the house of the late Baboo Gorachand Bysack, at Gurrannahatta, for devising plans for the effectual check of missionary proselytism in Bengal. The meeting was crowded to excess by a curious and motley group of natives of every caste and creed. There was the Gossain, with his head full of Jaydeva and the amorous feats of his sylvan deity; the Tantrist, still heated with the *Chuckra* or Bacchanalian carousal of the preceding night; the educated freethinker, as ignorant of God as he was of the world when at college; the Vedantist, combining in himself the unitarianism of the Vedas with the *liberalism* of the freethinker, —all assembled under the general appellation of Hindoo to adopt proposals regarding the best means for the repression of the common enemy. The proceedings began with Rajah Radhakant Deb's taking the chair. It was resolved that a society be formed, named the Hindoo Society; and that, in the first instance, each of the heads of castes, sects, and parties at Calcutta, orthodox as well as heterodox, should, as members of the said society, sign a certain covenant, binding him to take strenuous measures to prevent any person belonging to his caste, sect, or party, from educating his

son or ward at any of the missionary institutions at Calcutta, on pain of excommunication from the said caste, sect, or party. Many of such heads present signed the covenant. It was presumed that the example will be soon followed by the inhabitants of the Mofussil. One of the orthodox party present at the meeting said, after its dissolution, addressing himself to the boys present:—"Babas, be a follower of one God (that is, a Vedantist); eat whatever you like; do whatever you like; but, be not a Christian."—*Bengal Hurkaru, September, 21.*

It is quite evident that, if the principal resolution passed at this great meeting could have been carried into execution, missionary proselytism would indeed have received a most effectual check. But the native gentlemen have now discovered that they have gone too far: they have learnt that, while they have full liberty to bind themselves by any resolution they please, they have no right to force others to adopt their views; much less to visit a man with the heaviest penalties, which can be inflicted on a Hindoo, for what is in reality no offence at all. The Shasters do not pronounce the resorting to a missionary seminary to be any infringement of the laws of caste. If, therefore, any man is deprived of the privileges of his caste for having sent his son or ward to a missionary school, he may, if so inclined, obtain redress at the courts of law.

There are already pretty manifest tokens that many, who took an active part at the meeting, are now convinced that the movement on that occasion was both imprudent and impolitic: they have seen that this, the greatest effort which they could possibly have put forth, has proved all but a complete failure; they are aware that it is nearly hopeless to make any further attempts of a similar kind; that there are scarcely any other means to which they can have recourse; and, what is more, they have received a most decisive proof of the comparatively little influence which Hindooism now possesses over the minds of their countrymen.

In the mean time they have dropped all proceedings in consequence of their being fully occupied with the revelries of the Doorga poojah. It has indeed been intimated that, at the conclusion of this great festival, they will attempt to concert some other measures; but, whether they will do so or not, remains to be seen.

Yours, &c. * * * JAMES OGILVIE.

The case of the Hindoo convert, referred to in our last number and in the preceding letter from the Rev. Mr. Ogilvie, appears to excite very general interest in the East. Dr. Duff, the able and indefatigable missionary of the Free Church at Calcutta, thus writes on the subject under date 7th October last. The extracts are from the January number of the *Free Church Record*:

"Since I last wrote to you there has been a great deal of commotion in the native community. Some time before that, a youth, in the institution of the Established Church, was baptized. His father obtained a writ of *habeas corpus* from the Supreme Court. But the Chief Justice, after hearing the case, decided that the boy, having reached the years of discretion, should be freely allowed to go where he pleased. The youth accordingly returned to the mission-house. The grounds on which the judge rested his decision, were by no means so satisfactory as those which ruled the Madras judges.—In fact, some of the sentiments expressed by him were wholly unsatisfactory. But on this subject I shall not at present dwell. In passing, I may remark that the youth was formerly a pupil in the institution when occupied by us; that he was a cousin of one of our converts, who died in the Lord four or five years ago; that, on occasion of the baptism of the latter, he was removed, from the fear lest he too might become a Christian; and that, on the re-opening of the institution, at the beginning of last year, he was again sent to it, as the widely prevalent but utterly mistaken impres-

sion among the Hindus then was, that no Christianity would be taught in it. Thus the youth who was removed from us lest he might become a Christian, has, in the very same institution, been led into the Christian fold. And the case, from its having been brought before the Supreme Court, attracted a good deal of attention, though in a quiet way."

Dr. Duff then goes on to show that the effects of this conversion and of the baptism of four other persons on the minds of the natives, was to excite them to the greatest hostility against all the Christian schools; and it appears from the following paragraphs, and from certain documents which accompany his letter, that a confederacy had been formed for the purpose of putting them down. It is apparent, however, that already their power is greatly weakened, and we may be prepared to hear much cheering intelligence from the missionaries of both churches as to their progress in converting the heathen:

"Soon afterwards followed the four baptisms in our Church—three of them being *Brahman* young men from our Barangore branch school. This was too much to be endured patiently any longer. Meetings of the more bigoted and unprincipled members of the native community began to be held, though at first more privately. In our institution, for some months previously, there had been a growing earnestness among many of the students on the subject of religion. The death of Mr. Macdonald tended to give an impulse to this spirit. Several of them seemed to be on the very eve of at once coming out and being separate. The alarm spread among their friends. In a native newspaper the names of upwards of thirty were said to be published, as about to be immediately baptized.—The sensation now grew into a paroxysm. A panic followed. All those who were most suspected, were at once kept at home in confinement. They were beset by the ordinary exciting appliances to scare away the very thought of Christianity, and to re-plunge them into all the abominations of Hindooism, in its life and manners, as well as superstition. Over the heads of others, the most fearful threats and the most dreaded penalties were suspended. The result was, that a considerable number of our best and most promising pupils were removed from the institution. Of these, some may again return after the commotion is abated. The removal of others, we have reason to fear, will prove permanent.

"Elated with this success, the restless agitators of the community resolved to hold a public meeting. This they did on Sunday the 19th ult. It was calculated that about two thousand were present. The most furious tirades were poured forth against missions, missionaries, and Christianity. The chief resolution was, by intimidation, threats of personal violence, and loss of caste, to compel all parents and guardians to remove their children from missionary schools. The town was filled with endless distracting rumours—believed for the hour—and banished to give way to other rumours as utterly unfounded. Now, it was said that all who sent their children to mission schools, were to be severely fined by the magistrates; then, that the government was to drive all the missionaries forthwith out of the country, and that the committee appointed at the great Sunday meeting was to be the executive body in carrying out this government measure. Now, it was declared that the pupils who attended mission schools, together with their parents, were to be beaten; then, it was reported that I, as the chief offender in the eyes of the misguided natives, was to be assaulted by bands of hired ruffians. But it is needless to recount more. All was alarm, distrust, confusion, and terror.

"It has often been noted that they who are most given to lying themselves are most apt to be imposed on by the lies of others. This is pre-

eminently the case with the people of this land. Nowhere in the world is truth less regarded, and falsehood more common. And yet such is the credulity of the great mass that there is no lie, however monstrous or intrinsically incredible, if only distinctly articulated, that will not be greedily swallowed, as if it were the most indubitable verity. On the present occasion lies, threats, and gloomy forebodings, were flying about like the dust on a dry windy day. It was needful that something should be done to arrest the rising torrent. Another still greater meeting was spoken of for Sunday the 26th. A few men attended, who united respectability of general character with rank and wealth. But these seemed rather out of their element, as if they had been violently caught in the whirling eddies, and reluctantly dragged into the vortex of the movement. The majority certainly consisted of men, many of them very wealthy, but wholly without respectability or consistency of character, with the rabble-route of their dependents and parasites. Most of the really respectable and comparatively enlightened Hindoos kept wholly aloof. The general character, therefore, of the well-known leaders of the movement and their dependent followers, together with the persecuting aspect of their counsels and resolutions, seemed to suggest the mode of administering to them a seasonable rebuke.

"Instead, however, of attempting to supply any continued narrative of my own, I think it more satisfactory to send you a newspaper, containing a reprint of most of the articles that appeared on the subject in our public journals—more satisfactory, inasmuch as any statements on such a subject, published on the spot, must come home with irresistible authority to the minds of even the most sceptically incredulous.

"It may be added, as a *novum* thing with us, that not one of the editors of our leading journals had, on the present occasion, a word of defence or apology on behalf of the Hindu confederacy. Its designs being fairly and nakedly exposed, most people, whether right thinking or not, seemed to be heartily ashamed of it. The consequence has been, that the strength of the confederacy has been fairly broken; that they have been caught in the trap which they laid for others; and that their own weapons have recoiled upon themselves. For all this, let us praise and magnify the name of our Lord. Good, and gracious, and faithful is He.—Let us humbly and prayerfully, yet fearlessly, discharge our duty, and He will not leave us nor forsake us. It is in the name of our God that we lift up our banners; and in clinging to them, let our watchword ever be—"Death or Victory."

"But, though the strength of the confederacy has been fairly broken, it must not be forgotten that much temporary and special evil has been done by it. The Lord, however, if we are faithful, will, doubtless, out of all this work out the contrary good."

JEWS' CONVERSION.

[Extracts from the Church of Scotland's Missionary Record for December and January last.]

EVENINGS ON MY MISSIONARY EXPEDITION.

PART II.

Extracted from the Journal of the Rev. MOSES MARGOLIOUTH, Missionary to Tunis.

Mr. Margoliouth has forwarded from Malta and Tunis a continuation of the very interesting narrative of his journey. His reflections upon the condition of his countrymen, and his occasional suggestions regarding means that might be used for bringing them in various hitherto unoccupied quarters under the teaching of the Gospel, deserve serious consideration; and it seems evident that, while the Jews are often jealous and suspi-

cious of Christians who are only partially acquainted with their modes of thinking, their attention is easily aroused by those who, thoroughly acquainted with their traditional system and opinions, know how to conciliate their respect, and are aware of the most likely methods by which access may be obtained to the understanding and conscience. In all cases they are gratified by the manifestation of a kindly spirit, and by the appearance of interest in their customs and condition, so much opposed to the neglect and supercilious scorn with which they have been too commonly treated. Mr. Margoliouth has availed himself of every opportunity afforded for entering into conversation with his brethren, in the desire of making known to them Jesus as the Messiah promised to the fathers, the Lamb of God, and true Consolation of Israel. In several instances his statements appear to have produced a deep impression, which may, we trust, lead various individuals to examine carefully the foundation on which they have hitherto rested.

Marseilles, Sept. 9th.—This morning I got up very early in search of the Jewish synagogue, this being (*s'lichoth*) a season when I expected to find my Jewish brethren at their devotions. I was successful in the search, and was not disappointed in my expectation, but found the humble edifice filled with Israelites "zealous for God," though not according to knowledge, confessing their sins in most pathetic terms, and apparently with contrite hearts. I joined with them in several prayers, adding, of course, at the end of each prayer, "through the all-prevailing name of Jesus Christ, the only Mediator between God and men." As this may happen to fall into the hands of some who are not acquainted with Jewish technical terms, and who may therefore be at a loss for the meaning of *s'lichoth* season, I subjoin here for such the following explanation: From the last week in the month Ellul, which is generally about the middle of September, and a week before the Jewish New Year, until the day of Atonement, the 10th of the month Tishri, the Jews are particularly prayerful, repenting of, and confessing the sins which they have contracted during the whole year. They suppose that all their works are brought into account on New Year's Day and on the Day of Atonement, and that the short interval between these is allotted in order that they may amend their lives. This interval is devoted to prayer and fasting. Hence those days are called *s'lichoth*, from *salach*, to forgive, because then they pray for pardon. They have additional prayers for every morning, which are offered up very early. In Palestine, Turkey, Russia, Poland, &c., &c., during this season, the Jews generally assemble at their synagogues about 3 o'clock A.M. for the purpose of prayer. The first day of the season commenced this year on Sunday last, the 5th inst., and will end on Monday the 20th of this month. The following is one of the many melancholy but true confessions made during this period. The original is alphabetical:—"We have transgressed more than any people. We are more confounded than any generation. Joy has departed from us. Our hearts faint by reason of our sins. Our desirable place has become corrupt. Our crown is taken away. The habitation of our sanctuary has been destroyed by reason of our wickedness. Our palace has become a desolation. The beauty of our land belongs now to strangers; our strength to aliens. They have robbed our labour before our eyes; yea, from us 'scattered and peeled.' They have put their yoke upon us. We have borne it upon our shoulders. Servants have ruled over us. There is none that doth deliver us out

of their hands. Many troubles have compassed us. We have called upon Thee, O Lord our God, but Thou hast departed from us by reason of our transgressions. We have turned away from following Thee. We have gone astray and were destroyed. And as yet we have not acknowledged our errors; and how can we be so presumptuous and stiff-necked as to say before Thee, O our God, and the God of our fathers, that we are righteous and have not sinned? when verily we have sinned." I have already mentioned this confession elsewhere.*

Sept. 10th.—I went to the synagogue. I did not like to go there again during service time, as that is not the season to speak even a word about the worthlessness of their own righteousness, or about the greatness of the righteousness of Jesus. I went therefore about 12 o'clock, expecting to find in it, or in the vicinity, a few to whom I could proclaim the redeeming love of Jesus, and hoping that those, to whom I might be permitted to speak, would repeat my communication to others of their brethren. When I entered the yard in which the synagogue is situated, the beadle cried out in French, "Where are you going?" Now, as those officials are generally ignorant and rough, I determined upon speaking in no other language but Hebrew, in order to get introduced by him to some of the more learned of the Jews. This expedient had the desired effect, for, when I replied in the sacred tongue, "I want to see your synagogue," he understood, and immediately followed me most respectfully thither. I saw at once that I occupied vantage ground. I began to ask him a number of questions, all in Hebrew, to which he could not reply in the same language. He began to speak French. I told him it would not do; I would speak no secular language. He then took me by the hand, and said, "Come then to our school, and there you will find several who will be able to hold converse with you." This was what I wanted. I followed him to the Jewish school, where I found several Jews who were able to converse fluently in Hebrew. They immediately surrounded me, and answered all my questions most kindly. I asked permission to examine the children, which was readily granted. I spoke in Hebrew when I had to make some remarks, and the principal master translated the same into French; and I was very glad to find that he gave them the full benefit of my remarks; for, when I congratulated them upon their learning to read the Bible, saying, "this is the only book on which we may depend, and all others are fallible," he faithfully repeated all I said, and put the emphasis on the same words. The master frequently complimented me by applying to me several times the following words, "Who is as the wise man?" taken from Eccl. viii. 1. When I perceived that they formed a high—too high—estimate of my abilities, I began to introduce the question at issue between Jews and Christians. The Jews seemed not a little startled; but the good opinion, which they had so often expressed towards me, exercised a favourable influence over my hearers. Their opposition was very slight indeed, and I had the privilege of expounding to them, from their own Scriptures used in their school, the things belonging to their eternal peace. The Lord enabled me to open and maintain from the volume of everlasting truth that JESUS WAS THE CHRIST. To-morrow being the first day of *Rosh Hashanah* or the New Year, a day set apart for earnest prayer that the sins of the past year might be pardoned, I took occasion to refer to the prayers which are to be used then and the day after, and endeavoured to convince them that, unless those prayers are offered up in the name of Jesus, the petitions would remain unanswered. I appealed to their own works in proof of the necessity of a Mediator. I quoted a passage from *Yalkut Simeoni* and *Midrash*, both works of great authority amongst the Jews. The passage purports to be an exposition of Ps. xci. 15; and is

*The doctrines contained in the Vedas or four sacred books of the Brahminical Hindoos.—Ed. Fr.

*The Fundamental Principles of Modern Judaism Investigated, pp. 203, 204.

the following: "What is the reason that the Israelites during this dispensation pray and are not heard? Because they know not the ineffable name; but, at the coming of the Messiah, the Holy and blessed God will make them acquainted with it; for it is written, 'Therefore My people shall know My name,' (Is. lii. 6.) At that time they shall pray and be heard; for it is said, 'He shall call upon Me, and I will answer him.'" I then referred to another rabbinical passage, to show that the Jewish sages considered Messiah to be "the only Mediator between God and man." It is a remark of Rabbi Joseph Albo, which occurs in his *Sepher Ekarimon*, Jer. xxiii. 6, and is as follows:—"The Scriptures call Messiah's name 'Jehovah our Righteousness' because He is to be our Mediator, that we may obtain God's righteousness through Him." I then bade them farewell, and invited them to call upon me *to-day*, as I purpose leaving to-morrow morning for Malta. On my return, I called at Mr. Monod's with the letter of introduction I had to him from his brother; but unfortunately he was from home. By the time I came back to the hotel, I found three Jews waiting for me, none of whom I had seen at the Jewish school-room. They objected to the doctrines I propounded at the school; for the auditors there seemed to have repeated all I said. I told them that I was most willing to hear their objections. They then proceeded with their arguments, to which I listened attentively. When they had finished all they had to bring forward, I said, "Now, gentlemen, I have been very quiet all the time you spoke; it is my turn now, and I trust that you will give me as attentive a hearing as I gave you." I then took up their arguments one by one, brought them to the touchstone of revelation, and demonstrated their unsoundness. I endeavoured to keep them in good humour all the time. I determined not to give the least encouragement to excitement, so that we enjoyed a most dispassionate discussion, and I trust and pray that it may not prove altogether fruitless.

Sept. 11th.—I fully expected to have left this morning for Malta; but unfortunately I forgot that I was not on the soil of England. Because I did not get my passport *viséd* yesterday, I was not admitted as a passenger for Malta. I am therefore obliged to wait till Tuesday next, God willing.

Sept. 12th.—I attended divine service in Mr. Monod's chapel, but, its minister having not yet returned, a stranger preached. After morning service, I went to the vicinity of the Jewish synagogue in order to watch the Jews on their way to *Teshelik*, which, I hoped, might afford an opportunity of addressing a few words of exhortation to some of them; but I was disappointed. The Jews here do not seem to observe it in the same way as in other parts of Europe. I feel this term also may require some explanation, for many may be ignorant of the meaning of *Teshelik*. It is a custom amongst the Jews throughout the whole world to go to a river on the afternoon of the first day of the new year—if that happen on a Saturday, then on the second day—and there to pray very earnestly for the removal of their sins; after which they shake the skirts of their garments, whilst repeating the three last verses of the book of the Prophet Micah. The Jewish cabalists, who delight to dwell in the clouds, and therefore indulge in the mazes of mysticism, maintain that some extraordinary significance is attached to this ceremony. But the mass of the Jews, who are not initiated in all the cabalistic theories, are of opinion that they literally "cast all their sins into the depths of the sea," and they moreover maintain that the fishes eat them up; for the river, which is chosen for the performance of the ceremony, must be one which abounds in fishes. Now *Teshelik* is the word used for "cast," and this ordinance goes therefore by that name. Dr. M. Erter, one of the most learned Jews of Brody, but no supporter of rabbinism, wrote a most clever satire in the Hebrew language about this *Teshelik*, and exposes very skillfully the frightful superstitions connected with the institution. Oh that

God would hasten that happy and glorious period when Israel's sins shall indeed be "cast into the depths of the sea," "when their iniquity shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found!" * * *

Sept. 14th. Le Bosphore.—I left Marseilles this morning with the steamer at 6 o'clock. The day was perfectly beautiful. Thanks be to our heavenly Father for His boundless love and mercy. The words of the Psalmist, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men," dwelt upon my mind the whole day. My fellow-passengers are composed of divers nations. Polyglot is spoken here, viz., Hebrew, Arabic, Persian, Turkish, modern Greek, English, German, French, Italian, Spanish, and Portuguese; and the following creeds are professed on board, Protestant, Armenian, Jewish, Popish, Greek Patriarchal, Mahometan, Socinian, and Infidel, if the latter may be termed a creed. I had a good deal of interesting conversation with my Jewish and Armenian fellow-passengers, who are the most intelligent of the whole crew. There is a Jew here who accompanied Bishop Alexander to Jerusalem as interpreter. He speaks of the lamented prelate and of his family in the highest possible terms. This man speaks no less than fourteen languages fluently. I had a good deal of conversation with a young Armenian, who is in the service of the Pacha of Alexandria. He is now returning from London, to whose university he accompanied twelve young men, whom the Pacha sent to be educated—eight in political economy, and four in mechanics. We spoke much about the present state of the Armenian Church, of which he gave a clear and succinct account. The Princess of Algeria with her suite, on their way to Alexandria, are also here. I asked the mullah, who attended her highness, to read with me a little Arabic. He very kindly said he would, if I had any Arabic book; upon which I ran and brought my Arabic New Testament, and chose Matt. v. and vi. for reading. The Arab, after reading with me for about an hour, that is, as long as I was inclined, said to me, without any compunction, "Give me this book," whilst looking steadily and anxiously at me. I hesitated for a moment, for it was the only Arabic book I had with me, but soon after resolved to sacrifice it for the benefit of that interesting man. The pleasing expression of his fine Arab features, on receiving the sacred volume, was really charming. I wished much that it could have been transferred to canvass. He thanked me heartily for the book, and I prayed inwardly, but fervently, that it might prove the power of God unto his soul's salvation. We expect to arrive at Leghorn to-morrow morning about 6 o'clock, and are likely to stay there a few hours, which I purpose to spend amongst the Jews at that place.

Sept. 16th.—I was too ill last night to have made use of my pen even for a single word. I shall therefore endeavour this evening to notice the occurrences of two days. We arrived at Leghorn, as we expected, about 6 o'clock yesterday morning. About 9 o'clock I quitted Le Bosphore, and went into the city; I was saluted by all sorts of people with the shouts of "Liberty." Poor Italy! its inhabitants know not what they want, and what true liberty is. Would to God that they learned to know that true liberty is only to be found in Christ. "If the Son would make them free, then they would be free indeed." However, as Italy is now, its people pursue a mere phantom. Priests, women, and children were shouting in my ears, as I passed them by, "Liberty, liberty!" They, however, not being the principal objects of my solicitude, I passed them, and made my way to the Jewish synagogue. It is a beautiful building. The Leghorn Jews boast that it is the *third* synagogue in the world; but I have seen synagogues in the world to which the Leghorn one may only rank as *tenth*. However, it is some time now since I have seen such a handsome one as I visited yesterday. It is at present put into

regular order for the Day of Atonement, which takes place on Monday next the 20th inst. I found within its walls several Jews, and the season afforded me a favourable opportunity to speak of the great and only effectual atonement offered for our sins by Him who was himself the High Priest and the Sacrifice—who was the Lion of the tribe of Judah and at the same time "the Lamb slain from the foundation of the world"—the only Atonement which taketh away sin. A spirit of controversy was, of course, excited, but, as it was on the part of my brethren, I did not like to discourage it. I begged, however, that we should discuss this most important and solemn subject dispassionately, as became those anxious to know the truth. Through the grace and mercy of God I succeeded in allaying all disagreeable excitement; and I trust that, with His blessing, some seed may have fallen on good ground. May God give His gracious increase! I then asked one of them to accompany me to the Jewish bookseller, as Jews generally congregate at such a place. I was conducted thither, and found the shop filled with my brethren. We began at once to talk about the ensuing Day of Atonement, which is always a most solemn subject of conversation, and presently the Book of Leviticus, which contains its original institution, was referred to. This reference at once furnished a most extensive topic for investigation. The sixteenth chapter of Leviticus became naturally our text, and a most interesting, but at the same time quiet discussion was the consequence. When I pointed out to my brethren the typical character of the "two goats," viz., that one represented the Messiah dying for our sins, and the other, "the scapegoat," Messiah rising for our justification, and compared them with the "two birds" required for the cleansing of the leprous house, (Lev. xiv. 49-53) my companions first stared at me and then at each other, and at last gave utterance to the mutual exclamation, "Did you ever hear anything like that?" I said, "Perhaps not; but your not having heard it does not affect its truthfulness; and I beseech you, brethren, to think often of what I have spoken this day, and especially on your *ium hekifurim* or Day of Atonement." They began to argue amongst themselves the merits of my exposition; some maintaining that it was the most natural one that can be offered; others opposing it because it favoured the doctrines of Christianity. I perceived that they grew more warm in their arguments with each other than they did whilst discussing the subject with me, and said to them, "Remember the words of our patriarch Jacob respecting Simeon and Levi," quoting Gen. xlix. 5, 6, 7, in Hebrew. I then left them completely silenced. Christ, Thou Son of David, have mercy upon them! Oh, why should the Jews of Leghorn be abandoned to unbelief? Why should not a herald of salvation sound the Gospel trumpet there one month in the year at least? I would certainly venture to recommend the appointment of an itinerant missionary to the Jews of Italy and Sicily; and I would for that purpose cry aloud, in the name of my Italian Jewish brethren, to the Christians of Great Britain, "Come over and help them—they are perishing for lack of knowledge."—Soon after my return to the packet, we set sail to proceed on the way to Malta. Not long after Le Bosphore left the Leghorn harbour, I experienced what the Psalmist so beautifully and graphically described in Ps. cvii. 23-28. The Lord "commanded and raised the stormy wind, which lifted up the waves of the sea; they mounted up to heaven, they went down again to the depths, our souls melted because of trouble; we did reel to and fro, and staggered like drunken men, and were at our wit's end." Just an hour before the storm arose, the whole crew seemed happy and cheerful, smiling in gratitude for the goodness of the benign Creator—the children frolicked joyously on deck—when on a sudden the billows in their strength dashed furiously over our bark, and the shrieks of an afflicted crew rivalled the noise of the mighty waters. If altogether ignorant of the

mysterious ways of God, I should have been tempted to conclude with the unfaithful servant, that the Almighty was an austere Master; but, thanks be to God, I know that God moves in a mysterious way to display His wondrous love. There were many on board who, regardless of their Omnipotent Benefactor, enjoyed His gracious favours without a word of acknowledgement that those favours were vouchsafed by a most merciful God and Father. This I knew. I watched, therefore, several passengers, though far from well myself, and I soon heard them "cry unto the Lord in their trouble." The sea grew more and more tempestuous, and raged most furiously the remainder of yesterday and the whole of last night, so that almost all on board were nearly sick unto death. But, thanks to the Father of all mercies, this morning He brought us out of our distress. He made the storm calm, so that the waves thereof are still; and all here now seem grateful to their Deliverer. This circumstance furnished a deeply interesting topic for conversation among almost all the passengers. I saw my Arab friend several times this day turning over the pages of the New Testament I gave him, and apparently desirous to be by himself.

Sept. 17th.—The whole of this day we enjoyed very much. It was the most lovely day we had whilst at sea. I watched this morning the rising of the sun, which was exceedingly grand and sublime. I wish I could describe it. I compared to myself the first golden streaks of light which laced the Sardinian mountain peaks to the dawn of revelation; for, while a few high places were irradiated, a thick mist rested on the valleys, as well as on the sea; but the sun rose higher and higher, and the noon-tide illuminated with its brilliancy every valley, as well as every mountain, so that a flood of light covered the earth as the waters covered the depths of the sea. So it was, and so it is, with revelation; it grew brighter and brighter, until the Sun of Righteousness appeared, and was made manifest unto all men. But it has not arrived, as yet, at the highest pitch of brightness. We look yet forward to that glorious and blessed period when the whole world shall be filled with the knowledge of the Redeemer, and with the brightness of His coming, as the waters cover the great sea. I had a good deal of instructive and edifying conversation to-day with a gentleman from Switzerland, who is on his way to Smyrna as professor of mathematics, and is engaged in preparing a work on the deserts of Arabia. He seems a very pious, as well as a very intelligent man. His name is Mr. W. Rey. We trust to arrive at Malta to-morrow morning about 6 o'clock, God willing.

Sept. 18th.—Malta. Le Bosphore arrived in this most beautiful harbour about 4 o'clock this morning. A small boat came for Mr. Sedley, in which he kindly offered me a seat, and I landed safely here about 5 o'clock. I sat down to rest my wearied limbs, for I had neither sat nor lain down the whole night, but had walked up and down the deck, gazing at the starry sky, and adoring its Almighty Creator. I was also anxious to catch the first glimpse of the Malta lighthouse, as I understood it to be the most brilliant in the Mediterranean. I required therefore a little rest. I made inquiries from the servants in the inn when the next boat was going to Tunis, and I was informed "this very day." Resolved therefore upon making an effort to proceed farther, I dressed and hurried off to inquire whether my luggage had arrived from Southampton, but, to my great chagrin, I was told "No;" and I fear it will only leave Southampton on Monday next the 20th instant, which will confine me to this island for a whole fortnight, if not for twenty days, so that I only increased my fatigue, and saved no time. I made up my mind to bear the disappointment patiently. I went to call upon the bishop, to whom I have a letter of introduction from the Duchess of Manchester, but unfortunately he is from home. I met however, with the government chaplain, a very

kind, amiable, and pious man, the Rev. Mr. Cleuch, who told me that he had heard from the bishop, who is now in Naples, and that his lordship is likely to be in Malta within a very few days. I also called upon Mr. Eynaud, where I found a letter from the Secretary of the Bible Society, granting me a supply of Bibles for distribution, for which I feel very grateful. I understand there are here about thirty or forty Jewish families. I purpose therefore to devote the greatest part of my time to visiting them. Three families live close to the hotel at which I am at present sojourning; and I venture to trust that I shall not be wholly without opportunities of making the name of Jesus heard amongst the few wandering sheep of Israel here. May the Lord in His mercy grant me wisdom and understanding, that I may be enabled to speak a word in season, which may prove effectual to the saving of some of them! Praised be the name of the Lord, He is no respecter of persons.

Malta, Sept. 19th.—This Lord's day I officiated, both morning and evening, in St. Paul's Church, the church Queen Adelaide built. I was introduced in the evening to two more clergymen of Malta, the Rev. Messrs. Hare and Hagfield; the former is chaplain to the forces here, and the latter is principal of the college at St. Julian's, and successor to Bishop Gobat. The church was very well attended at both services. The Sabbath was, I found, upon the whole, far better observed than in France. I saw, however, several shops open for business as on any other day. To the shop of one of those Sabbath breakers I saw a Romish priest wend his steps. I proceeded to the same place, expecting to hear some remonstrance against the heinous crime of desecrating the Lord's day; but I was grievously disappointed. The shopkeeper met his religious instructor on the threshold; both parties shook hands heartily. The priest never even once alluded to the holiness of this Sabbath-day, or to the impropriety of devoting it to business; and buying and selling were carried on openly in his presence. I was all the time—about half an hour—within hearing of the parties. I waited till the priest departed, when I returned to the inn, disgusted with the papacy and popish priests. This being the eve of the Day of Atonement, I fervently prayed that my brethren of the house of Jacob might find pardon for their past sins, and grace for the future to acknowledge Jesus as the only true God. To-morrow, God willing, I purpose to find out the Jewish synagogue, and to join my brethren, within its walls, in their prayers.

Sept. 20th. This being the Day of Atonement, my whole morning and evening thoughts were employed in reflecting upon my poor deluded and yet beloved brethren. I got up at the same time that they assembled at their synagogue, viz: at sunrise. My first words on this day were the same as those of Paul of old, Rom. x. 1—3. About 9 o'clock I went out in search of the Jewish house of prayer, and experienced no great difficulty in finding it out. When I was yet in the middle of Strada Reale—the synagogue is the best house in that Strada—I heard the plaintive notes, in the sweet Hebrew accents, of my brethren's petitions, which were musical in their sadness. I sped my steps towards the end of the Strada, and reached the house of prayer; but the door below was shut, and the prayers were offered up in the third story. But the petitioners' supplications almost rent the clouds by reason of their loud pleadings. Would to God that their pleas were made through the true Mediator, so that they might penetrate the heavens, and reach the throne of grace. I stopped for an hour outside the synagogue, and mingled my solicitations with their prayers, imploring a blessing from on high on that small but devoted congregation. About 5 o'clock P. M. I went again to the Jewish synagogue. The prayers were still carried on in the same fervent spirit. I stopped outside until the service called *N'eelah* was over. The Jews are engaged in incessant prayer on this day from sunrise till late at night. The different prayers are distinguished by the following technical terms: *Shachrith*, morning service, which, with the reading of the law and the prophets, lasts till

about half past ten o'clock. *Monsaph*, additional service, which lasts till about 4 o'clock. *Minchah*, afternoon service, which lasts till 5 o'clock. *N'eelah*, this prayer is peculiar to the Day of Atonement whilst all the others are common to every festival; the term signifies *closing*, alluding to the closing of the celestial tribunal, which is this day supposed to be held in heaven, respecting the sins of the inhabitants of the world, and is therefore the last opportunity for pleading for pardon. *N'eelah*, therefore, begins when the sun is about to set, when he gilds the summit of the trees—using the words of the Jewish rabbies—and continues till he is altogether set. The last service is *Arbith*, evening prayer, which lasts till the heaven is spangled with its glittering and lovely stars;—and beautiful does the Malta heaven then appear. I made this digression in order to furnish an explanation to the uninitiated. The prayers appointed for the *N'eelah* service are peculiarly affecting and pathetic; and, though the petitioners are already exhausted and worn out, they make great efforts to raise their voices to a very loud pitch indeed; and I can only say that my eyes were not dry one single minute during my stay at the synagogue, though it was but at the outside. This evening I spent at the house of the Rev. W. Hare, who invited me last night to meet a few Christian friends, who assemble at his house every Monday evening for prayer and meditation upon God's holy word; and a delightful little meeting it was.

Sept. 21st. One of my neighbours is a Jew, bearing the extraordinary name of *Messiah*. He is a general merchant, and appears always busy, so that it is by no means easy to come at him. I was, however, very anxious to say a word or two, even if it were only to tell him my object in coming to this part of the world, which I think has sometimes the effect—and nothing is impossible with God—of rousing one from his long lethargy and carelessness, and causing him to think about his state, his religion, his soul, and his God. I therefore called upon my Jewish neighbour, and asked whether amongst all his merchandise, he had not some old Hebrew books? I was very welcome as a customer. He told me he had some *Hebrew* books, but not for sale. I asked then for permission to see them; he very politely and courteously showed me his Hebrew books. We had a good deal of interesting conversation about the literary merits of Rabbi Menasseh ben Israel. When I began to read the Hebrew works, he exclaimed, "You are a Jew yourself!" To which I replied, "So I am;" "But you talk like a Christian," was his rejoinder; "Because I am one," was my answer, and then I briefly gave him my reasons for embracing Christianity. He listened attentively, and, after I had done speaking, he made a few remarks, that were not discouraging; when two or three customers called in, and he was suddenly called away, he did not take leave of me abruptly; on the contrary, he said that he would be very glad to see me another time, and have a little more conversation about Hebrew literature, as well as about other subjects. Having left my neighbour, I proceeded to the synagogue. The building itself is very small, and it is rendered much smaller by the many appendages necessary for a Jewish synagogue. The *Bimah*, or reading-place, occupies a very large square in the centre, so that for the congregation at large there remain but small avenues formed by the inner walls of the synagogue and the outside of the reading-desk. But besides the reading-desk, there are also two large arks, or rather presses where the Pentateuchs are kept. There is, however, an antechamber attached to it, which supplies much of the deficient room. The part of the synagogue allotted for Jewesses is of course distinct from that of the Jews. The former assemble in an adjacent room, so that they are able to hear what is going on in the men's synagogue. As soon as I entered the synagogue, I was curiously and rather quizzically looked upon by several Jews, some in Turkish, some in Polish costume, whom I met there. Strange to say, they thought me to be a Gentile. I began to read the inscriptions on the walls of the little edifice, and made a few remarks about the different pieces of furniture in that place of worship, when they soon found out that I also

was a Hebrew and of the seed of Abraham. They began to be very inquisitive about the time of my arrival in Malta, in order to find out where I had kept the Day of Atonement. I told them that I arrived last Saturday morning, and had been here ever since. Then the natural question immediately followed, "why have we not seen you either on Saturday or on the Day of Atonement?" To which I gave, I think, a full and sufficient answer. "On Saturday," I said, "I was thinking of proceeding to Tunis, where there are 40,000 Jews, and was therefore busy in ascertaining whether I could do so conveniently. I found that I could not go on that day. I was, however, very tired after a long voyage from Marseilles, and not knowing the situation of the synagogue, I could not comfortably go about looking for it. On Sunday last I was engaged officiating in St. Paul's Church both morning and evening, so that the whole day I devoted to the service of our Redeemer, whose name is the Holy One of Israel." Yesterday, your Day of Atonement, I was here twice, but the doors being shut, and not wishing to knock for admittance, I remained standing outside both times, preferring my prayers, together with yours, in your behalf. And, besides," I added, "I could not conscientiously use all the prayers appointed either for Saturday or the Day of Atonement in the synagogue service. There are only a few which I could fervently and loudly echo." I pointed out the prayers, in which I thought a Christian might join, and also those in which he could not. I called their particular attention to a short but beautiful prayer which was used yesterday, and which decides that the compilers of the Jewish liturgy understood that the Messiah, and not the nation of Israel, was the object of Isaiah, liii. I turned to a venerable aged Polish Jew, and asked permission to refer to his book, which he readily granted. I then read the following short confession and prayer:

"Messiah, our righteousness, has departed from us,

Horror has seized us, and we have none to justify us.

With our wickedness and misdeeds He was burdened,

And He was wounded for our transgressions; Bearing on His shoulder our sins; In order to find an atonement for our iniquities. May we be healed by His bruises."

My auditors first fixed their eyes steadfastly upon me, then transferred them to each other, and at last each read in turn the prayer I had just recited, and actually said nothing. I was astonished at the courage and the spirit given me, as well as at the teachableness given them. I only added, looking at the aged Polish Israelite, "It appears to me you have been offering up these prayers for the last fifty years without knowing what you were about." No answer was made to this remark. I felt it best to wish them farewell for the present, and let them discuss the subject amongst themselves. On my leaving, several Jewish boys pulled me by the coat, saying, "You come from Tunis, yes, we have seen you there." I said, "I am going to Tunis." "Oh but you were there before," was their reply. I suppose they mistook me for Mr. Davis. When I descended the steps, I found two Jews waiting for me; they slipped out of the synagogue as soon as they saw me about to take my departure, and, whilst I was engaged with the boys, had made their way down stairs, and were waiting at the door of the street. When I observed them, I said to them "Well good-bye for the present." To which they rejoined, "Will you be so kind as to allow us to call upon you?" "By all means," was my reply. I gave them my address, for which they thanked me, and trusted they would be able to call on me the very first opportunity. They feared that the Jewish congregation would be too much excited about what I said in the synagogue to enable them to call upon me this evening. "Curiosity," they added, "will stimulate them to go and catch a glimpse of you; they will, therefore,

in all probability, be about your residence." They conjectured correctly, for even now, whilst I am writing this, several of them are promenading up and down the square, formed by the governor's palace, the grand guard-house, the centre of Strada Teatro, and Strada Vescovo. In the latter of which is situated the Hotel—Baker's Princess Royal—in which I now sojourn, and I have therefore from the window a good view of what is going on in the Square.

Sept. 22d. I got up early this morning in order to inspect that very ancient place in the centre of this Island, called *Cittu Vecchia*. It was the Medina of the Saracens, as well as the Notable of the Kings of Arragon. Many are the interesting associations connected with this spot. In the first place the cathedral there is pointed out as being built on the site of the house of Publius, the Roman governor, who governed this island at the time when St. Paul was shipwrecked. I was then led, or rather we, for a gentleman much skilled in archaeology kindly accompanied me, to a spot called St. Paul's Grotto, being a cave in which St. Paul is said to have lived for the three months he remained in this Island. It contains a fine marble statue of the Apostle by Gaffa. Many of the poor Maltese have an idea that, if they are afflicted with any malady, they need only rub themselves with pieces of stone from that cave, which they secure whenever they visit the grotto. There are many more objects of interest which I saw in the vicinity of Citta Vecchia, but they are more fit to be described in an archaeological magazine than in a missionary's note book.

Thursday, Sept. 23d. Returned the Rev. Sir Cecil Bishop's and the Rev. Mr. Cleugh's call; after which I proceeded to examine the ruins of Casal Crendi. Having written a long article on them for a literary journal, I shall not describe them here. I spent this evening with my dear friend Mr. Hare, and had a good deal of conversation about the Jews. Mr. Hare told me that there were great numbers of Jews at Trieste, but wholly without any witness for the truth as it is in Jesus.

Sept. 24th. Several Jews called upon me, who were introduced to me by my brethren from Jerusalem. We had a long and interesting conversation about this evening's prayer. For on every Friday evening the Jews chant a Hebrew hymn, which is addressed to the nation of Israel, to welcome the Day of Rest, which is considered both by the Jews and Christians as a type of the rest which remaineth for the people of God. We parted rather late, and at parting my visitors asked permission to call again to-morrow, which was readily granted.

Sept. 25th. The greater part of to day I was employed with Jewish visitors. Those who visited me yesterday enlisted several others of their brethren to accompany them to my rooms. Interesting, most interesting, was the whole of the conversation; and the service of this day, both as Saturday and the first day of the Feast of Tabernacles, furnished many heart-stirring subjects for discussion.

October 1st. The two Jews I met with yesterday called at the appointed hour, which happened to be immediately after the synagogue service was over. This is an important day with the Jews—not only as the seventh day of the Feast of Tabernacles, but also as the celebrated *Hashannah Rabbah*, the Great Hosannah. The reading-deaks in the various synagogues were circumambulated this day with palm and myrtle branches, and the congregations chanted all the time different hosannahs. There is one peculiarly beautiful hosannah known by the title of "The voice of Him who bringeth good tidings," &c. describing the Messiah at His coming in glory in an alphabetical poem. The author of that hosannah has ingeniously collected a number of passages from prophecy referring to the august event, and tastefully arranged them in metre and rhyme. The Godhead of the Messiah is plainly asserted therein. I therefore took occasion to address them on the claims of the God-man, and examined with them critically all the passages of scripture quoted in the above hosannah. The Jews expressed their surprise how

they could so often have repeated that hymn and never have been struck with the Christian doctrines it inculcated; and I have every reason to believe that they left me with a deep impression on their minds that they have hitherto been as sheep going astray. May the good Shepherd of Israel gather them speedily into his flock!

Tunis, November 10th, 1847.

MY DEAR DR. HUNTER,—I write these few lines in the hope of meeting soon with an opportunity for forwarding them to you.

I have now been upwards of three weeks in this degraded city, and have already learned a good deal respecting the state of its population; but especially about the condition of the objects of my warmest solicitude, my Jewish brethren. I cannot help congratulating your Committee on the success with which the Lord has been graciously pleased to crown their missionary's labours here. The prejudices of the enlightened, or rather learned, Jews are fast disappearing. The synagogues, the schools, as well as private Jewish houses, are accessible, and the Gospel is preached to attentive hearers. I consider your schools as of the utmost importance, and I have every reason to anticipate great things from the Jewish rising generation of Tunis. Many Jews there are who are secret believers, fearful as yet to encounter the bitter persecution which is likely to follow their avowing their faith publicly. Some there are also who have learned not to be ashamed of Jesus, as well as not to be afraid of persecution for their Lord's sake, and who are therefore about to make an open confession of their faith in our adorable Redeemer. No less than five of our brethren are preparing for the sacred ordinance of baptism. It is also a cause of thankfulness that our unbelieving brethren are not able to indulge in any discreditable reflections about the new converts. For our countrymen, in their zeal, are not very particular in their choice of accusations against those who make up their minds to avow their belief in Him "of whom Moses and the prophets did write." One common statement of theirs is that only those who are ignorant of their own religion are the persons who are prevailed upon to embrace Christianity. This charge cannot be made against the converts I have above alluded to. They are all very well versed in the doctrines of modern Judaism, and all bear unblemished characters. The following are a few Hebrew lines extracted from a poem lately written by one of those new disciples of Jesus:

"I would embrace the clods of earth on which Thy feet trod,

This would be sweet to a soul knit to Thee.

How precious are to me Thy friends, even Thy disciples,

Who forsook their kindred, in order to follow Thee, Thirsting to drink the waters of Thy rivers, Even the *New Testament*, which contains Thy precepts!

The people, which walked in darkness, were enlightened from Thy sun;

Thou hast opened their eyes by the light of Thy holy arm.

If I attempted to describe Thy wondrous works, Time itself would expire, but Thy praises would not be exhausted,

I can only pray to my Rock, O hear my voice according to Thy loving kindness, Enlighten my eyes in the mysteries of Thy law."

A man who writes thus in the sacred tongue cannot be charged with ignorance. The young man whom I brought with me from Malta—and of whom I gave some account on the evening I left that Island,* proves very useful to the mission. Full of the fervent zeal, so strikingly displayed by young Jewish converts, he is diligent in making his views known to every brother Jew with whom he comes in contact, and is thus a living epistle known and read of all men. Not only does he publish his views to his brethren here, but he extends them to his kindred afar off: he has already written a long letter to his parents in Russia, in which he explained in his own simple, but at the same time satisfactory, manner the reasons for his believing that Jesus

* This prayer is omitted in the Spanish Jewish prayer-book.

* This account will appear in next number.

was the true Messiah. So that, though the Committee sent only Missionaries to Tunis, the Gospel is by their means preached in Russia. I have every reason to believe that this young man will ere long become a most useful assistant in missionary work.

Last Sunday we began an especial service in Hebrew for the benefit of the Jews. It was better attended than we ventured to expect. We trust and pray; and our heart's desire is that Israel's friends in Great Britain would join us in our petitions that our humble endeavours may be blest to the eternal salvation of many souls of our brethren in the flesh. Our morning English service, which is at eleven o'clock, is very well attended. The whole of the protestant population, with the exception of one family, attend regularly.

I remain, &c.

OLD CALABAR.—We sincerely sympathize with our brethren of the United Presbyterian Church in the heavy loss they have sustained by the decease of the Rev. William Jameson, one of their ablest, most zealous, and most pious Missionaries. This melancholy event took place at Duke Town, Old Calabar, on the 5th August last, and was communicated in a letter by Mr. Waddell to his friends, from which we make the following extract.

Account by Mr. Waddell of the Illness, Death, and Burial of the Rev. William Jameson—

My Dear Brother,—My letters hitherto have been of a cheering and encouraging character. No blot, repulse, or disaster required to be reported. The good providence of God protected us. His presence and favour comforted us. My happiness was at its height, when, on safely arriving here with my companions and fellow-labourers from Jamaica, I had the joy of meeting my brother Jameson, and finding the work of the mission going on, all things considered, as well as, and in some respects better than. I could have expected. I anticipated happy intercourse, mutual confidence, and cordial co-operation with that beloved brother and fellow-labourer; and for six or seven weeks, have been permitted to enjoy all I expected. The experience of nine or ten years in Jamaica of his spirituality, singlemindedness, and holy devotedness to the work of God, of his great kindness of disposition and suavity of manners, united with firm fidelity to the dictates of conscience, inspired me, and not me only, but all others who knew him here and in Jamaica, and in Scotland, with the fondest hopes of great benefit accruing to our mission from his joining it. We were in many things likeminded; and, wherein diversities of genius or temperament existed, we doubted not but our very diversities would be mutually beneficial. Alas for me, that these blessings should have been of so limited a duration, that I should so soon have to deplore the loss of my brother, my right hand, my right heart, and sit in mournful silence and alone, where, but a few days ago, we took sweet counsel together, and encouraged one another in the faith and service of our Lord! He now sleeps in Jesus, and his ashes have consecrated the dust of Calabar to the Lord for ever. What can I say? The Lord hath done it; good is the will of the Lord.

In my letter of the 1st instant by the Windermere I mentioned that he had that day been very ill, and unable to join us at Duke Town in celebrating the Lord's Supper—that a very respectable medical man in the river had attended him immediately, and his prescriptions had been so far successful that, next morning, I was able, before closing the letter, to add that he was considerably better.

He sunk into a comatose state, from which he never revived. I cried to God, to whom belong the issues from death, that he would have mercy on him, and not on him only, but on me also, and raise him up from the gates of death. I was loth to lose hope while life remained, having known instances of astonishing recovery after medical attendants had given up all as lost. But God had

some better thing in view for him than a return to the labours and trials of this life. Beloved brother, must I lose you so soon, after rejoicing to meet you, and spending a few happy weeks with you? His breathing, which till about five o'clock was quick and hard, then became slow and measured, and accompanied with some noise. I took his pulse in my hand, it beat feebly; he breathed at intervals, gasped, gave two or three slight convulsive efforts,—the ties of life were breaking, his pulse fluttered for a moment, and all was still. Mr. Goldie and I closed his eyes. I kissed the hand I held, and bade him farewell. "While we bid you farewell, the Lord God, your Redeemer, welcomes you. Sin and death have done their worst on you, beloved brother; you are past the reach of their darts now. Angels, and the spirits of just men made perfect, welcome you home." We sorrow, but not as they who have no hope. He sleeps in Jesus, and will come again with Him. May I be a follower of him, as he was of Christ, and all of them who through faith and patience inherit the promises! At six o'clock P. M. on the 5th he expired.

The Funeral Services.—On Thursday night we sent word of the sad event which had taken place to all friends down the river, and to King Eyo. The latter replied most unsophistically, "I am very sorry to hear that he gone to God and leave we all. Any place you wish to bury him, you shall have for this town." Next morning he came up to offer his help in any way we required, and proposed to hoist his ensign half-mast. The ships in the river, I have learnt, did the same. He seemed very truly distressed. He did not come, as usual, in state. His majestic umbrella was carried after him furled. He said he would attend the funeral with his gentlemen. "I am very sorry we lose him so soon," said he. "I wish he had lived here long time; he would do plenty good to them young boys." "It is the will of God, King, who knows what is best, and will do the best." "That be thing I no saby," he replied, "how God take him away so soon, after he send him here long way for teach we good." "Well, King, I no saby that myself; some of God's ways ary very dark to us. But I know that he does all things well, and must say, Good is the will of the Lord; shall not the Judge of all the earth do right? The children, however, will not want for teaching as long as I am spared. I will keep the school myself."

The grave was dug in the Mission-house ground near by where we had planned to build the school-house, and, perhaps in time, the house of God. The coffin was made of Jamaica mahogany, which I had brought from Mount Horeb, where it once grew a noble tree. At four o'clock all was ready. Besides the friends from the other Mission-house, the Captains in the river, and King Eyo with his friends, attended. Assembled in the sitting-room of the present house, the coffin, with its precious deposit, was placed on two chairs before us. I prayed, then read a selection of suitable passages of scripture, and attempted an address, but failed in the effort. Mr. Goldie prayed again, and we adjourned to the grave. There we committed to Calabar earth the remains of a servant of God who would not have wished to die in any other place or circumstances than those which terminated his mortal career, in the assured hope of a blessed resurrection. Creck Tun will send forth not him only, but many, I trust, as his children in that day. Mr. Edgerley closed the service with prayer, and King Eyo ordered a cannon to be fired as his farewell. He knew that we did not intermix such ceremonies as firing of guns, or wallings, or drummings with our burial service; yet he would not altogether omit some of the tokens of regard customary in this country. "Blessed are the dead that die in the Lord; they rest from their labours, and their works do follow them. O death! where is thy sting? O grave! where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

ments of the receipts and disbursements during the past year of different religious associations:—

THE MONTREAL AUXILIARY BIBLE SOCIETY.

Income from all sources, . . .	£948	4	3
Expenditure for the year, . . .	794	3	8
The issues of Bibles and Testaments, for the year, 11,593.			
The gratuitous distribution was to the value of . . .	49	9	5
The collection at Anniversary, . . .	19	17	5

MONTREAL RELIGIOUS TRACT SOCIETY.

Income from sales and donations . . .	£367	10	5
Expenditure, . . .	343	9	4
Issues of publications from the Depository, 71,761.			
Of which has been gratuitous 45,174, and of the value of . . .	57	8	3
The collection at Anniversary, . . .	9	7	6

CANADA SUNDAY SCHOOL UNION.

Income from all sources, . . .	£486	3	5
Expenditure, . . .	464	7	7
Number of Libraries issued, 90.			
Total number of publications issued from the Depository, including the Libraries, is 19,335.			
Gratuitous distribution, including the value of the reduction on the Libraries, . . .	147	13	6
The collection at Anniversary, . . .	13	3	6

We are distressed to learn that [the devoted and most promising son of the Iron: Walter Lowrie, Secretary of the American Presbyterian Board of Foreign Missions, has been cruelly murdered in the Chinese seas by pirates. The following is the notice as we find it in the news from abroad:

"The Rev. Walter M. Lowrie, an American missionary at Ningpo, a gentleman of eminent attainments, has been cruelly murdered in the Chinese seas by pirates. The Rev. gentleman took his passage in a Chinese boat from Shanghai to Ningpo, and during the voyage was attacked by a piratical vessel. At first, it would appear, that the pirates only meditated robbery, but fearing that Mr. Lowrie might bring them to justice, they resolved to throw him overboard. Two of the ruffians seized him for that purpose, but not being able to accomplish it, a third joined in the murderous assault, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more. Mr. Sullivan, the English consul at Ningpo, proffered every aid his official station enabled him to render, and steps were being taken to recover the remains if possible."

The receipts of the British and Foreign Bible Society for last year amount to £117,000, being the largest amount entrusted to its management.

The New Testament has for the first time been translated into the Servian language by Dr. Wuk Stephanowitch Koradschitsch. This translation is made from the ancient Slavonic version compared with the Greek.

Several cases, containing Danish Bibles and Testaments, have arrived by a vessel from Christiana, and are intended for gratuitous distribution by the British and Foreign Bible Society, and the Lords of Her Majesty's Treasury have through their Secretary given directions for their delivery free of duty.

Three Chinese youths, brought to England by the Rev. Mr. Legge, were lately baptized in Huntley, and admitted to the Independent Church.

The first African Church (Baptist), Richmond, Virginia, numbers, we believe, the largest body of communicants in connection with a single congregation in the Union, being 2,470. The other churches of the same denomination in that city report in addition 268 coloured members. Total number, 2,738.

MISCELLANEOUS.

We are indebted to Mr. Milne of the Bible Depository, for the following state-

M. GUTZLAFF IN CHINA.—Letters from the celebrated Herr Gutzlaff, Missionary and Consul General of England in the Celestial Empire, have just been received at Munich. They are dated from Hong Kong, and give an account of the labours of that eminent individual, which approaches the marvellous. He had just terminated a voluminous history of the Chinese Empire, and has sent the manuscript of it to M. Cotta, the publisher at Stuttgart. He has published at Hong Kong a universal Geography in the Chinese language with sixty large maps. He has begun to compose a complete dictionary of the Chinese language, which will, he says, absorb all his leisure for the next three years. It is only in his leisure hours that he can occupy himself with literary and scientific labours, the rest of his time being devoted to his missionary labours and his consular duties. He announces that he has addressed some long memoirs on the geography of China to the Geographical Society of London, which it is expected will shortly be published. M. Gutzlaff still maintains the opinion that Christianity and European civilization can only be successfully propagated in China by the Chinese themselves. He has accordingly founded a Chinese Society, which already possesses 600 members, many of whom are mandarins and some native savans of the first rank.

We observe that the General Assembly of the National Church is about to do at length what they ought to have done a century ago—to establish a periodical in the language of the Gael. Had the Highlanders had the same advantages as their southern neighbours in regard to the progress of knowledge during that period, we should have less bigotry, fewer cabals, and more happiness, physical and social. The Highland Society of London, and the Highland and Agricultural Society of Scotland, spend their hundreds and thousands of pounds sterling annually upon objects good and sufficiently praise-worthy in themselves, but, to their disgrace be it told—to the exclusion of human beings. The General Assembly are beginning to act like themselves, and we have no doubt the result will be adequate to their most sanguine expectations. We are also glad to observe from the prospectus that the work is to advocate no party politics, but to deal sound solid information throughout the land.

CORRESPONDENCE.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR, As *The Presbyterian* has a circulation in every Congregation in connection with the Church of Scotland in the Province, I desire to acknowledge in its columns the contributions received towards the above Fund. You will observe that out of the fifty-four Congregations only eleven have yet sent in their contributions. It is to be hoped, however, that no Congregation will neglect to contribute. The limited stipend paid to the Clergy here does not enable them to make provision for their wives and families after they themselves are in the course of Providence taken away: and I think it is clearly the duty of the Congregations to remove from the minds of their Ministers any anxiety on this ground. The Clergy themselves are contributing liberally out of their small incomes, thereby showing an example worthy of imitation by the members of their flocks. The following list embraces all the ministers who have paid their first half-yearly instalment.

PRESBYTERY OF MONTREAL.

Alexander Mathieson, D. D.	£1 10 0
Duncan Moody,	1 10 0
William Mair,	1 10 0
Walter Roach,	1 10 0
James Anderson,	1 10 0
John Cook, D. D.	1 10 0
James C. Muir,	1 10 0
William Simpson,	1 10 0
David Shanks,	1 10 0
John Merlin,	1 10 0
J. Davidson,	1 10 0
James Thom,	1 10 0

Alexander Wallace,	1 10 0
Robert M'Gill,	1 10 0
Thomas Scott,	1 10 0
James Stewart,	1 10 0

PRESBYTERY OF GLENGARY,

John Mackenzie,	1 10 0
Hugh Urquhart,	1 10 0
Isaac Purkie,	1 10 0
John Dickey,	1 10 0
John M'Laurin,	1 10 0
Thomas M'Pherson,	1 10 0
Colin Grigor,	1 10 0
Aeneas M'Lean,	1 10 0
William Dunbar,	1 10 0

£13 10 0

PRESBYTERY OF BATHURST.

John Smith,	1 10 0
Joseph Anderson,	1 10 0
Alexander Mann,	1 10 0
David Evans,	1 10 0
Thomas Fraser,	1 10 0
George Bell,	1 10 0
William Bain,	1 10 0
John M'Morine,	1 10 0
John Robb,	1 10 0

£13 10 0

PRESBYTERY OF KINGSTON.

John Machar, D.D.	1 10 0
Robert Neill,	1 10 0
James George,	1 10 0
A. Colquhoun,	1 10 0

£6 0 0

PRESBYTERY OF TORONTO.

P. Ferguson,	1 10 0
P. M'Naughton,	1 10 0
John Tawse,	1 10 0
Thomas Johnston,	1 10 0
John M. M'Carthy,	1 10 0
John Barclay,	1 10 0
Alexander Ross,	1 10 0
Samuel Porter,	1 10 0
William Brown,	1 10 0
William Barr,	1 10 0

£15 0 0

PRESBYTERY OF HAMILTON.

Wm. King,	1 10 0
G. M'Clatchy,	1 10 0
Andrew Bell,	1 10 0
John Cruikshank,	1 10 0
John Bryning,	1 10 0
Alexander M'Kid,	1 10 0

£9 0 0

Received from Professor Geo. Romanes, Queen's College,	1 10 0
Ditto, ditto, James Williamson, Queen's College,	1 10 0

Total amount of Ministers' half-yearly contributions, £84 0 0

The following are the Congregational collections up to this date:—

Collection in aid of the Fund at Lachine, per Rev. W. Simpson,	£4 10 8
Ditto, ditto, Niagara, per Rev. J. Cruikshank,	3 8 4
Ditto, ditto, St. Andrew's Church, Montreal, per Rev. Dr. Mathieson,	22 10 0
Ditto, ditto, St. Andrew's Church, Kingston, per Rev. Dr. Machar,	14 10 0
Ditto, ditto, St. Paul's Church, Montreal, per Rev. Robert M'Gill,	26 10 0
Ditto, ditto, Three Rivers, per Rev. James Thom,	3 0 0
Ditto, ditto, Pakenham, per Rev. A. Mann,	1 15 0
Ditto, ditto, Chatham, per Rev. Wm. Mair,	1 0 0
Ditto, ditto, Cornwall, per Rev. H.	

Urquhart,	5 0 0
Collection St. Andrew's Church, Perth, per Rev. W. Bain,	3 5 0
Collection at Bathurst, per Rev. W. Bain,	1 5 3

£170 14 3

You will thus perceive that we have made a fair beginning, and that our collections to this date are £170 14s 3d. I hope that the Ministers of the Congregations that have not yet made collections, will bear the matter in mind, and take the first favourable opportunity that presents itself to call forth the liberality of their people.

I have the honour to be,

Sir,
Your most obdt. servt.

JOHN GREENSHIELDS,
Treasurer Ministers' Widows' and Orphans' Fund.
Montreal, 28th January, 1848.

The following letter has been handed to us by the Rev. Dr. Mathieson, to whom it is addressed, and we gladly give it a place in the Columns of the Presbyterian. We may remark that the Records of Synod were sent by the Clerk of Synod, and the Presbyterian from our Publishers. Mr. Steven deserves great praise for his kind visit to Metis. In the grateful satisfaction of doing his heavenly Master's work, he will have a nobler compensation for his labours than any pecuniary reward, yet we could have wished that the last had not been awaiting, at least to the amount of his expenses. The labourer is worthy of his reward.

Metis, 13th January, 1848.

REV. SIR,—I received some time ago a few copies of the Records of the Synod, and by last post four copies of "*The Presbyterian*;" and, as I conceive these have come to me through your kindness, I take this occasion of returning you my sincere thanks for your very kind attention.

I am highly pleased with the spirit of "*The Presbyterian*," and hope that it will be widely circulated. I will do all in my power to obtain subscribers next week. D. V. I will see the people, and get such names as are inclined to subscribe for it.

We had almost come to the conclusion that Metis was forgotten until the name appeared in the Synod Record under the care of the Montreal Presbytery. I rejoice to think that this desolate place is accounted worthy of a name among the many in Israel, and do pray that it may soon reap the benefit of a more efficient Ministry. The people are poor; but there has been for some time past an evident desire to promote the interests of the Church according to their ability, and, although there are not many accessions to the number, yet the hostility formerly manifested is now much abated. Several things have occurred during the past year which instrumentally have operated towards this effect.

Among others I must mention the very kind visit of the Rev. Mr. Steven of Restigouche. He came here in last September, remained five days, preached, and visited the people during that time with much advantage. The result of his very impressive sermons, I trust, will be long felt, while the urbanity of his deportment among this people will not soon be forgotten. There were two marriages, and eight children baptized during his stay. We had a congregation of nearly one hundred people the day he preached; on the Monday and Tuesday he visited the front and second concessions. From the inclemency of the weather he could not visit the "Back Settlement;" so called.

After seeing the circumstances of the people, Mr. S. recommended to make an application to the Colonial Committee for some assistance towards the support of a Minister here. They have drawn up a petition to that effect, and sent it off last November. He requested them to forward a copy of the petition and bond to you, but from some

cause or other it has always been delayed. They have frequently requested me to send it; however I have declined having any thing to do with the matter. I understand the bond is for three years, during which time they promise to pay an ordained Minister £30 per annum. The number of signatures is forty-two; the number of persons, actually connected with us, above eighteen years of age, male and female, is about 86, besides occasional hearers on Sabbath. Mr. S. brought one of his Elders through with him; but, as he could not constitute a session, there being no Elders ordained for Metis, and the time he could remain being short, we thought it would not be advisable to celebrate the Sacrament of the Supper. He has promised to return to us next summer.

It would afford him much pleasure to receive a letter from you. He encountered much toil and difficulty in coming over, besides his expenses, and received nothing from the people.

When the weather and roads permit, I preach twice each Sabbath, once at my own house, and once in the "Back Settlement." Beginning here at 11 o'clock A. M., I leave at about half past one and arrive at the "Settlement" about 3 o'clock P. M., at which time we begin service. I leave there immediately after service, which is a little after 5 o'clock, and arrive here again about seven. I am employed every day in the week instructing the Children and Youths. The divided state of our Society has for some time past prevented the people from being able to keep up a sufficient number of Schools. I have therefore given all the aid that I possibly could. This occasions me to be absent from my own house each alternate week. Since I arrived here from Montreal, I have received about £10 in Cash, grain, and work. I have sometimes thought of telling them that such payment is not sufficient; but this is a part of duty that I do not like. Perhaps, if they thought my services were worth more, they would give it.

I hope you are in the enjoyment of good health, which blessing, I pray, may be long granted you, in order that you may long be enabled to fulfil the important duties of the Church which have been intrusted to you.

I am, Rev. Sir,

Your most obdt. Servant.

JAMES T. PAUL.

P. S.—Since writing the above I have just been informed that the people are raising some money for me of their own will. We have had a great deal of sickness here during the last two months.

At the meeting of Synod held in Toronto in September last, the following address to His Excellency the Governor General was agreed upon, and was subsequently in due form presented:—

To His Excellency the Right Honourable, JAMES, EARL OF ELGIN AND KINCARDINE, Governor General of British North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:—

We, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, in Synod assembled, embrace this first opportunity of conveying to Your Excellency our congratulations on Your assuming the Government of the British North American Provinces, and our wishes for Your welfare and prosperity.

We rejoice that a Nobleman, who, we have reason to believe, is deeply convinced of the incalculable benefits secured to Scotland by education and religion, has been selected by our Gracious Sovereign to represent Her in this part of Her dominions. From the situation in which we are placed, we have ample opportunities of judging of the intellectual and moral condition of the inhabitants of this Province, and have frequent reason to regret that a country, so highly favoured in regard to natural resources, should be so greatly deficient in the means of mental and religious cultivation. We confidently hope that to supply this want will be one great object of Your Excellency's Administration, since nothing is more evident than that the

best laws prove ineffectual, unless sustained by the moral feeling and intelligence of the people.

That Almighty God may long spare Your Excellency's life, and direct you by His counsel, and give success to all your efforts to promote the welfare of the country, is our fervent and constant prayer.

Signed at Toronto, this Fifteenth day of September, One Thousand Eight Hundred and Forty-seven Years, in Name, in Presence, and by Appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

WALTER ROACH, *Chairman.*

To this Address His Excellency gave the following Reply:—

GENTLEMEN,

I sincerely thank you for your congratulations on my assumption of the Government of the British North American Provinces, and I accept gratefully your wishes and prayers for my welfare and the success of my administration.

I am truly sensible of the benefits which have been secured to Scotland by Education and Religion, and I have had many opportunities of observing the advantages which my countrymen, who settle far from their native land, derive from the careful moral and intellectual training which they have generally received in early life.

It is my earnest hope that my administration of the Government of Canada may be signalized by the extension and development of educational facilities in the Province, and from the interest awakened in the public mind on this subject I am induced to augur favourably of the advancement of this good cause.

THE LAY ASSOCIATION OF MONTREAL, in support of the Presbyterian Church of Canada, in connection with the Church of Scotland.

The Association has two Schemes—THE RELIEF, for the purpose of assisting poor or small Congregations in the payment of their Clergy, and in the erection of Churches, and THE PUBLICATION, for the purpose of disseminating in the form of Missionary Records, Pamphlets or Magazines, useful and instructive information principally respecting the Presbyterian Church of Canada and the Church of Scotland.

During the first year (1845-6) the total amounts received to the two Schemes, the particulars of which were formerly published, were as under:—

RELIEF SCHEME.	ANNUAL	PUBL. SCHEME.
Donations.	SUB.	Don. Annl. Sub.
£226 12 7	124 13 6	53 5 48 16

The whole of the subscriptions for 1846-7 have not yet been received; but we hope to report them in the next number of the *Presbyterian*. Parties in town or country, desirous of contributing to either or both of the Schemes, will please address the Treasurer, Mr. A. H. Armour.

ANNUAL SUBSCRIPTIONS.

	Relief.	Publication.
	£	£
Armour, Shaw, (Cobourg)	1 5 0	0 0 0
Armour, John	3 0 0	1 0 0
Allan, Andrew	0 0 0	0 10 0
Allan, Hugh	1 5 0	0 5 0
Anderson, George	0 15 0	0 0 0
Armour, A. H.	2 10 0	1 5 0
Birss, J. H.	1 5 0	0 10 0
Birss, John	1 5 0	1 5 0
Benny, W.	1 0 0	0 5 0
Clarke, Robert,	0 5 0	0 5 0
Campbell, James	1 0 0	0 5 0
Carter, Wm.	0 10 0	0 5 0
Cowan, Wm.	0 0 0	0 5 0
Cowan, Andrew	1 5 0	0 15 0
Cringan, Thomas	2 10 0	1 5 0
Dow, Wm.	2 10 0	1 5 0
Dow, Andrew	1 5 0	0 12 6
Dempster, George	1 0 0	0 0 0

Dods, John	2 10 0	1 5 0
Edmonstone, Wm.	2 10 0	1 5 0
Fowler, Henry	1 5 0	0 10 0
Fisher, John	1 5 0	0 0 0
Greenshields, John	1 5 0	1 5 0
Gunn, Wm.	1 5 0	0 5 0
Gordon, John	1 5 0	0 5 0
George, John	0 10 0	0 5 0
Gibson, James	0 5 0	0 5 0
Grant, John	0 5 0	0 0 0
Gilmour, James	1 5 0	0 10 0
Greenshields, James B.	2 10 0	2 0 0
Glen, Crawford	0 5 0	0 5 0
Henry, James	0 5 0	0 0 0
Huntingdon Congregation, Donation	1 5 0	0 0 0
Innes, R. U.	1 0 0	0 5 0
Kingan, John	0 10 0	0 5 0
Kinloch, Wm.	0 10 0	0 5 0
Kennedy, J. G.	0 5 0	0 0 0
Logan, James	2 10 0	1 5 0
Law, James	1 5 0	1 5 0
Ladies of St. Andrew's and St. Paul's Churches, Donations,	17 17 6	10 2 6
M'Gill, John	1 0 0	0 5 0
Mackenzie, J. G.	2 10 0	1 5 0
Mackenzie, John	0 5 0	0 5 0
Mackenzie, George	0 0 0	0 5 0
Muir, Robert	0 15 0	0 5 0
Muir, Wm. Junr.	0 15 0	0 5 0
Montgomerie, H. E.	1 10 0	0 10 0
Murray, John	0 10 0	0 10 0
Mack, John	0 5 0	0 5 0
M'Naught, R.	0 10 0	0 10 0
Macfarlane, Andrew	0 15 0	0 0 0
Morris, Robert	1 0 0	0 5 0
M'Intosh, Neil	0 12 6	0 12 6
M'Pherson, D. L.	1 5 0	1 5 0
M'Donald, George	0 10 0	0 5 0
M'Gill, Hon. P.	3 10 0	1 10 0
Mackenzie, Rev. J. (Williamstown)	0 5 0	0 5 0
Menzies, A. S.	0 10 0	0 5 0
Macfarlane, W. S.	0 5 0	0 0 0
Orr, John	0 5 0	0 0 0
Porteous, James	0 10 0	0 10 0
Peck, Thomas	1 0 0	0 5 0
Paterson, James	1 5 0	1 5 0
Peddie, Walter	2 0 0	1 0 0
Roberston, Wm.	1 5 0	0 10 0
Robertson, P.	0 0 0	0 5 0
Ramsay, Hew	1 5 0	1 5 0
Ross, Joseph M.	0 5 0	0 5 0
Ramsay, Mungo	0 10 0	0 5 0
Russell, Colin	1 5 0	0 0 0
Scott, James	2 10 0	1 5 0
Smith, William	2 10 0	1 5 0
Smith, John, (W. & J.)	1 5 0	0 5 0
Simpson, Alex.	1 5 0	1 5 0
Stewart, A. B.	0 10 0	0 5 0
Shaw, Andrew	2 10 0	1 5 0
Spier, John	1 5 0	1 5 0
Smith, John, (Edward St.)	5 0 0	0 0 0
Tyre, James	1 0 0	0 10 0
Tyre, Robert	0 5 0	0 5 0
Ure, Thomas	1 5 0	0 10 0
Whiteford, Wm.	1 5 0	0 10 0
Whitelaw, John	0 15 0	0 5 0
Watson, Wm.	2 10 0	1 5 0
Wilson, Thomas (Quebec)	2 10 0	1 5 0

(To be Continued.)