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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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### The Presbyterian.

#### THE CHURCH IN CANADA.

The efficiency of a Church as an instrument in the hands of God, for dispensing to His children the "bread of life", will in a great measure depend on the character and attainments of her Ministers. An ignorant and negligent Ministry will inevitably expose themselves to ridicule and contempt, and bring the Church into disgrace whose servants they profess to be. But a still greater evil will result from their unfaithfulness. They will not only fail to commend the Gospel to the hearts and the consciences of those committed to their spiritual care, but they will excite a positive disgust to its heavenly and transforming precepts and doctrines. Contempt for the Ministers of religion is easily transferred to religion itself, and thus—however unreasonable it may be—in the conceptions of many the pure and heavenly is invested with the gross attributes and imperfections of the earthly. These exterior influences commingling with the internal tendencies of corrupted humanity, in their action on each other, each will increase the virulence and malignity of each, and in combination will be developed in the most monstrous forms of wickedness. Sufficient evidence of this is found in the history of every nation. "Like priest like people", as a proverb, is found in almost all languages. When the sources of divine knowledge are corrupted, the effects in all classes are nearly the same; and they are dreadful. Universal profligacy ensues. They, who should have been the means of preventing such evil, are justly execrated. The Church, to which they belong, must fall beneath the blasting influence of their ig-

norance; and the foundations of the social fabric itself will be sapped and destroyed.

It is of the highest importance both in a civil and religious point of view, more especially in an age of boasted enlightenment such as the present, that the Ministers of Christ be not only thoroughly penetrated with the Spirit of the Gospel, but that they also possess a liberal and scientific education; that they be qualified to instruct the minds of the best informed, and interest the affections of the most refined, in their Congregations; and that they be able to repel the attacks of the infidel, and silence the scoffings of the scorners, by arguments and illustrations drawn from every department of knowledge. Unless the Man of God is thus "perfect, thoroughly furnished unto all good works", we assert that he has no right to enter into the office of the Holy Ministry; and the Church, that receives him, incurs deep guilt—guilt that in retribution will be visited on herself, and made visible unto all, in her impaired usefulness and diminished purity. The natural talents of every man are not of the same high order, nor are the gifts of the Spirit communicated in the same rich abundance unto all. But, whatsoever may be the character or measure of our natural endowments, they must be all carefully cultivated and improved to the utmost. Until we do this, we have no good reason to expect the ordinary communications of the Holy Spirit, and much less reason have we to look for a miraculous display of Divine power. Extraordinary gifts were given to the Church so long as demonstration was necessary to the world—or to the Disciples themselves, that their crucified and risen "Lord" was with them indeed. According to His promise He was present with them, but He was not

manifest to their senses. That they might apprehend His Spiritual presence, it was requisite that the very Spirit of wisdom which He displayed, and the wonderful works which He wrought, should be also manifested in them. It behoved "that the mind, which was in Him, be also found in them", and the works, which He did, it was necessary that they (as instruments) should do also. By the wonderful works which they were enabled to perform—works confessedly above human power to accomplish, it was made apparent unto all that Christ was with them of a truth, and wrought in them—and by them. But miracles are not essential to the "perfecting of the body of Christ." They are only necessary to the visible establishment of the Church in the world, not to its subsequent edification. They are the mere scaffolding, requisite for the erection of the Exterior Temple. When the structure is completed, it is befitting that they should be removed that the fine proportions of the several parts of the edifice may appear. Miraculous gifts have disappeared from the Church. The great purposes, which they were intended to serve, have been accomplished. The Christian religion has been established. The facts, on which it is founded, have been all clearly attested by the most unexceptionable evidence, so that for the conviction of the candid mind there is no more need of further proof than it already possesses. The Divine truths, communicated to the Apostles by extraordinary revelation, have been put on record, collected into one volume, and given to the Church for the instruction of every individual in the "whole counsel of God." These inspired records contain all that is necessary to be known of the will of God for salvation, so that they supersede the ne-

cessity of a revelation of the Divine will being made to every individual. Now it is analogous to all the other proceedings of God, that the extraordinary gifts of the Spirit should be withdrawn, having served the purposes for which they were imparted. Independently of the fact itself, we could only expect that they would be "removed out of the way" to make room for the full exercise of the ordinary influences of the Spirit, which are permanent and essential to the development of the Christian life. Indeed, unless they were withdrawn, we can hardly see how that living faith, which apprehends Christ's continual presence with His Church for the spiritual transformation of all His members into His own Divine likeness, could be at all exercised, or how the Christian economy in any of its essential points could be wrought out.

If these views be correct, we can have no hesitation in ascribing every pretention to extraordinary communications from the Deity to fanaticism or imposture—a delusion, we have reason to believe, too frequently and successfully practised on the credulous and ignorant in these Provinces. In His ordinary operations the Holy Spirit creates no new faculty, imparts no new powers, and gives no information beyond what may be learned from the records of inspiration. He only seizes on our natural faculties, sanctifies them, penetrates them with spiritual life, gives them a just perception of Divine things as revealed in the Scriptures, and "guides them into all truth." We have no warrant to limit His operations. He is a free Spirit, and acteth as he listeth. But, in so far as is discoverable by us, His ordinary influences only extend to the limits of our natural faculties, and depend for their energy on the implicitness of the faith by which the mind relies on His teaching, and the docility with which it receives His instructions. Hence an incumbent obligation upon all men to cultivate their endowments to the very uttermost, and, in humble prayerful dependence on the illuminating and guiding influence of Divine Grace, to investigate minutely, and yet comprehensively, the various subjects which God hath been pleased to reveal for their salvation. The economy of grace takes the age of the world fully to develop itself, and can it be comprehended in an hour? It is fruitful in discoveries of love and truth to all eternity, and can it be surveyed at a glance? Science is increasing its discoveries. Knowledge is enlarging its bounds. The world of matter in its combinations and appliances seems to be hastening to its consummation. Why should the Divine science of knowing God in Christ stand still? Why should that illimitable field of discovery remain unexplored—the love of God in Christ; and, if it be an indispensable duty, a duty binding on all, that they earnestly strive to increase in knowledge, faith, and holiness, and that they bring all the powers of a

well cultivated mind, sanctified by the influences of the Holy Spirit, to the study of the word of God; can we think well of the motives, or respect the character, of the man who sets himself forth as a teacher of others, who is more ignorant of some of the commonest branches of knowledge than many of those whom he pretends to instruct? Is it to be tolerated that they, who ought to be found in the foremost ranks, be found lagging in the rear? Is it a reproach quietly to be borne by any Church, that they, whom she has set up as beacons to guide erring men to the Saviour, either emit no light, or shed forth so feeble and ineffectual a ray as serves only to bewilder and betray? Or can we expect any thing else than that the Church, that has "laid her hands suddenly" on such men, will have her own light speedily extinguished, and her candlestick removed from its sphere.

The Church of Scotland has always been particularly careful in the education of her Ministers. She has set up a high standard both of scientific and theological acquirements, and from time to time has issued her instructions to Presbyteries that they watch carefully the training of the youth who have their views directed to the Ministry, and see that they make due proficiency in the various departments of knowledge which she has fixed as the standard of probation. Though a few may be found within her pale, who reflect no great honour upon her, yet the general result has been, that, as scholars, as Divines, and as Christians, her Ministers have been as learned, useful, and exemplary a body as any Church can boast. In glancing over the Minutes of the Synod we were much pleased to see, that our Colonial Church has seriously turned her attention to the same important point; and we sincerely trust that Presbyteries will be faithful in working out the plan in strict accordance with the rules laid down by the Synod. We know well that they will have to contend with extraordinary difficulties—the most formidable arising from a sense of their own responsibility, and the deep sympathy they must feel with the Members of Christ's Church, who are without fixed pastors, and the stated dispensation of ordinances. It will be hard to resist the importunate cry, "Send one to break unto us the bread of life". We have been true to the Church of our Fathers; we owe to her under God all that we enjoy of the blessed hopes and consolations of the Gospel. We look back upon the land of our birth, and we think of the glorious privileges of our Fathers. God was indeed found to be in the midst of them. We have no reason to dread that He will desert their children, or the Church that was reared amidst their prayers and cemented by their blood, if we do not forsake His cause and our best interests." These appeals of late have been frequent; and sorely tempted Presbyteries must have been, in the present circumstances of the

Church, to send into destitute localities such men as they could find. The Synod, from the preamble to their rules, seem to have felt these difficulties pressing upon them; and they acted in a truly Christian Spirit in warning, and prohibiting the subordinate courts from entailing a lasting curse, to remedy a temporary evil out of an ill-judged regard for the Spiritual interests of the people. The evils, that result from the want of an adequate supply of Ministers, are very great. Congregations, long left without stated ordinances, soon sink into a state of great indifference and ungodliness. But the present deficiency of well qualified Ministers arises out of recent unfortunate events, which, though dark and mysterious to man, God, no doubt, had wise and good purposes in bringing about. But this evil is temporary; and we would rather trust for a little vacant Congregations to whatever casual supply Presbyteries can afford, than that they would hastily set over them men who would give them a rooted dislike to all religion, or that in their extremity they would adopt a practice, too frequently followed by some, of sending lads, sufficiently inflated with spiritual pride and a high opinion of their talents and acquirements, to preach to those who have more solid piety, and a riper understanding of Divine things, obtained simply from familiarity with the Scriptures, than such stripling teachers will have, until they at once unlearn much, and learn a great deal more. We are not averse to their exercising their preaching gifts, and by such exercises preparing themselves for the higher duties of their holy calling. But we certainly do not wish to see them set even temporarily over Congregations until they are both theoretically and experimentally learned in the Scriptures, and, also, until by extensive and varied reading, guided by strong common sense, they have removed every pretext for "men despising their youth." In Congregations that are without a Minister, we would greatly prefer a passage of the Word of God, read by some venerable patriarch, and followed by the outpourings of his heart, spirit-taught and enlightened, to the inflated jargon of a half-educated youth; and, if commented upon at all, it should be the simple illustration drawn from his own experience, or its practical application to the obvious and ordinary duties of the Christian life.

It has occurred to us, and we would merely suggest it for the consideration of the Synod, that an excellent method of remedying to some extent the evils that are now felt, and that must continue to be felt for some time to come in a scattered and constantly extending population from the want of an adequate supply of Ministers, would be, that the Synod would, under the superintendence of a Committee appointed for the purpose, prepare and publish a course of original practical Sermons

for every Sabbath in the year, together with suitable prayers and notes of reference to such passages of Scripture as it would be for edification to read, and send them forth to all vacant Congregations, and newly formed settlements, for the benefit of such Members of our Church as may be found in such locations. A few neighbouring families might thus assemble for the worship of the Living God according to the custom of their Fathers, the most venerable in years and Christian experience presiding. Where Congregations are already formed, but without a Minister, one of the Elders best qualified, or, it might be, by rotation, might lead the devotions. Many of our Ministers, moreover, have more than one preaching station. The Sabbaths on which one portion of their flocks enjoy their Ministrations, must be silent Sabbaths to others. In these cases, also, great benefits would ensue. Issued in a cheap form, it might become a useful Manual of Devotion, and find its way into almost every family, and be read with manifest profit within the fireside circle. But, were there no other advantages to arise from such a publication, than the tendency it would have to secure the proper employment of the Sabbath, and to establish the uninterrupted habit of going up together into the House of the Lord—these are of too great importance to be overlooked or neglected. But we have every reason to believe that far higher blessings would be produced by it. We admit that there are some strong objections to the Scheme, but they are far more than counterbalanced by the numerous and great advantages that with the blessing of God would flow from it. We would be far from recommending in general a liturgical service. It is not in harmony with the spirit and genius of our Church; yet in certain cases it may be desirable, and formularies have not altogether been unknown in the Church of Scotland in earlier times. If any more formidable objection presents itself to any of our numerous readers than has occurred to us, we would feel obliged to them if they would favour us with their sentiments and views on the subject.

COMMISSION OF SYNOD.

The Commission of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met in St. Andrew's Church, Montreal, pursuant to adjournment, on Wednesday, the 8th ultimo. From the severity of the weather very few of the Members were present. We are not in possession of the matters brought before them. The Commission adjourned to meet in St. Andrew's Church, Kingston, on the fourth Wednesday of May next at noon.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met on the 8th of March last, and was attended by seven members only, the severity of the weather having detained several at a distance from coming into Town. We mention some of the principal items of business.

The Rev. Thomas Scott, who has been labouring for nearly three years as an ordained Missionary within the bounds, was released from any farther present engagement with the Presbytery; and, in the hope of his being profitably employed in some of the destitute localities in C. W., received a Presbyterial Certificate, with a recommendation to the Moderators of other Presbyteries to grant all facility to him settling within their bounds, where his labours may be required.

A petition from the Congregation of Melbourne, accompanied with an assurance of their readiness to conform to the requirements of the Synod of 1846, necessary for obtaining a Minister, was received, to the effect that the Presbytery would recommend their application to the Colonial Committee of the Church of Scotland in behalf of a Minister able to preach in the Gaelic and English languages being sent them. This was readily responded to on the part of the Reverend Court. This Congregation has suffered much for want of a Minister for upwards of three years, and the attention of the members has been much distracted by the unhappy division caused by the late Secession. A calm, serious reflection, however, combined with a knowledge of their continued hopeless condition as a Congregation, has convinced them of the propriety of applying to the only sure quarter where their wants can be kindly supplied. There is an excellent church built, in connection with our Synod; and every hope is entertained that, if God in his gracious Providence supply them with an active and zealous Minister of the Word, his labours will be a blessing to the Congregation and neighbourhood.

Applications from Frampton and Leeds, praying that the Rev. J. Stewart, one of the Presbytery's ordained Missionaries, be settled over them, were received. From the informality of the documents produced, the Presbytery could take no immediate action, farther than continuing his labours amongst them till their next meeting. Besides the Presbytery, in conformity with the resolutions of last Synod and the reception of Ministers, found they could do nothing in the way of accepting a call in Mr. S's behalf, and regularly inducting him, till he shall have laboured for twelve months within the bounds.

The Presbytery then entered into consideration of the state of the Presbyterian inhabitants of New Richmond, County of Bonaventure, in consequence of the following application:—

*Unto the Reverend the Presbytery of Montreal, the Petition of the undersigned Elders, Trustees, and Members of the Presbyterian Church at New Richmond, County of Bonaventure, District of Gaspe, Canada East, humbly sheweth:*

That in the Township of New Richmond, in the County of Bonaventure, there are a considerable number of Presbyterians, Scotchmen, and descendants of Scotchmen, who are desirous of enjoying the ministrations of a Clergyman, in connection with the Established Church of Scotland. That in the year 1831, a small Church was built by your Petitioners, and occasional visits received from Presbyterian Ministers; and application having been made, in the year 1836, to the Glasgow Colonial Society, through the Presbytery of Miramichi, in New Brunswick, the Rev. Mr. Brooke was appointed, and came out to New Richmond, in the year 1839. At the time of his arrival here, there were under his charge eighty families, containing about four hundred individuals; and the Church, built in the year 1831, being found too small, a larger one was built, capable of accommodating five hundred persons, and opened for Divine Service in the year 1840. In the month of August of that year, the Sacrament of the Lord's Supper was dispensed in this Church for the first time it had ever been so observed in the District, the number of communicants on that occasion being ninety-one; but in the month of January, 1843, at which time Mr. Brooke left New Richmond for Fredericton, to which place he had been called, the number of communicants on the roll was one hundred and forty. That since Mr. Brooke's departure, your Petitioners have had occasional visits from some of the Presbytery of Miramichi, and also the Sacrament of the Lord's Supper dispensed annually, but have had no settled Minister of their own, though many efforts have been made, and a Bond for One Hundred Pounds annually, for the support of a Minister, sent to the Colonial Committee of the Church of Scotland; and when the Rev. Mr. Fowler, one of the Deputation, visited your Petitioners last Summer, he gave them encouragement to hope that they would soon be supplied with a Minister.

That, though your Petitioners have hitherto been in connection with the Presbytery of Miramichi, they have, in consequence of their residence in Canada, been precluded from enjoying any of the Civil privileges resulting from their connection with the Established Church of Scotland, in New Brunswick, while they have been prevented from participating in the benefit of the Clergy Reserves in Canada, in consequence of their not being connected with any of the Presbyteries in Canada.

Your Petitioners, therefore, pray your Reverend Court to take the premises into your favourable consideration, and to take such steps as you shall think fit and proper for enabling your Petitioners to be brought into connection with the Presbytery of Montreal, so as to be entitled to receive a share of the Clergy Reserves and other Civil advantages resulting from connection with your Reverend Body, as a Court in connection with the Established Church of Scotland; and as soon as your Petitioners receive the answer of your Reverend Court, they will again lay before the General Assembly's Colonial Committee, the destitute state of their Congregation, and their desire to procure a Minister. And, as in duty bound, your Petitioners will ever pray, &c.

New Richmond, 3rd January, 1848.

- |                    |                |                    |
|--------------------|----------------|--------------------|
| William Cuthbert   | } Elders.      | William Howatson   |
| John Jamieson      |                | William Montgomery |
| John M'Kenzie      |                | John Doddridge     |
| John M'Colm        |                | Andrew Turner      |
| William Stewart    |                | James Fallon       |
| John M'Cormick     |                | James Stewart      |
| Robert M'Nair      |                | Finlay Cook        |
| George Caswell     |                | William Harvey     |
| John Campbell      |                | William Kerr       |
| James Johnston     |                | Samuel Watson      |
| John Henderson     |                | George Gilker      |
| John Johnston      |                | William M'Colm     |
| Donald Campbell    |                | John Milligan      |
| William Houatson   |                | Alexander Campbell |
| Daniel Fairservice | Daniel Sillers |                    |
| Neil Campbell      | John McGrigor  |                    |

Dougald Fletcher  
William M'Crae  
Joshua Woodman  
Archibald Holehouse  
James Henderson  
Andrew Eairservice  
James Fairservice  
Robert Jamieson  
John Howatson  
John M'Kay  
William Jamieson

Ralph M. H. Dimock  
John Cochrane  
John W. T. Fallow  
Gilbert M'Whirter  
John Campbell  
Thomas Montgomery  
Donald Campbell  
William Fallon  
Duncan Robertson  
Robert Cochrane  
Thomas M'Colm.

The Presbytery unanimously agreed to grant the prayer of the Petitioners as soon as furnished with the necessary documents required in the admission of New Congregations. The Clerk was accordingly instructed to furnish the Congregation of New Richmond with the necessary forms of application. It was a matter of great gratification to the Presbytery to receive this application from the Presbyterians of Bonaventure freely and of their own accord. It is another proof of the strong attachment of Scotchmen to the Church of their fathers. From the last census taken by the Government it appears that there are no less than 1659 of the population of this County adhering to the Church of Scotland, while it is singular that none of the inhabitants are returned as belonging to any other Presbyterian body. By the settlement of a Minister among them it is hoped that his labours will be beneficial not only immediately to the members of his own flock, but to the neighbourhood at large; while it will afford a pleasing picture of seeing the ministrations of our Church dealt out to her children in this extended Province of the British Empire, from Point Gaspé to the Western parts of Upper Canada.

A Deputation in behalf of the Proprietors and adhering Members of the St. Gabriel Street Church, Montreal, was heard, requesting the co-operation of the Presbytery in maintaining their rights to the Property. At the disruption in 1844 the Rev. Mr. Fason seceded from our Church, and the place of worship has ever since been occupied by a Free Church party.

An account of the Missionary labours of Mr. Paul, Probationer in Metis, County of Rimouski, and which appeared in the February number of "The Presbyterian," was read, and the state of the Congregation brought under consideration. An expression of the approbation of the Presbytery was recorded of the satisfactory manner in which Mr. Paul has discharged the duties of his office for the space of eighteen months, in regularly preaching on Sabbaths to the Congregation, and devoting the whole of his time to their moral and religious instruction.

The Presbytery afterwards went into Committee on the French Mission Scheme; some late correspondence from Mr. Lapelletrie was read, and mere temporary arrangements for the employment of the Missionaries were made, the Presbytery waiting the arrival of Mr. L., who is expected to sail for Canada early in May next.

The Presbytery appointed its next meeting in Montreal on the first Wednesday of May next.

In our last number we announced that a Minister had been provided for the Church at Bytown. We are now enabled to state, from information furnished by a leading member of the Church in Edinburgh, that the Rev. Mr. Spence, late of St. Vincent's, is the gentleman selected for that important station. Nothing, we understand, but the delicate state in which his wife's health was at the time, could have induced Mr. Spence to leave his former charge, among whom he laboured with much faithfulness and acceptance. We hope he will soon be amongst our friends in Bytown, by whom, we are sure, he will be affectionately and cordially welcomed.

The gentleman, to whom we are indebted for the above information, thus acknowledges receipt of our first number, "I have read *The Presbyterian* with great pleasure. Its tone and spirit are excellent, and, if the future numbers equal the first, it will be of great use to our Colonial brethren."

THE ADVANTAGES OF LIFE ASSURANCE TO THE WORKING CLASSES, BEING A LECTURE DELIVERED TO THE MECHANIC'S INSTITUTE AND LIBRARY ASSOCIATION OF QUEBEC BY THE REV. DR. COOK.

We are gratified to learn that this excellent discourse, which has already appeared in the *Quebec Morning Chronicle*, will shortly be published in a pamphlet form, when we trust it will obtain as wide a circulation as it merits.

The simplest view of Life Assurance (the author observes) is that of combination, in which, for certain specified ends, we have to make an annual payment. Considered simply as a pecuniary investment, this may turn out favourably, or unfavourably. Should a man's life be prolonged, it is possible he may pay in more than his representatives will receive after his death. Should he die soon, the pecuniary gain to his representatives would be large. This is the only point to which any uncertainty attaches, and the result alone can determine which shall be the case. But, to reconile us to this uncertainty, we have only to consider what is certainly gained, and what is effected, by that property which, it may turn out in the end, we have lost for our representatives. We gain, from the moment the assurance is effected, the satisfaction of thinking that a provision has been, at least to some extent, made for those dear to us, should they be prematurely deprived of our protection. We are freed from a load of anxiety, which cannot but be depressing. We are induced by the very circumstance, that we should otherwise lose the benefit of all we have done, to persevere in the means necessary for making such provision, and so are, to a considerable extent, assured even against our own carelessness and caprice. Having made the necessary sacrifice for this future provision, we feel less also the necessity of a sordid and grinding parsimony, and can, with a more free and disengaged spirit, enjoy ourselves, or give to good and charitable purposes out of what remains. We have the satisfaction that always accompanies the voluntary exercise of self-denial for the sake of what we account right, and of those in whom we are interested. And the loss, if loss there should turn out to be, there is a satisfaction in thinking turns to the benefit of others, whose families have been earlier bereaved of their heads and guardians than it has pleased Providence to bereave ours.

There is something, I confess, in the principle and working of the Life Assurance system, which falls in better with my notion of the moral improvement of mankind, than in the principle and working of Savings Banks. In the former, self-denial is in exercise; in the latter, the principle of acquisitiveness, to speak phrenologically. Now, self-denial is ever noble and elevating to the character. And there is little risk of its going too far. But acquisitiveness grows—grows by imperceptible degrees—grows to a very commanding influence,—grows often beyond any reasonable necessity for it—grows till it overmasters other principles that are higher and better, and till it can spare nothing to be devoted to the purposes of a generous and christian benevolence. Man becomes of the earth, earthy—a very poor, selfish, unreasoning, and unreasonable creature indeed, when he becomes the slave of this principle. Yet it is a most important principle, notwithstanding, and to be cherished, if not over-cherished. I think it is one great benefit of the Life Assurance system, that it does away the temptation, in a great measure, for so over-cherishing it, and giving it such a habitual hold and mastery as is really degrading to the character, and injurious to the usefulness of the individual who is so enslaved. The two, however, are both necessary and useful. I mean the Life Assurance system and the Savings Bank system; and they do mutually assist each other, and correct each other, and make up for what is deficient in each other. The Savings Bank provides for contingencies, for which the Life Assurance does not provide, and it provides the security for continuing even in unfavourable seasons, the payment of the rates of the Life Assurance. And the Life Assurance provides, and provides at once, for what the Savings Bank could only do in a long period of time—a period of time, on which it is unsafe to calculate, while it also relieves and disengages the mind, and sets it free from the danger of acquiring such a habit of sordid parsimony as cannot be resisted effectually, or rooted.

The moral grounds, on which the subject has been treated by the author, are capable of very forcible application to the circumstances, not only of Mechanics and others for whom the Lecture was specially designed, but of a large proportion of the Agricultural population in this colony. The better classes of them arrive here very generally possessed of means sufficient to purchase a farm, and to sustain themselves until it is so far cleared as to afford them a subsistence. After a few years the most formidable of their difficulties are surmounted, and they begin to reap the reward of their privation and toil. Their farming capital, in the shape of cleared fields, stock, barns, a comfortable dwelling, has increased; and all that is necessary for the sustenance of life, and the permanent provision for a family if that family should be like themselves, able and willing to work, is secured. When the industrious settler has reached this point, he has usually from the produce of his farm a surplus at the end of every year for investment. Some employ this in the purchase of wild lands, which they design as an inheritance for their children. The prevalence of this practice may, perhaps, be held as evidence of its wisdom and expediency; and any attempt to alter materially this mode of investment would probably be found inconsistent with the circumstances and interests of a new colony. But, giving all weight to these considerations, it may still be a question whether the laudable object of making provisions for their families would not more

effectually be attained by appropriating some proportion of their surplus in an assurance upon their life, from which, in the event of their own death, such a sum of money would be obtained as might render their landed property more productive for their families, or procure for them comforts of which else they might be deprived. Any sum from £10 to £20 per annum, ensured upon the life of a person not over middle age, would, in the event of his death, bring a sum that might enable the widow, or minors, to carry on the operations of the farm efficiently; whereas without it a property of very considerable value might yield a very small return for the benefit of its owners. Acting then in the exercise of a prudent foresight, they would not only be in less danger from the encroachments of a selfish temper, which is observed to grow most inordinately in connexion with the isolated interests of real estate, but they would, in all probability, secure better the important object at which they aim—the well-being of those to whom, in their lifetime, their affection and their industry were devoted.

#### LAY ASSOCIATION OF HALIFAX.

WE have much pleasure in laying before our readers the following extract from a communication, lately received by the Corresponding Secretary of the Lay Association of Montreal, from Archibald Scott, Esq., the Corresponding Secretary of the Sister Society, whose title heads this notice. It gives us much gratification to learn that our publication has been so favourably considered by our brethren of Nova Scotia; and we shall be most happy at all times to give a place in our columns to intelligence from that quarter. Communications from any of the numerous, zealous, and talented Ministers and Laymen, connected with our Church, in that, or any other of the Sister Provinces, will be most gladly welcomed by us; and we trust that no long time will elapse ere we be so favoured.

“HALIFAX, N. S., 23rd Feb. 1848.

“I am instructed by the President of the ‘Lay Association in Support of the Church of Scotland’ to express the high satisfaction with which the copies of ‘The Presbyterian,’ published last month at Montreal by a Committee of the ‘Lay Association of Montreal,’ were received at a large and influential meeting, held on the 18th ult., and at which meeting twelve copies were ordered to be procured.\*\*\*At the meeting alluded to we passed a draft of a Circular, to be sent to our adherents, of which, when prepared, I will take the liberty of sending you a copy.”

The Circular alluded to has since reached us, and is here subjoined.

(CIRCULAR).

The Lay Association in support of the Church of Scotland.—To the Members and Adherents of the Church of their Fathers in the City of Halifax and Province of Nova Scotia generally.

In the year 1844 several Gentlemen, strongly attached to the Church of Scotland, formed themselves into a Society under the above designation; and, on the arrival of the first Deputation from that Church in June 1845, the Society was so well

organized as to be enabled to welcome the Reverends Doctor Simpson of Kirknewton, Doctor McLeod of Morven, and Norman McLeod of Dalkeith, and give important information to those Gentlemen regarding the work with which they were entrusted. Long before the arrival of the Second Deputation this society was inferior to none in the city. The objects of its founders were, “The uniting and furthering of the Presbyterian Religion, the procuring and circulating of Books, Tracts, and Pamphlets bearing on the (then) condition, and future prospects of the Established Church, as also the adoption of all lawful means for advancing her interests, and promoting her usefulness, in Nova Scotia;” and since its formation these objects have been well carried out by procuring and circulating more than 2580 Pamphlets, 500 copies of the Church of Scotland Missionary Records, republishing and circulating 1050 copies of Sermons and Speeches, besides a large number of other papers and works, imparting valuable information regarding the Missionary Schemes of the Church. Several copies of McPhail’s Magazine have likewise been regularly received, and all the Colonial Committee’s Annual Reports, and, more recently, 12 copies monthly of “The Presbyterian,” a Missionary and Religious Record of the Presbyterian Church of Canada in connexion with the Church of Scotland, edited by a Committee of the Lay Association of Montreal; an admirably well conducted journal, displaying great ability, and a true Christian spirit.

During the first two years the Association was under heavy expenses in consequence of frequent meetings, publishing, correspondence, &c., yet it was enabled by additional subscriptions to remit to the Colonial Committee in Edinburgh £30 stg., equal to £37 10s. currency, accompanied by an address, acknowledging the valuable services rendered to the Church in the Colonies by the visit of the Deputation. In addition, the sum of £10 has been subscribed towards travelling expenses of a Missionary who has with unremitting zeal been preaching in the Settlements of Porter’s Lake, Lawrence Town, and Sackville on alternate Sabbaths for the last three months.

On no occasion, since the formation of the Lay Association, has its importance been more generally felt, and appreciated, than in receiving and welcoming the Deputations from the General Assembly of the Church of Scotland to the shores of Nova Scotia; and now, since the second Deputation, consisting of the Reverends Jas. C. Fowler of Ratho, Robert Stevenson of Dalry, and Simon Mackintosh of Aberdeen, has returned to Scotland, the members of which are with much zeal advocating the spiritual welfare of their brethren on this side the Atlantic under the direction of the Colonial Committee, which must necessarily ensure a supply of Missionary Labourers to the Colonies; and when other denominations in this Province are with praiseworthy activity engaged in forming Societies for the advancement and interest of their respective Churches; the Members of the Lay Association are fully persuaded that the time has now arrived to be true to our Beloved Church, to strengthen the hands of our respected pastors, and to look forward to the advantages to be derived by the operation of an active Society aided and assisted by all classes in adherence to Her standards.

The Lay Association, therefore, propose several Schemes for consideration; and in soliciting your donations, or subscriptions, you can state to which you desire to contribute. In making this appeal, not only to the Male, but also the Female Members of our Church, it is not intended that you shall be personally solicited, or called upon to contribute; but it is confidently expected that many persons will not only do so, but act as collectors in this good cause. The Lay Association, in making an appeal for the first time to their Brethren, whose spiritual and eternal welfare, as well as that of their children, it is meant to advance, beg leave to assure the most scrupulous, that its proceedings are based upon the purest and most disinterested motives, and that at all meetings nothing but perfect harmony has animated the members. Remarks on actions and motives of other denominations have been sedulously avoided, its objects being solely the advance-

ment of the Church of Scotland, and the spiritual welfare of Her people.

Subscriptions to the following Schemes can be forwarded to the Treasurer, No. 30 Bedford Row, or made to any of the Office Bearers or Committee, viz:—

To an Educational Fund embracing contributions to Schools and Libraries in connection with Congregations.

To aid and assistance for Country Congregations towards the support of Ministers and Catechists.

To a General Fund to be appropriated by the Lay Association for religious purposes including the above Schemes, and defraying expenses of Missionaries.

Alexander Keith, President.

Robert Hume, M.D., } Vice-Presidents.

Archibald Sinclair, }

Robert Noble, Chairman,

James Malcom,

Thomas Clouston,

Adam Esson,

William Merrick,

John McDougall,

Archibald Scott, Treasurer & Cor. Sec.

A. F. Etter, Recording Secretary.

Halifax, N. S., 1st March, 1848.

It affords us very great pleasure to notice that our friends of the “Lay Association of Halifax” have been enabled to do so much good, and that their progress has been such as to warrant them in increasing the number of their “Schemes.” We fervently trust that the appeal, contained in this Circular, will be heartily responded to by the adherents of our Church in that Province, and that their liberality will enable the Association, with the blessing of the Great Head of the Church, to be productive of the most happy results in furtherance of the Cause and Kingdom of Christ.

We would take the opportunity of impressing on our readers as strongly as possible the importance of such Associations as that to which we now allude. Alone and almost unaided in their respective spheres, the Lay Associations of Halifax and of Montreal have indeed, since their formation, advanced steadily and successfully; but how much greater would be their influence, how much more extended their means of usefulness, were that support and assistance afforded them by their fellow-members of the Church, which, we maintain, they have a right to expect. Every Congregation throughout the Lower Provinces and Canada might easily organize itself into a Branch of the Halifax or Montreal Lay Associations, and contribute its mite, however small, towards the great objects they have in view. Not only would a greater degree of usefulness be attainable from the increased amount of funds that would thus be realized, but the Churches would be held together by the strong ties of affection and regard, arising from a thorough knowledge of each other’s situations, wants, and wishes. We earnestly hope that our own Synod will resume the consideration of this important subject, and make another effort to originate a Provincial Lay Association on a broad and satisfactory basis. We can answer for it that the Montreal Association will co-operate heartily with them in the good work. We are

assured that in all such places, where it may be found impossible to form a Branch Association, contributions addressed to either of the two Lay Associations we have mentioned, will be gratefully received and faithfully applied.

The first number of "*The Presbyterian*" had reached Edinburgh; and we are glad to find from the *Missionary Record* that it had met with the cordial approval of the Colonial Committee. The following article refers to this, and introduces some quotations from our pages to the readers of the *Record*:—

We have much pleasure in noticing the appearance of the first number of a periodical work, entitled "*The Presbyterian, a Missionary and Religious Record of the Presbyterian Church of Canada in connection with the Church of Scotland*," characterised by ability and intelligence, and issued at Montreal under the auspices of the active and influential Lay Association of that city. The object of this paper, which is to appear monthly, is, while taking a survey of the various missionary enterprises in which the Church of Scotland, and other denominations of Christians are engaged, to record also in particular the progress of the Gospel in Canada, and the condition of the Presbyterian Church in that most important part of the Colonial possessions of Great Britain. In this point of view the success of the periodical referred to will be a subject of much interest to the friends of the Colonial Churches. In the January number we are gratified to find large extracts made from the columns of the *Record*, containing intelligence regarding the missionary operations of the Church of Scotland in India, and of the efforts she is making for the conversion of the Jews. We shall now proceed to quote a few passages from this number of "*The Presbyterian*," relative to the Church in Canada.

Here follow quotations respecting the late Deputation, and the obituary notices of the Rev. Mr. Lambie and the Rev. Mr. Durie.

Died at Charlottenburgh, U. C., on the 10th February, in the 85th year of his age, Mr. Alexander M'Gruer, a U. E. Loyalist, and a native of Glendomore in the Parish of Boleskine, Invernessshire. He left his native land in 1773 for the then British Colonies, and, upon the breaking out of the Revolutionary War, although but a stripling, did not hesitate to join the Royal Standard, and, in common with many of his countrymen, cheerfully to endure his share of the hardships and privations to which they were subjected till they arrived in Canada in 1784. Since that period he resided in Charlottenburgh, deservedly esteemed for his public and private worth, and was a member, and, for many years past, a faithful and respected elder, of the Congregation of Williamstown.

## CORRESPONDENCE.

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

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

TO THE EDITOR OF THE PRESBYTERIAN.  
MONTREAL, 28th March, 1848.

Sir,—Since your last number was issued, I have received the sum of £15 8s. 2d., as stated in detail in another place.

There are fifty-six Congregations in the Province, and of this number only twenty-seven have yet contributed to the Fund, so that more than one-half (twenty-nine Congregations) have hitherto done nothing. I do not include those Congregations that are vacant, but only such as have Ministers presiding over them. The Trustees of the Fund are at present

at a stand still; they cannot go on with the Scheme until they know the amount at their disposal, as the sums to be distributed must be determined by this. It is very desirable that the Congregations in arrear should send their contributions with as little delay as possible; and I hope that in your next number I shall be able to report that they have all done so. As soon as all the Collections are received, the Trustees will meet to determine the principle of distribution, and the amounts to be granted, so as to make, if possible, a permanent provision for the widows and orphans of Ministers in connection with the Church.

I have the honour to be, Sir,

Your most obedient Servant,

JOHN GREENSHIELDS, Treasurer.

P.S.—Since writing the above I have received letters from the Rev. A. M'Lean, remitting £3 10s 3d, and the Rev. G. Bell, remitting £4 5s, on account of the Fund.

Montreal, 30th March, 1848.

### LETTER FROM THE REV. JAMES FETTES, TO THE "PRESBYTERIAN."

North George Town, March 13th, 1848.

Sir,—As I observe, and am bound in charity to believe in the sincerity of, large and deep professions of regard for truth and charity, &c., in the pages of "*The Presbyterian*," I trust the grant of a small space for the insertion of this note in your next will not be refused. In the January number I read an article which conveyed, and was evidently intended to convey, the notion—that the Ministers of Beauharnois and Glengary had suffered great hardships and persecutions, and been much calumniated, slandered, and defamed. Of Glengary I say nothing; my present query respects Beauharnois. Will you, or any of your correspondents, be so kind as to descend from vague generalities to sturdy particulars, and to state *when*, and *where*, and *how*, within the last two years, the Ministers of that district have suffered either the hardships and persecutions, or the calumnies, slanders, and defamations in question? A simple and unvarnished statement is all that is sought; and, when it appears in your pages, I promise to aid in its wide circulation, that justice may be done to the much injured men who have done and suffered so much in the cause of the Church.

My reason for making this request you will sufficiently understand, when I subscribe myself,

JAMES FETTES,

Missionary of the Free Church of Scotland, and Subscriber to "*The Presbyterian*."

The above letter we lately received from the Rev. James Fettes, of the Free Church. It has, no doubt, been called forth in consequence of his perusal of our strictures under the head of "Ministerial Character" in our January number, in which we took occasion to state; "A few persons in Scotland may be deceived by the calumnies which have been circulated there against the abilities and diligence of the Ministers of our Synod; but the defamation of good men can never attain more than a temporary triumph. We are persuaded that our Ministers in Glengary and Beauharnois, who have suffered most by it, will come out unhurt from the ordeal."

We think that the best way of satisfying the Rev. Gentleman's curiosity as to the "sturdy particulars," about which he is so solicitous, is by reprinting at full length a communication made by himself, about a year ago, to the Convener of the Colonial Committee of his Church, and which he may have possibly forgotten amidst his numerous and responsible duties in attempting to dissipate "the spiritual deadness, and carnal security," which so afflicted his soul when sojourning in the vicinity of the English River. We have, greatly to our own inconvenience, allowed our Rev. correspondent more space than, in the estimation of our general readers, his communication would warrant; but it is possible that our numerous readers on the Chateaugay and English Rivers would like to know the estimation in which they are held by this 'Missionary of the Free Church of Scotland, and Subscriber to 'The Presbyterian.'" His own communication to the Convener, thus republished, will, we are sure, afford to the parties most interested, and most cognizant of all the facts, (and we invite their especial attention to the italicised portions) as "unvarnished a statement as is sought for" by the Rev. querist; and we trust that he will not fail to fulfil his promise of aiding in its circulation.

Extract LETTER—MR. JAMES FETTES TO THE CONVENER.

North George Town, Chateaugay River, Canada East, Jan. 19, 1848 (7?).

MY DEAR SIR,—I intended writing you ere this of my arrival and progress in Canada, but from lack of opportunity and of something worth communicating I have been prevented hitherto. On the 29th October, through the sustaining care and mercy of our heavenly Father, we landed in safety at New York after a stormy and dangerous passage of six weeks, during which, in the continued storms with which we were visited, and the numerous deaths (fifteen) which occurred among our fellow-passengers, we were led to behold and admire many of the Lord's wonders on the deep, and had great cause to bless His holy name for His goodness toward us. Leaving New York, we arrived in Montreal on the morning of 5th November in time to drive down to Pointe aux Trembles, and witness the opening of the French Canadian Institute, with the nature and ends of which you are acquainted. There I met with some Christian friends, and was, on the whole, gratified with the proceedings. In the hands of the great Head of the Church, and through the prudent and persevering use of appropriate instrumentalities, I trust it will be a signal means of delivering many out of the depths of Romish ignorance and superstition, and of raising up a band of labourers to assist in breaking the bands and scattering the clouds of delusion by which Satan holds so many thousands in his power, and so

successfully enslaves the whole of this benighted land. On Sabbath, November 8, I was enabled to preach twice to the people in Coté Street Church. The week following, in company with a friend from Montreal, I crossed the St. Lawrence, to visit the Settlements on the English and Chateauguay Rivers, the former of which had never been visited by any of our missionaries. Late on Friday night—for, on account of the state of the roads, we had to mount on horseback and move very slowly—we reached the English River, where we got together a few friends, from whom I got considerable information as to the state of the districts round about. I found a comparatively thickly populated settlement. They had a church, but it was unfinished, and unfit for use. They got *occasional sermon* from Mr. Muir of the Establishment; who, previous to the disruption here, had stood forward for Free Church principles, but afterwards drew back. He was accustomed to preach a *sermon in the three weeks* in a school-house. They had also got occasional service from one or two ministers of the Associate Synod, from the United States. Excepting these, they had been *left to themselves*; and, with the exception of a few, *spiritual deadness and carnal security seem to have paralyzed every religious feeling and faculty, vice and ignorance having produced their common fearful effects among them.*

During Saturday I visited the school-house, &c. The attendance was small, the instruction and manner of it wide in the extreme. The teacher, a young man from Scotland, told me it was “much like the other schools.” From inquiries, and *my experience since*, I find it is but too *exact a specimen of the wretched scheme which is being established and passed off in Canada East as a system of education.* On Sabbath, November 15, intimation having been spread through the district that there would be service in the school-house, we had two services; and the attendance, considering the short notice and bad roads, was better than could have been expected. There was considerable interest excited, and, on returning to them on the Monday, I found they had called a meeting to petition that supply should be granted them. Leaving the English River, we visited the Chateauguay settlements. About two years ago, *the people were brought to desire a Free Church minister*; but, no supply being sent them, we found a *great number had fallen back*. We did, however, meet with a *few friends, who seemed to know something of what spirituality in religion is*; and it was truly a cause of rejoicing—amidst the *corruption, deadness, and vice in which the French (Romish) and too large a proportion of the “Old Country” population are sunk—to meet with even one or two to whom the name of Christ was precious, and who were willing to make some efforts on behalf of His cause.*

About the middle of the week we returned to Montreal; and, at a meeting of the mission committee, it was arranged I should make the English River and Chateauguay settlements my head quarters for the winter, extending my labours to other settlements round about. On November 28, I accordingly removed from Montreal to where we now are: from that time to this I have been labouring, as the weather and my health would permit, within a circuit of thirty miles, having six stations within these bounds, at which I hold meetings on Sabbaths and week-days as often as possible. The distance, however, of travelling, and the bad state of the weather and roads this winter, are great drawbacks. Where we reside is six miles from our nearest station, and eleven or twelve from the farthest. The various localities are as follow:—

*The English River Settlement*, composed chiefly of Scotch families, and a few Irish. Here I trust the Lord is blessing His own work, for, although our place of meeting is wretched and uncomfortable, the people come from great distances, and we have a large and attentive audience. We have got a committee formed for the transaction of business—a weekly prayer-meeting, held at a different house each week; and altogether there seems to be a spirit of earnest, and in many cases of prayerful inquiry springing up. About a fortnight ago the committee put papers into my hands, signed by the people, professing their adherence to the principles of the Free Church, and praying they may be formed into, and recognized as, a congregation in connection with the Free Presbytery of Montreal. The papers were signed by about 100 heads of families, stating also the number and ages of the members of each family, altogether making a population of 301.

I have forwarded a statement to the clerk of presbytery, who is also convener of the missionary committee. They are bestirring themselves to finish their church in spring, and I trust, with the blessing of our Divine Master, they may become a blessing and an example to the country around.

*Beach Ridge*.—This is a Gaelic settlement, but, as most understand English, they are anxious to secure such service as is in their reach. They have a church, though, like all I have seen, it is rude and imperfect; and formerly they had a minister, a Mr. McPherson, who adhered to the Establishment, and left them. Since that time they have had only occasional supply. Some of the friends there are pious and earnest men; but the *many evil influences which are at work here—partly acquired here, and partly brought from Scotland—have been very prejudicial.*

*Norval Town* is chiefly settled by French and Irish Romanists; though there is a handful of Scotch settlers. With these I meet in a school-house; and I think they

will be led to unite with the English River people, whence they are distant about five miles.

On the *Chateauguay River* we have two stations; and on the *St. Louis* we have another. These, though scattered over a considerable tract of country, will, I think, be eventually united in one, or at least formed into two congregations. There has been a committee formed here also; at present they are seeking out a central place where they can all meet, and thus have worship more frequently. Our great difficulty here is places for meeting. Yesterday I had a deputation from Durham, another settlement about twelve miles distant, where there is also a minister of the Establishment. The people there are all in motion, and I promised to visit them as soon as possible.

Such is something like a hurried sketch of our *outward* position and proceedings. As regards the more important, the inner, the spiritual life, of these districts and masses of our fellow-countrymen, I can only, say in the words of the prophet, “Darkness covers the earth, and gross darkness the people.” Romish superstition, here peculiarly active and abundant, has exerted a dreadful influence even on those who in their youth were trained by pious parents to worship their God and Saviour in Scotland’s favoured land. But Romanism has done but little compared with the *carnal selfishness, the spiritual deadness, and too often the gross ignorance, and even profigacy, of those who have either come or been sent out here as ministers of Christ’s Church of Scotland.* Narrations, however, particular and minute, must fail to convey any thing like a correct view of the fearful picture. It is only by inspection, close, accurate inspection, that the truth can be come at. Nor is it in the towns and cities that the moral, spiritual, and mental condition of the people in Canada, can be ascertained. It is in the country, in the bush, or partially cleared, and settled districts, where all those influences, which restrain open vice in cities, are removed, that human nature is found in all its naked deformity and degradation. Tracing out on the map the immense tract of land peopled, and being peopled, with immortal souls, loosened from all bonds but their own passions, and contrasting the mighty agencies agreeable to human nature, which are at work on the side of evil, with the limited, weak, and partial efforts made to withstand them, I have often been made to tremble for the future fate of British America. Surely the efforts of those in Scotland’s Free Church, to whom the glory of the Redeemer is precious, and the welfare of their fellow-mortals dear, will never be relaxed or given up. Surely the prayers of those who, in their own souls, have felt the blessedness, and believe in the efficacy of prayer, will be greatly multiplied, and their earnestness and intensity redoubled on be-



half of the *thousands of their fellow-countrymen, sprung from the same blood, and bound to them by nature's strongest ties, who, in this distant land, are lost in the depths of mental ignorance and spiritual degradation.* Notwithstanding what I have personally met with much calculated to cheer and carry me forward, I have met with instances of piety and of devotedness to the blessed Redeemer and His Church, which told me that God had not altogether forsaken this land; and I trust He will, in His mercy, and in His own good time and way, raise up agencies by which the *tide of wickedness, which is sweeping over and desolating this fruitful land,* will be turned back, and Canada will yet become what it is eminently fitted for—a nursery, whence to send forth labourers to assist in evangelizing the whole world. Since I came here, I have been gathering information, wherever I could get it, and collecting facts, in the various places I have resided, bearing on the moral and social condition and prospects of the people. My own experience and observations have been too short and limited to warrant any thing like broad generalization. But, so far as I have gone, the impression has been strikingly forced home on my mind, that Canada will never be evangelized, nor the wants of her people, as regards either mental or spiritual instruction, at all adequately met, until she be supplied, and have her forest settlements and cities pervaded by active, intelligent, and pious teachers and Ministers, raised on her own soil, acquainted from infancy with the manners and wants of her people, and bound to them not only by the spirit of Christian love and devotedness, but by the powerful ties of kindred and natural affection. In this way, under God, we might hope to see the already powerful, but still growing evils of Romanism and practical Atheism fully met and destroyed. and Canada become a fruitful field, which the Lord God had blessed. The hints thrown out by the Rev. Mr. Begg on this subject are most valuable, and should not be lost sight of. To establish a sufficient number of well-regulated and efficient seminaries or colleges throughout the country, should be the great end sought after by the religious public of Scotland in the Free Church. Were this matter taken up publicly by the Church, and made a great practical question of, I feel convinced it would meet a cordial response and support not only from the people of Scotland, but it would be hailed by many here as the precursor of a bright and glorious day for Canada and would be a means of bringing many forward, who are now backward and despairing, because they see no body of men in this country of sufficient influence and energy to direct and urge forward any great national religious movement. Canada has many and powerful claims on Scotland, not only as being the mother-country to large masses of her population, but she

has a claim of *reparation* for injuries done. In too many instances, when Scotland's children in Canada asked bread from their mother, *she gave them a stone*—when they asked a fish, *she gave them a serpent.* *It is time the people of Scotland knew these things, and the effects which such things have had on their children on this side the Atlantic.* And could we send our votes across the broad and angry waters, it would be to call on the fathers and mothers of Scotland to do an act of justice to their children in Canada.

Such are some of the convictions brought home to my mind, and confirmed by my daily intercourse with the people of this country. I have given free expression to them, from a desire to lend my feeble aid, were it needful and of any avail, to the testimony given by some who have gone before me, and expressed similar sentiments; which sentiments I hope and pray, will be dwelt on, and matured, and put forth in action, so that it may never be said that the members of the Free Church of Scotland, while defending and building up the walls of Zion at home, neglected those of the Zion of Canada, and left her weak, sickly, and enfeebled—a *prey to the devourer.*

At a future time, if the Lord permit, I may return to this, and some kindred topics which have passed before me. Meantime, earnestly entreating an interest in your prayers at the throne of Divine grace and mercy,—Believe me, ever yours, &c.

#### FOREIGN MISSIONS.

##### THE FIELD OF MISSIONARY ENTERPRISE.

*Buddhism.*—In a former number we gave an account of the Brahmanical system of religion, as it at present obtains over a large portion of Asia, and more particularly in that part of it subject to British rule. We now proceed to consider the second of the great superstitions at present existing in the East, and which holds a greater number of the inhabitants of that benighted part of the world under its sway than even Brahmanism itself.

There have been, and still are, very great differences of opinion as to the origin of Buddhism. The East, though it possesses a great many books, has very few histories; and questions involving chronology can seldom be solved in a satisfactory manner. One view is, that Buddhism was originally a heresy of Brahmanism, attaching to the Sankhya philosophy already alluded to, which, being persecuted by the rigid Brahmans of the Mimansa school, cast off the religion of the persecutors altogether, and, being banished from India, spread into the farther East. Another view is, that Buddhism is older than Brahmanism, and rather its parent than its offspring. But, whatever its origin, it now extends over the whole Chinese empire, and many regions

besides, and claims more than double the number of votaries adhering to the Brahmanical faith. The most cautious geographers estimate the number of Buddhists at not fewer than one hundred and seventy millions, while Hassel reckons them at upwards of double that number.

It could not fail to be interesting to the reader, therefore, were we able to give him a trustworthy description of Buddhism. But, unfortunately, this is extremely difficult. The system is very complicated, and seems, in some of its features, so good, and so near the truth, in others, so preposterously ridiculous, that one is strongly tempted to conclude that it has not been rightly understood by Europeans. What can be more ridiculous, for instance, than to believe that, in order that prayers may be heard, it is only necessary to have them written on slips of paper, then put into a cylinder, and that cylinder kept constantly turning by a water wheel! Yet, it is affirmed that such cylinders are to be seen in the temples of the Buddhists in Thibet, and that this is their belief respecting the means of rendering prayer efficacious. But, that there are also sublimities in this religion, the following sketch of it will serve to show.

Buddhism supposes a perpetual series of creations and destructions of the world from all eternity, agreeing in this respect with Brahmanism. These creations are not due, however, to a supreme being, but to a luminous space surrounding the world, and containing within itself all the germs of life and of future being. The corresponding destructions, on the other hand, are due to a third region, situate above the region of light, and which, though thus the cause of destruction in the lower world, is nevertheless, in itself, eternal and indestructible. This region is also the quiet residence of those spirits who have succeeded in emancipating themselves altogether from the contagion which, according to the Buddhists, embodied existence imparts. These pure spirits are named Buddhas. They do not always remain, however, in this supernal space, contemplating with pleasure the surrounding non-existence, which, according to this religion, is the height of felicity. They now and then, in order to preserve the true doctrine among men, descend upon the earth. They come on rays of light, and clothe themselves in bodies. These bodies, however, like all other bodies, are viewed by the Buddhists to be mere illusions. And the great unhappiness, according to these philosophers, of existence in the body, arises from this, that we obtain almost all our knowledge by the senses only, which, according to them, is all illusion.

Four Buddhas have already appeared on the earth, and a fifth is expected before the destruction of the world, namely, in the year 4457 of our era, 5000 years sub-

sequent to the death of Gautama, the last of the Buddhas who descended. There is, therefore, no Buddha alive at present, and, when we affirm this, we are obliged also to affirm that, according to this system, there is no God at present. Buddhism, therefore, is a system of Atheism.

It admits, however, of a great variety of orders of intelligent beings; and their destiny, generally speaking, is to ascend step by step, and purification after purification, to a higher and a higher heaven, till they at last gain entire freedom from material existence, and find themselves in the highest heaven, the region of the Buddhas. This is a blissful empire, covering all the heavens, of which there are no fewer than twenty-six. Strange to say, however, it is not existence here which is regarded as the highest felicity, but *nicban*, or annihilation!

Of these beings, some inhabit the earth, also, and judge men. And the moral influence of this creed is such, that the crimes and dark deeds of superstition, to which it gives rise, are much fewer than those of Brahmanism. It is painful to remark respecting it, however, that it nowhere recognizes the doctrine of sacrifice; nowhere indicates the need of an atonement,—a melancholy fact, which leaves too much room to apprehend that Buddhists will always be peculiarly inaccessible to the doctrines of the Gospel of Jesus Christ. But yet, how can ignorant and short-seeing man judge; who can tell to what fruits the grace of God may give birth, even in the most unlikely? God chose a stiff-necked and rebellious people to be His own peculiar people; and His own Son died upon a cross. Should it be His pleasure, therefore, He can make even the Buddhists subservient to the diffusion of the Gospel of Christ. "God's thoughts are not as our thoughts, nor are His ways as our ways."

In the Vedas, Buddha is regarded merely as an incarnation of Vishnu, and the Vedas are no longer the sacred books of the Buddhists. These people are not without abundance of sacred books, however. They have the *Dzat*, a collection of narratives of the doings of Gautama as a deer, a monkey, an elephant, &c.; and a collection of his sayings, reduced to writing in Ceylon, A.D. 94, and named the *Bedagat*. The Thibet Collection, also, named *Gandjour*, amounts to no fewer than one hundred and eight, and they are very carefully preserved in temples dedicated exclusively to this purpose. It is in Thibet, indeed, that this religion has developed most completely its ritual and ecclesiastical economy; and in these respects it resembles Popery so remarkably, that the Jesuit missionaries are said often to complain that they can scarcely distinguish between the Pagan ritual and their own. Buddhism was established in Thibet only in the thirteenth century of our era; but it has already

spread over a great part of Mongolia and Tungoosia. Of this hierarchy, the Dalai-lama of Thibet is the head; and he is regarded as the incarnation of a Buddha god, who in all ages has had a predilection for the countries north of India. These Buddhists have, also, high priests, and patriarchs charged with the spiritual government of provinces, as also a council of prelates, who form a conclave to elect the superior pontiff, and whose insignia even resemble those of the Cardinals of the Church of Rome. They have, also, convents of monks and nuns, or at least, persons answering the very same description. They offer up prayers for the dead; they practise auricular confessions; they seek the intercession of the Saints, that is, their own Saints; and they even are said to observe kissing of the toe: they have, also, litanies, processions, and lustral water,—superstitions, in a word, bearing so wonderful a resemblance to Popery as to seem the very duplicate of it.

But yet not one word, or anything, inculcating the idea of a Saviour—not one word of the need of an atonement.

Buddhism is professed in its purity in Nepal, as well as in Thibet. It is, also, professed to a great extent in Boukaria and Ceylon. From this island, indeed, it seems to have been carried into India beyond the Ganges; but with regard to this some uncertainty appears to exist.

Such then is an outline of the great superstition of Buddhism,—and, though the object of this paper would not permit us to enter into a minute description of its various observances, even if we had possessed authenticated accounts of them, still enough has been said to show to our readers how deeply its professors are plunged in spiritual darkness. Oh! that the light of the true Gospel may soon break in upon them! that their eyes may be opened and their hearts enlarged to receive the truth as it is in Jesus! and that the efforts of the Missionaries now labouring amongst them may be blessed in the conversion of many souls!

In our last No. we earnestly solicited a careful perusal of an admirable extract from the *Church of Scotland's Missionary Record* under the above title; and with equal earnestness we now present another extract on this all-important subject from the *Record* for February last.

Those, who address men on subjects relating to their worldly interests, whether or not they succeed in gaining them over to their views, and persuading them to a new course of action, have at least this advantage, that they speak to persons who have ears to hear and hearts to understand. All men are more or less alive to the things of the world; and with regard to these there is comparatively little difficulty in engaging their attention and exciting their curiosity. The soil is already prepared, the seed has only to be cast forth; and without nursing care, under the natural influences of rain and sunshine, it will spring up, and the plant will grow luxuriantly, and bring forth fruit. Man's natural capacity enables him to apprehend the meaning of any statement

submitted to him as to the affairs of industry, science, or politics; his own discernment teaches him how he is affected by it; and, in the exercise of his own active powers, he adopts the resolutions, and pursues the line of conduct, which the circumstances seem to require.

The preacher of Divine truth has not the same outward advantages, for he delivers a message concerning other things than those with which men are ordinarily occupied. He speaks of spiritual truths which the world neither sees nor knows; he declares the hidden wisdom with which, by the mere exercise of their own powers, none of the wise or the learned can become acquainted. Many may be the ears that listen to the tidings, and many the understandings that are exercised; many may be astonished at the doctrine, and have their imagination stirred by the sublimity, of its revelations; but to few is the truth revealed so as to become not only matter of personal conviction, but spirit and life. The majority hear as if they heard not; the truth, which they understand in the letter, is not apprehended in its spiritual meaning and relations, because without grace from on high they have no spiritual discernment. Whilst Gospel truth, in its surpassing excellence and attractiveness, is hid from natural observation and the powers of worldly wisdom, it is besides unpalatable to men; it is opposed to their tastes and inclinations; it requires them not only to renounce the gains of dishonesty and the deeds of violence and pollution, but also to deny themselves to gratifications which, in their own place, are natural and innocent. The man, that would be Christ's, must be content to suffer the loss of all things; and, to live with Him, he must be willing to die. With what powerful interests, what prejudices and habits, accordingly, has the Gospel to contend in its progress among men! It has to advance, not by appealing to men's interests and passions, and soliciting the alliance of friendly powers; but it has at every step to encounter opposition; and it can advance only by overcoming. From the very nature of the case, its progress and success show that it is not of the world,—that it is above the world,—that it is divine. The weapons of this warfare are not "carnal, but mighty through God to the pulling down of strongholds." Nevertheless, the preacher of the Gospel delivers a message which, whether they are willing to receive it or not, concerns not merely one class or nation, but all men without exception, and which concerns them far beyond every thing that can demand their attention. It is not a vain thing, for it is their life; it is not deliverance from the sword, or the pestilence, or the pains of a death, which, however protracted and severe, will be soon over; but it is salvation from the terrible wrath and curse of that Almighty God who hath declared that "the wicked shall be turned into hell, and all the nations that forget God." And, though of themselves human wisdom and learning and eloquence are utterly ineffectual, yet here is a subject worthy of their highest exercise; and by the prudent and zealous use of these, the man earnest in faith, the man who believes and therefore speaks, the man whose lips are touched with the glowing fire of the altar, may arrest the attention of the most worldly and indifferent; and, as he reasons of righteousness, temperance, and judgement to come, may arouse the slumbering convictions of the hardened profligate and make him tremble. Though it is only grace that can carry it into the heart, and render it effectual unto salvation, yet the message of Gospel truth has a large audience to which it can directly and immediately address itself; it turns not away from the multitude to speak to a few favoured disciples in the groves of the Academy; it retires not to the secret chamber, where it may stealthily impart its revelations to the initiated; but it goes forth into the open world, demanding the attention of the learned and the unlearned, of the rich and the poor, of the bond and the free; it speaks to sinners; and all are sinners,—all are capable of understanding it,—all require to understand it. "He, that believeth on the Son, hath life; but he, that believeth not the Son, shall not see life, but the wrath of God abideth on him." It is true that only the spiritually wise are able to understand to the soul's everlasting profit; but spiritual wisdom is vouchsafed through the exercise of our natural powers,—the understanding of the truth in the Spirit comes through the understanding of the

truth in the letter. There is first that which is natural, and afterwards that which is spiritual; faith cometh by hearing, and hearing by the Word of God; and by the preaching of the Word, according to the Divine commission, to all, even to every creature under heaven that has ears to hear it, the door of the kingdom of heaven may be said to be opened to all; and, if its glorious mysteries are not revealed to every human being to whom the Word is preached, it is only because he loves darkness rather than light, because he has blinded his mind and hardened his heart. The God of love and truth hath not said in vain that "He will be found of those that seek Him," and "that blessed are all they that wait for Him." "If any man will do His will, he shall know the doctrine, whether it be of God." "Doth not wisdom cry? and understanding put forth her voice? O ye simple, understand wisdom; and ye fools, be ye of an understanding heart. How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn ye at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you."

But those, who plead the cause of missions, have not to deal with so large an audience. They are not, indeed, without arguments which they can address to the worldly, to the politician, and the man who delights in promoting the social improvement of our race; they can point to the moral results of the Gospel in humanizing the barbarian, in suppressing cruelty, in recovering from carelessness to peace and order, and in producing every kindly and brotherly affection. Where are men the most intelligent, the most orderly, the most industrious?—Which is the nation that takes the lead in the progress of civilization, that stands preeminent in wisdom and power, and by invention and enterprise enriches itself with the commerce of the world? It is not the nation that owned the largest extent of territory, the greatest number of inhabitants, the greatest physical resources. It is the nation that has received the truth—the nation that has not only allowed free course to the truth, but, acknowledging its obligations, has wisely made legal provision for the public preaching of it, doing homage by its ordinances to the ordinances of the Most High. That Gospel, which has done so much for us, is able to do as much for others. What is the great and distinguishing peculiarity of the nations that are sunk in ignorance, barbarity, and every abominable wickedness? Why is it that they differ from us? Is it not just in this,—that they are ignorant of the Gospel, the entrance of which into the heart gives light and true understanding? Nature has given many of them advantages far higher than we can lay claim to, but grace has made us to differ; grace has changed the heart, and brought to right direction and harmonious exercise the powers of reason and judgement. Grace has enabled us to perceive and improve our advantages, and thus has blessed us beyond any nation with all manner of worldly prosperity. But the heathen nations, inhabiting countries which nature has so exuberantly favoured, have not eyes to see their advantages; idolatry has corrupted the heart and paralyzed the understanding; selfishness, uncontrolled by the fear of God, by righteous law and good government, and partially restrained only by natural affection and the fear of retaliation, rends asunder the confidence that should unite society, and multiplies day by day its deeds of rapacity and cruelty; there is wanting moral energy to execute what wisdom may plan; and why should industry till and sow what it has no security that it shall ever be permitted to reap? But introduce the Gospel, and it will be as eyes to the blind and feet to the lame; it will provide judgement for the poor and the oppressed; it will send forth the husbandman in obedience to the call of spring; it will turn the marshy jungle into the fruitful field; and in autumn it will cause the reapers to return bearing their sheaves with rejoicing. In other matters men may appeal to facts and to experience; and, if ever these afforded full and satisfactory demonstrations of the efficiency of any means, they have done so in behalf of the Gospel as the great and only effectual means of recovering man from vice and wretchedness, and of raising him to the rank which he was designed to hold both with regard to

God and his fellows. And, if even worldly men, therefore, disregard the appeals of those who seek to advance the cause of missions, if they refuse to avail themselves of these as the most likely means of promoting the benevolent objects they profess to have so much at heart, it can only be because in this case they refuse to act on the obvious considerations that influence them in every thing but religion, and because in this they disregard the dictates of their own philosophy.

Though the advocate of missions has thus substantial grounds on which he may appeal even to worldly men, and call to his aid subsidiary influences and motives, yet his argument can be fully understood and appreciated only by those who have already themselves embraced the truth as in Jesus, and who gave themselves experienced its power. It is on believers that the argument is to be urged, and with them especially lies the responsibility of imparting to others the spiritual blessings which they have received. The man, who knows not himself the value of the Gospel, cannot be expected to commiserate those who are still ignorant of it. The man, whose selfishness has not been dissolved by the Divine love shed abroad on the heart through the influences of the Holy Ghost, cannot be expected to look beyond his own narrow circle of friends and acquaintances, and to seek to extend his care and beneficence to strangers and outcasts, to men of other nations, and to distant lands with which he has no natural connection. He, that rightly espouses the cause of missions, does so, not as being under natural influences, but Divine. He has himself felt what it is to be guilty before God; he has, with a broken spirit, condemned himself before Him, as deserving only of wrath; he has found the Saviour; he believeth Him with all his heart; he knows how precious He is; and what Christ commands he feels to be equally his duty and privilege—the very spontaneous prompting of a heart overflowing with gratitude—that he should make known to others what the Lord had done for his soul, and endeavour, as far as he has power and opportunity, to make them partakers of the heavenly benefit. It is only the man, who has been brought into saving fellowship with Jesus, that so looks upon the things of others as to care for their spiritual state, and to be ready to make sacrifices for their conversion to the truth. It is to the spiritual man that the appeal for missions in its full and proper force is addressed, and with him as such it is irresistible. He cannot listen to motives that would induce him to set it aside, without yielding to the flesh. He cannot say that he has nothing to do with this, without saying that he has no part in Christ. And by the degree of interest which he takes in this,—by the space it occupies in his mind,—by the fervour and frequency of the prayers which on this account he offers up,—and by the exertions he uses with others, and by his own pecuniary contributions,—may he estimate in how far he has risen above the power of this present evil world,—in how far he understands why it behoved Christ to suffer, and purchase so great salvation,—in how far he is touched with gratitude for redeeming mercy, with admiration of the Great King, and devoted loyalty to His cause. What disciple is he that knows the name of Jesus, and makes this his confidence and his joy, and yet is content that men should remain ignorant of it—and does not seek to publish and proclaim its glory among the heathen—who does not make it his fervent prayer, and heart's desire, and constant endeavour, that His name may be hallowed, that His kingdom may come, and that His will may be done in earth as it is in heaven? The man, who says that he has no concern with missions, whether he says so in so many words, or does so more emphatically by rejecting the opportunity of casting his offering into the Christian treasury—every time he repeats the Lord's prayer—and after this manner in all our prayers we are to address our Heavenly Father—solemnly accuses and condemns himself before the great Judge of all.

Every appeal, therefore, that is made to professing Christians in behalf of missions, should be turned into matter of self-examination. Does our heart really respond to these appeals?—do we feel that necessity is laid upon us to advance the cause of our Lord?—do we know what it is to love the souls of

men?—have we looked into the awful depths of man's natural guilt and misery?—are we more alive to the importance of missionary exertion than we once were, or has our love been waxing cold—has our zeal begun to languish? The appeals, we of course suppose, are such as accord with the true spirit of the Gospel—such as set forth its obligations, and have regard to its precepts and promises; and, if so, the fact that they go beyond our convictions, the coldness and indifference of our hearts when they are addressed to us, should alarm us as to our own spiritual state. We may depend upon it that this carelessness about the heathen is a sure indication of carelessness about our own eternal peace; and in such a case it becomes us to humble ourselves, to search and try our ways, and earnestly to seek more of the supply of the Spirit of Jesus. There may, it is true, with regard to missions as other Christian duties, be constitutional differences of character, as there are differences in rank and station, in talents, and influence; and we are not to condemn ourselves because we act not precisely in the same way as do others. The question is, do we sincerely feel the importance of the duty?—are we really anxious to discharge it?—and do we act in our station according to our ability? Should we not be afraid, if our sincerity in other matters were to be tested by the proofs of sincerity we give in this? Only open your hearts more fully to the revelation of the spiritual mystery of God's saving mercy in Christ, and you will cease to complain of such appeals; you will wonder at your former blindness; you will see that Christ's is the great cause in the earth, before which every other sinks into insignificance.

We are far from asserting that the mere fact of our taking part in missionary schemes is a satisfactory proof of our discipleship. What we say is this—that those, who do not feel this to be their duty, have much reason to suspect that the kingdom of God has come to them only in word, and not in power. But, in saying this, we do not forget that the manifestation of missionary zeal is nothing apart from the principles and motives by which it is regulated. That, in which we are zealously affected, must be a good thing; and not only so, for, in following that which is good, we must be actuated by proper motives. Jehu professed to be very zealous for the Lord, but his subsequent conduct showed that he made this only a cloak for his own ambition. The Pharisees compassed sea and land to make one proselyte, but theirs was zeal, not in the cause of truth and for the honour of God, but only for their own party views and interests. Thus, when the apostle was a prisoner at Rome, there were some who preached Christ, but they did so "of envy and strife, not sincerely, supposing to add affliction to his bonds." And thus human passions and interests, the flesh as well as the Spirit, may assume a large share in the outward work of propagating the Gospel; and, for the gratification of self, greater sums of money are often raised, and greater efforts made, than from pure regard to the cause of the Redeemer. Men are tenfold more zealous in preaching themselves than in preaching Jesus the Lord. And, when we consider the deceitfulness of the human heart, and the selfish motives which are ever apt to intermingle with our holiest services, we cannot be too watchful over ourselves, and we cannot be too humble. It is not easy with purpose of heart to cleave unto the Lord, and to have a single eye to His glory.—"He that trusteth in his own heart, is a fool." Especially have we reason to be jealous over ourselves, if we are acting in opposition to any of our fellow-Christians, and comparing ourselves with them. That we may be assured, cannot be true zeal which would lead us to boast of the efforts we have made, and to contrast them, in the language of envy and disparagement, with the smaller doings of others. True zeal for Christ's cause will only be sorrowful at the lukewarmness of others, and instant in prayer to God for them. True zeal, with regard to what we may have ourselves done, will look so far beyond aught that we have accomplished, that it will humble us under a sense of our shortcoming, and exclude our boasting. True zeal, in place of looking to those that have done less, will rather upbraid and stimulate us, by looking to those that have far outstripped us in the Christian course. What have we done in comparison of other Christians

or of other churches? What have we done in comparison of those holy men in the days of the Apostles, who counted not their lives dear unto them if they could but have the privilege of preaching the Gospel of Jesus, and making manifest everywhere the savour of His name? It is only in this spirit, and to provoke ourselves to holy emulation, that we can safely compare our own doings with those of others. "I know the forwardness of your minds," says the Apostle to the Corinthians, "for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ready; lest haply, if they of Macedonia come with me and find you unprepared, we (that we say not, ye) should be ashamed in this same confident

What we wish to impress upon the members of our Church is this, that in her missionary appeals she is but discharging her proper functions, and endeavouring, according to her high commission, not only to preach the Gospel to all, whatever may be their character and state, but to speak to those who, through grace, are not carnal but spiritual, and to stir them up to a discharge of their spiritual duties, to the exercise and manifestation of the spiritual life, in making known to others the tidings by which their own hearts have been made glad. Apart from the benefit to be conferred on the benighted heathen, the Church, by her missionary work, seeks to strengthen & mature the Divine life among ourselves, that it may not only exist, but by vigorous exercise make itself fully manifest; that it may take the mastery, and subordinate to itself the natural life; and that, among the dead and the dying, we may move and act as the children of the resurrection. Why should the Divine life be content to dwell in the obscure shadow of worldly influences? Let it rather by its light dispel these shadows, and illumine the dark places of the earth with the knowledge of the glory of the Lord. In the midst of all the changes with which we are surrounded, God's Word abideth more sure than the foundations of the lasting hills, and why should our faith be so feeble and faltering? The evil heart of unbelief!—this is the great disease that enfeebles and exhausts the professors of godliness. They say they believe, but their faith shows few symptoms of life. They do not lay hold on the revelations of God's Word as realities; they do not venture on these their wealth, their labour, their all; they hesitate and shrink from the hazard, as if these were after all only shadows, or as if they were about to step from the solid earth into treacherous quicksands. Talk and contention about the externals of religion have too much led men away from the faith which worketh by love. And what is needed is that, as being soon to stand before the awful judgement-seat, we should endeavour in singleness of heart to have recourse to the Word of truth, and have our minds awakened to the certainty and importance of the things which it declares to us, and brought fully under their power; then will the work of missions no longer be a weary task; men will recognize in this the true business of the spiritual life; the nearer they approach the Divine presence in glory, the more will this occupy their thoughts and their prayers; and, as they love the appearing of the Redeemer with His saints, they will make it their personal concern to bring men to the knowledge of Him, and to cause His way to be known upon the earth. These are stirring times when God's people are called upon to arise in their spiritual strength and show themselves,—times when they must either manfully assert their principles, or betray the trust committed to them,—times when the Church must either lengthen her cords and strengthen her stakes, or be swept away by the mighty hurricane. The times of this worldly indifference God winked at, but now He summons all classes among us to life and activity. There is the sound of a going on against the Philistines, so the Highest summons us to the overthrow of principalities and powers, that the Son may receive the heathen for His inheritance, and the uttermost parts of the earth for His possession. "The Lord of hosts had purposed a great work upon the whole earth, and who shall disannul it? And His hand is stretched out, and who shall turn it back?" Shall the Lord's purpose, so far as

we are concerned, be in vain—shall it be thwarted? When He calls in the day of His power, shall we not offer ourselves to Him as His willing people? When He speaks from His throne, high and lifted up—"Whom shall I send, and who will go for us?"—shall there be silence in all our colleges, and halls, and presbyteries, and no voice replying, "Here am I, send me?"

[From the Free Church of Scotland's Record for February.]

THE ANTI-MISSIONARY MOVEMENT IN CALCUTTA.

We resume publication of the documents that have reached us, in regard to the recent commotion in Calcutta. They will enable our readers to form an estimate of the character and progress of this unhallowed confederacy:—

We publish in another column an earnest and eloquent appeal to the native gentry of Calcutta. An able and zealous Christian missionary, the head of one of the largest educational establishments in India, whose name, although not appended to his

address, we need not, even were we authorized so to do, mention to his and our readers, has heard that certain orthodox Hindus have entered into a conspiracy for his personal maltreatment by the hands of hired ruffians. He is slow to believe that men in these times can be so wicked and so foolish as to seek by such means to terrify and to crush the advocate of a hostile faith; but, as there may be truth in the rumours that have reached him, he makes his appeal to the good sense and good feeling of the better class of the native community. It is evidently from no unworthy fear or damage to himself that he makes it, for his tone is as bold as that of a martyr of old times; and we have no doubt he is quite prepared to carry out the parallel to the death, should it be necessary, as we trust is not likely to be the case.

That such threats have been made there is, we fear, too much reason to believe; and we regret exceedingly that it should be so. It is a thing far from creditable to the character of the modern Hindus of Calcutta that any number of them should be found ready to oppose personal violence to the progress of opinions distasteful to themselves. Even on the probable supposition that these threats are intended merely to terrify and not be carried into execution, they are as dishonourable to their utterers as they are likely to prove ineffectual to the fulfilment of their purpose. It is a somewhat unfortunate coincidence that we should yesterday have had to publish a statement of similar threats having been held out by men of the same class in a vain endeavour to silence a great religious reformer of another stamp, the late Rammohun Roy. Twenty years ago the thing was discreditable enough to the intelligence of the Hindu community; how much more so to the men of these more enlightened days! We hope, however, that the good sense and right feeling of the Hindu gentleman, who has influence over their fellow-citizens, will induce them to interfere for the purpose of wiping off this stain from the character of the native public.

It is not for us to enter on the discussion of religious questions except as they affect the civil and social rights and liberties of our fellow-men. We cannot, therefore, interfere betwixt the missionaries and their antagonists further than to demand justice and fair play for both. We must, however, express our belief that, in striving to counteract the efforts of the missionaries by threatening pains and penalties on those who persist in sending their sons to Christian schools, the Hindus are acting unjustly not only to the missionaries but to their countrymen. They violate a right to which every man, and certainly every British subject, rich or poor, is entitled, when they compel the humblest of their countrymen to act, in the choice of an instructor for his children, otherwise than according to his own free will. The worst punishment, however, and, happily, the most certain punishment, for such foolish and wicked proceedings, is in the utter failure which must ever attend them.—*Bengal Hurkaru, Sept. 25.*

To the Editor of the Bengal Hurkaru.

SIR,—You, as well as your correspondent INDOPHILUS, seem to believe that the feeling of hostility towards the person of one who, during seventeen years' connection with India, has proved one of its best friends, is general, and accordingly take the whole Hindu community of Calcutta to task for harbouring so base and ungrateful an emotion.

As a Hindu resident of Calcutta, I may be permitted to say, and be believed with perfect safety in saying, that the said feeling is confined within the precincts of a circle of a few well-marked old rogues, whose hostility to the cause of improvement in any shape has gained them an unevitable notoriety in town.

I would like that the European community in general should be made aware, that half the evil of Hinduism owes its origin to the bigotry, and the other half its conservation to the interestedness, personal and family, of these few Baboos.

Their power, I admit, is great, and their influence over their countrymen extended; but they must be careful, if they have regard for their position in society, how they tamper with the reputation of a large section of the people whose obedience to them is but voluntary, and connection with their creed very brittle.

A more guarded course of private conduct would insure them greater support than this vapouring away against missionaries.

It is but justice to add, that in number they formed the most insignificant portion of the other day's meeting.

A HINDU.

Our correspondent, a HINDU, has misunderstood the remarks of INDOPHILUS as well as our own. Neither he nor we spoke of the feeling of hostility against him and his cause as being general; nor did we take the whole Hindu community of Calcutta to task on account of it. We know, and are happy in the knowledge, that there is only a very small section of that community ignorant enough or bigoted enough to think of opposing physical force to the progress of knowledge and enlightenment. We believe that a vast majority of the Hindus of the upper classes would be ashamed to participate in any such attempts to check the spread of education among their countrymen.—*Ibid., Sept. 27.*

THE ANTI-MISSIONARY MOVEMENT.

To the Editor of the Bengal Hurkaru.

\*\*\*\*\* In my former communications, my sole reason for availing myself of an established usage, and adopting the conventional designation of INDOPHILUS, was this: Being thoroughly in earnest about the graver and more momentous topics that were started in the former letters, contemplating the probability of a reply, and knowing the extreme tendency, more especially in controversy, to shirk facts and arguments, and resort to irrelevant personalities, it was my wish to mitigate, if not remove, the temptation to so profitless a course of procedure, by assuming a merely conventional name, such as that of INDOPHILUS. Since, however, in the present instance, my reason for thus acting appears in some quarters to be misunderstood, I at once come forward in my own proper name, and thus do what in me lies to dissipate the idle surmises that fear or shame had any share in my former decision.

As this is, I hope, the last time that I shall have occasion to trouble you on the present subject, I may as well state that on Saturday the 18th, the day before the public meeting of the Baboos was held, I learnt from a native friend that Baboo Prematnath Deb was the chief leader of the intended movement. Sincerely anxious to prevent, if possible, any public outbreak of folly or intolerance, and to assuage, if possible, by private and pacific means, the rising tumult of turbid feeling, I immediately addressed a conciliatory and respectful letter to the Baboo. That letter was delivered at his house towards the evening of Saturday. And, though he failed in the courtesy of acknowledging the receipt of it, I learnt on Monday on indubitable authority that it had been duly received, and by a qualified native fully expounded to the Baboo and his friends. If the suggestion in this letter had been responded to, it might have modified the character of the general meeting, and

led to its adopting, not any measures of intolerance, but a wise resolution to have the entire merits of the various questions at issue fairly and rationally discussed. It would, in this case, have saved those concerned from the painful exposure to which justice and charity alike demanded that their untoward public proceedings should be subjected. The letters of *INDOPHILUS* would then never have appeared in the columns of the *Hurkaru*. And the Calcutta Baboos might have earned as glowing a tribute to their moderation and good sense, as they have now gained an unenviable notoriety on the long and much trodden arena of intolerance and persecution.

As a copy of this letter was happily kept, I hereby forward it for publication, in order that your readers may judge of the tone and spirit in which I was ready and anxious to meet the Baboos, either individually or collectively, before they had actually committed themselves by forcing their designs into publicity. And—with my entire consciousness of cherishing towards them no feelings but those of kindness and good will—coupled with ardent longings for the rectification of error and the dissemination of truth—such, I do assure them, in the fulness of heart-sincerity, is the very tone and spirit in which I am ready and anxious to meet with them still, whenever they afford me the opportunity of so doing. For exposure of what may be erroneous in the conduct of any, so far from indicating any thing like hostility, ought to be regarded by all the right-minded as in no way incompatible with the sincerest feelings of good will towards them; while the lovers of truth, goodness, and rectitude, ought to hail such exposure as ultimately conducive to the best interests of themselves and their neighbours.

One thing of late has certainly surprised men; and that is, the frequency with which professedly educated men are found to object to the introduction of *Christianity* into this country, merely on the ground of its being a "foreign religion." Such an objection in the mouths of the unthinking and illiterate through were nothing strange; but in sober seriousness I must ask, is it an objection which really befits wise men for a moment to entertain, sanction, or tolerate? Truth in art or in science, when viewed merely with reference to the fact of its discovery, may be said, in this limited sense, to belong to the country in which it was first brought to light, and, consequently, to be foreign to every other. So truth in religion, when viewed merely with reference to the fact of its original revelation from heaven, may be said, in this restricted sense, to belong to the country which was privileged to be its first recipient. But, surely, truth in itself, truth of any kind—whether in art or science, philosophy, or religion—when once discovered or revealed, is henceforward of no country and of no clime. Truth, once discovered or revealed, cannot thenceforward be claimed as an exclusive possession or monopoly by any people or nation. Truth, in this high and noble and transcendently glorious sense, is not, properly speaking, indigenous to any country, or foreign to any country, but benignly and bounteously common to all. Truth, like the light of the sun, is invested with the attributes of diffusiveness, communicativeness, and universality, and, like it, designed to be a source of unnumbered blessings to the whole race of man; dispelling the darkness of ignorance—garnishing the intellect with manifold beauties—exhilarating the heart with the glow and radiance of heavenly purity—and diffusing all around the multiplied products of material utility and moral worth.

What sane mind would object to the introduction of the Copernican theory of the solar system into this country, merely on the ground of its being foreign? or of the Newtonian theory of gravitation, merely on the ground of its being foreign? or of the British railway system of locomotion, merely on the ground of its being foreign? Such an objection would involve, not only a transparent fallacy, but a unique absurdity. No, no: this is not the sane way of dealing with any truth, or system of truth, when first offered for the acceptance of any people. In every such case, the process ought not to be, "Is this foreign? If so, we object to its introduction amongst us." Wisdom would dictate a totally different line of procedure. Wisdom would suggest the questions, "Is this really true? is it good? is it useful? is it

worthy of our acceptance? If so, then let us hail its advent; let us thankfully embrace it; let us naturalize it, as it were, in our own soil; and the time will come when that, which is now foreign to us, will be enjoyed by our posterity as one of their richest hereditary, indigenous possessions." Surely such would be the counsel of wisdom, and such the procedure of sound reason and sober good sense.

Now such, and no other, is the process which we wish our fellow-subjects in this land to institute with reference to Christianity. Revealed originally from heaven in the land of Judea, it was never meant to be restricted within its narrow limits. On the contrary, the express command of its Divine Author to His disciples was, "Go ye and teach all nations! go ye into all the world, and preach the Gospel to every creature." In obedience to this high command, the primitive disciples did go forth. In the course of time, they reached the distant, barbarous British shores. The Gospel of salvation they offered to the rude inhabitants as the richest boon of heaven. They at length joyously accepted it; and, in consequence mainly of its renovating energy, from being the rudest they ultimately became the most civilized of nations. Believing ourselves that Christianity is true—that it is immeasurably the most momentous of all truths—that it is the noblest legacy and heritage ever bestowed by the beneficence of Heaven itself on the fallen, sinful, and distracted family of man, we have come to this land, in accordance with the original Divine command, to offer this greatest and noblest even of heavenly heritages to the acceptance of our native fellow-subjects. We beseech them not inconsiderately, uninquiringly, or scornfully, to reject the precious offer. We entreat them, as beings endowed with rational and immortal spirits, to reflect, inquire, examine, and judge for themselves; and to pursue the high inquiry with an earnestness, perseverance, and honesty of intention, proportionate to the mighty interests that are at stake. If they reject the offer or scorn the invitation, we cannot help it: we have discharged what we felt to be a duty towards our own consciences as Christians, and towards the Divine Master whom we adore and serve. If they accept the offer and respond to the invitation, the unpeakable gain will be theirs; and in their gain we shall have an ample earthly recompense for all the toils, losses, sacrifices, or reproaches, which we may be called upon to encounter in the sincere and honest attempt to do them good.—I am, &c.

#### LETTER TO BABUPREMATNATH DEB.

DEAR SIR,—Having learnt that you, and other native gentlemen, who are personally unknown to me, have been speaking and acting in a way which satisfies me that you labour under grievous misapprehensions of my motives, as well as the main end and object of my labours in this land of my adoption, I beg to state, that nothing would rejoice me more than to meet with you and any number of your associates, either in my house or in yours, for the purpose of mutual friendly explanations.

The great object to which my life has been devoted, is the real good of India and its inhabitants. If I am mistaken as to the best means, let my mistake be pointed out by an appeal to reason and to fact. I have always treated my Hindu fellow-subjects, personally, with that civility and respect which is due to them as rational and accountable creatures. I am always happy to meet with them, and discuss, frankly and freely, though in the most amicable spirit, every great doctrine connected with their intellectual and moral, their social and religious well-being.

Insincerity and hypocrisy I cannot but severely reprobate, whenever I meet with them. Principles and practices, that are pernicious, I must condemn. But I am not conscious of ever being angry with any man merely because he happens to differ from me in judgement or opinion. If I think him wrong, I try to enlighten him by facts and arguments. If he thinks me wrong, I patiently allow him to do the same towards me. But, if, in the end, we still differ, I can only pray that we both may receive fresh light and guidance from the Great God to whom, and not to each other, we are mutually accountable.

As a Hindu, you are by birth an adherent of the Brahmanical religion. Not by birth, but by the

grace and favour of God, I am a Christian. As a sincere Hindu, you must very naturally desire the stability and prevalence of Hinduism. As a sincere, though unworthy, Christian (while my remote ancestors were idolaters), I must as naturally desire the stability and universal prevalence of Christianity, as, in my belief, the only true revelation from God, and consequently, the only religion which can truly regenerate, purify, and elevate the millions of mankind.

Now, God has endowed us with rational faculties, which he intends us rightly to exercise. And in what nobler way could we employ these faculties than in calmly and dispassionately discussing the claims and merits of two such mighty systems as Hinduism and Christianity?—systems which, for good or evil, have for so many ages exerted so potent an influence on the destinies of countless myriads of our race?

Being so flatly contradictory to one another, they cannot possibly both be true. And, surely, it cannot be your interest or mine, or the interest of any one else, to be blindly following what is erroneous or false, and, therefore, positively injurious! Why, then, should we not meet, and in a spirit of mutual kindness and good will, compare the systems of Hinduism and Christianity—inquire into their origin and evidences—weigh their contents—estimate their tendencies—form a rational judgement of their leading design and verified results. This would be a wise and reasonable procedure. And, should it commend itself to you, as already stated, I shall be happy to meet with you and your friends, either in my own house or in yours, or any other place which may be most convenient.—I am, &c.

Cornwallis Square, Saturday,  
September 18, 1847.

We commend to the attention of our native readers a letter from Dr. Duff, which, with its accompaniment, will be found in another column. The reverend gentleman, abstaining from all allusion to the reports of intended violence, which under the signature *INDOPHILUS* he lately noticed, earnestly but dispassionately invites his Hindu opponents to a friendly discussion of the merits of their respective creeds. This offer was, as the correspondence will show, made to the reputed leader of the anti-missionary movement before the recent meeting took place, but, as we infer from the subsequent occurrences, was not accepted or even acknowledged. We fear it will meet with no better reception now when thus publicly and openly repeated; but, for the credit of the enlightened Hindus of Calcutta, we shall rejoice to find ourselves mistaken.—*Ibid.*, September 30.

#### THE LATE HINDU MOVEMENT AGAINST MISSIONARY EXERTIONS.—\* \* \* \* \*

That men are to be found among the orthodox Baboos of Calcutta, who would as readily employ their clubmen to fell a missionary to the ground in the dark as to torture some poor underling who refused to confess a robbery, there can be little doubt. Perhaps some of the worst specimens of the native character are to be found among the voluptuous Baboos of the metropolis. The new association is composed of such a heterogeneous collection of men, united together by no other bond but that of a common hatred of Christianity; men of the Vedantist, and of the Pauranic School; men of austere and even ascetic devotion, and men of no religion at all; Old Bengal and Young Bengal; the humble worshipper, and the unscrupulous reviler of gods and Brahmins; men who never deviate from the Hindu ritual, and men who prefer a dinner of beef and champagne from Wilson's or Spence's, that we think it behoves the committee on the very first meeting to take up this serious imputation, and repudiate all idea of having recourse to the bludgeon. \* \* \* \* \*

That the efforts which this society may make to prevent the resort of native youth to the missionary seminaries, will in a short time present another memorable instance of failure, no one, acquainted with the character and the longings of native society, can for a moment doubt. The very inconsistency of the movement, when considered in connection with those who have taken a prominent share in it, must paralyze its efforts and hasten its dissolution. The great object of the association is to inflict the penalty

of loss of caste on all who shall allow their children or their wards to attend a missionary seminary; but how can those who have themselves exhibited a most courageous and laudable disregard of the Hindu Shastras, and who live after the more rational and convenient fashion of Europeans, pronounce expulsion from caste with any show of reason, on those who, as compared with themselves, are Hindus of the golden age? Having totally emancipated themselves from the shackles of their own system, how can they visit with the penalties of that system men who, in an ecclesiastical sense, are so much purer than themselves? But it is in vain for them to hope permanently to restrain their fellow-countrymen from resorting to those institutions where they are sure to receive valuable and elevating knowledge. They are working against the tendencies of the age, which will assuredly overwhelm them, and only render their own discomfiture, and the triumph of the missionaries, more conspicuous. The inculcation of Bible truth will no longer deter the natives from resorting freely to schools of a superior order. Confirmation of this fact multiplies around us.—*Friend of India, September 30, 1847.*

**BABOO PREMATNATH DEB'S DECLINATURE.**—From a correspondence, which has been published in the *Hurkur*, it appears that on Saturday last, after a fortnight's deliberation and consultation with his friends, Baboo Prematnath Deb at length sent a brief reply to Dr. Duff's letter of the 18th ult. It is couched in terms of the most studied politeness. The rough hoarse-voiced bear has in fact become a lamb under the prompt exposure of the sinister designs of himself and his party, and the wholesale castigation which has been so seasonably and effectually administered to them, and which it will not be possible for them soon to forget.

The purport of the reply was, in the gentlest and sweetest tone, to "decline" the proposal which had been so earnestly made to him by Dr. Duff—the proposal to hold a meeting for the purpose of discussing, in "the spirit of mutual kindness and good will," the nature, claims, and merits of their respective faiths—Christianity and Hinduism. The ostensible ground, on which this declination was made to rest, was the alleged "aversion" of the Baboo and his friends to "oral disputations on points of religion." Dr. Duff replied to the Baboo at some length, calmly but decisively exposing the shallow and ill-disguised fallacies of his extra-courteous epistle. Among other things, he has laid bare the flimsiness of the pretext about the "aversion to disputation." He has clearly exhibited the essential difference between "disputation" in its ordinary unpleasant acceptation, and the *sincerely honest and amicable discussion* which alone he had suggested; and proved, beyond all question, that, while from the former little good could be expected, from the latter no real evil could possibly arise, but much positive good, both of a special and general description.

The final determination of the Baboo and his friends does not surprise us. We in some measure anticipated it. It only illustrates the adage that "prudence is the better part of valour." In their own dark and undisturbed domain they crow and bluster so outrageously that the timorous crowds around them literally shiver with terror and dismay; but the moment a lion boldly confronts them, and fairly challenges them to put their vaunted valour to the test in open combat they cower and tremble in their turn, make the most humble obeisance, ask pardon, and sneakily skulk back again to their own congenial dens.

But, while we are not surprised at the Baboo's resolution, for the sake of the cause of truth, which is ever promoted by free, generous, and kindly discussion, we cannot help regretting that an offer, made so very much in the spirit of candour, fairness, and conciliation, should have been thus finally declined. For surely, on so sacred and solemn a theme as that of religion, an oral discussion, such as that proposed by Dr. Duff, when conducted with temper and good feeling, is far more likely to issue in salutary results than any controversy in a secular newspaper, which is ever apt soon to degenerate into a worse than idle and fruitless logomachy.—*Calcutta Christian Advocate.*

Extract LETTER—HORMAZDJI PESTONJI to the CONVENOR.

Bombay, Dec. 1, 1847.

REV. AND DEAR SIR,—Though I am not personally acquainted with you, and am therefore at a loss to know how to begin my letter, and what to write, yet, at the request of friends connected with your Foreign Mission Committee, I have undertaken to address to you the few following lines.

For nearly these five years have I been superintending the Vernacular Boys' Schools here, as well as continuing my studies for the holy ministry. What the sphere of my future labours is to be, as well as that of my brother Dhanjibhai, remains yet to be decided. Both of us have been thinking a great deal on the subject, ever since my brother's arrival here. But, I confess, we were for a long time in much darkness about it; and often and earnestly did we send up the cry in our prayers, "Light, O Lord, light!" The Lord has heard our prayers; He has, since the arrival of Dr. Wilson, thrown much light on our darkness. And O how thankful we both feel to Him that he has brought back, in peace and safety, our much-loved and respected friend and father, who can now set us agoing in our respective labours, and, as an adviser, guide us therein from time to time! Our whole mission may now be said to have got new energy and vigour. May all the praise and all the glory be to Him who has thus invigorated us! If hope be the fore-shadow of reality, then do I already see the new year as forming a new and important era in the history of our Bombay Mission. Now we are *many in number*, and, if in the multitude of counsellors there is wisdom, then *wiser in the ways of God too*. Now Dr. Wilson, whose counsel to us is, in various and multifarious ways, like that "of an angel of the Lord," is come, and come, too, with a companion that will, I fondly hope, as I fully trust, prove a great blessing to the evangelization of the daughters of India. Now Dhanjibhai, "a brother beloved" and long longed for, is come. Now Mr. Murray Mitchell, too, is come. Now the native agency, in Bombay itself, is also formed, and increased. And the time, I hope, is not now very distant when India shall shine gloriously, and not merely with a meteor here and a meteor there—when India shall be like to what Judea once was—and when it will be said, "India and India's nations have become the kingdom of our Lord and of His Christ." O may the Lord hasten this glorious time! And may He, to this end, multiply and strengthen His missionary servants in this dark, dark land! "O that Thou wouldst rend the heavens! that Thou wouldst come down! that the mountains might flow down at Thy presence!"

But let us always bear this in mind, that it is not by the might, not by the power, of man, but by the Spirit of Jehovah, that a single soul is truly converted to God. This is what we native converts feel (pardon me, if I seem presumptuous, *more than you Europeans, do*). And sure, if you were here, and if you saw all the abominations of India that we have seen, you would justify me in this bold manner of expressing my sentiments. Oh, sir, you know not what India really is! You may have read much, and heard much, about it; but nothing short of a sight of it can acquaint one with its wickedness. "Mine eyes affect my heart." Oh, methinks, if India—dark and desolate India, that has gone far away from its God, and that daily goes farther and farther away—India, of which it can be most emphatically said, that the dark places thereof are full of the habitations of horrid cruelty—if India be ever converted, it must be by the all-powerful and all-pervading Spirit of our God; and, if so, then must we, more than ever, look upwards—then must we pray to God as well as work in His vineyard—and pray, too, with a Jacob-like prayer—pray so as to give Him no rest, till He make our Jerusalem a praise in all India.

My brother, Dhanjibhai, has gone out of Bombay for a short tour along the coast, else he would have sent his kind regards to you. He is accompanied by the elder of the two dear Abyssinian youths, who are still in Bombay—I say still in Bombay, for they both have been waiting for some time, principally for Dr. Wilson's arrival. And, now, that the Doctor, whom they so much longed for, is come, they have made up

their minds to stay another year, in order that they may be qualified for the work they have at heart. While the elder of them is out with Dhanjibhai, to proclaim to the heathen the unsearchable riches of Christ, and to distribute portions of Scripture and tracts, for the latter of which work he is most useful, the younger is going on with his studies. They greatly desire to be prepared for usefulness among their benighted countrymen. They need your prayers.

Dr. Wilson has recommenced his lectures. He is giving a series on the Scenes and Incidents of Asiatic and European Travel for the information and gratification of the native youth who have studied the English language; and for the sake of those who know not English, he has also undertaken to give lectures in Marathi on Monday evenings. Many Europeans, as well as natives, attend the former, while the latter is attended chiefly by the Jews of this place, and the native teachers of the mission. The lectures, that he has already given, have excited great interest in every point of view.

[From the "Boston Missionary Herald."]

OPENING OF THE CHINTADREFETTAH CHURCH—AMERICAN MISSION.

The first service was in Tamil on Wednesday evening, the 25th August, when a clear and forcible sermon was preached by the Rev. W. H. Drew, of the London Missionary Society, after the reading of the Scriptures, a prayer, and an address suited to the occasion, by the Rev. M. Winslow, missionary at the station.

The English services commenced on Thursday evening. The Rev. R. K. Hamilton, of the Scottish Church, conducted the opening devotional exercises; reading the prayer of Solomon at the dedication of the temple, and offering a very appropriate dedicatory prayer. The Rev. J. Roberts, superintendent of the Wesleyan missions in India, preached from the text, "Behold the Lamb of God, that taketh away the sin of the world." His sermon was carefully prepared, and delivered with much energy. It was followed by an address from Mr. Winslow, in which he stated the expense of the building at rupees five thousand, and its object, as erected principally for worship in the native languages; but that it would be available for occasional service in English for the benefit in part of the natives understanding that language. It was not, like a Hindoo temple, for the residence of an idol; or a Roman Catholic church, for the exhibition of images and the performance of imposing rites and ceremonies; but for the convening of Christian assemblies to hear God's most holy Word, to sing His praise, and to call upon His name.

In conclusion, Mr. W. said, as this building is now set apart for the worship of Jehovah—Father, Son, and Spirit—may He graciously accept the offering. May this pulpit, these walls, this furniture, all be accepted and preserved by Him for the use intended. May His eyes ever be open upon this house, and His ears attend to the prayers and praises here offered; and "when He writeth up the people, may it be found that this and that man was born here."

The Rev. W. Porter, of the London Missionary Society, minister of Davidson's street chapel, closed the exercises by a suitable prayer, after the singing of a hymn.

On Sunday, the 29th, there was a Tamil service at ten o'clock, performed by the pastor of the church, Mr. Winslow; and at evening, was the concluding English service. At the latter, the Rev. W. Grant, missionary of the Established Church of Scotland, read the cxxxii. Psalm, and offered a fervent prayer suited to the occasion. The Rev. J. Anderson, senior missionary of the Free Scotch Church at Madras, preached an impressive discourse from the text, "He shall reprove the world of sin, of righteousness, and of judgement," &c.

He closed by remarking on the goodness of God to the mission, for whose use the house of worship was erected, and by an affectionate and earnest exhortation to the natives present, many of whom had been under his teaching, to yield themselves to the teaching and guidance of the Holy Spirit.

The building, thus dedicated to God, is sixty feet in length by thirty in breadth inside, without pillars,

and twenty-two feet high, with a vestry, thirteen feet by thirty, at the end. It is a neat and substantial edifice, in an eligible locality for collecting a native congregation. It was well filled on each occasion; on Wednesday evening many could not obtain an entrance, but stood around the doors and windows. It was estimated that seven hundred were in the house, and half that number at least outside. The collection at all the services amounted to rupees two hundred and sixty-seven. There is a balance due on the church, of a little more than rupees four hundred and thirty, as we understand; any part of which will be thankfully received by either of the missionaries.

To the above account, published in the "*Madras Christian Instructor*," Mr. Winslow adds:

The church is more pleasant and convenient than I ever imagined it would be. It seats about seven hundred natives, or even more, if they all sit upon the floor; and about five hundred Europeans, or more, if crowded. It was well filled at both the English services, in part by natives; and at the first Tamil service, as mentioned, hundreds stood about the doors and windows, besides those who went away. Mr. Drew preached a very earnest discourse, to which the large congregation listened attentively; and, when all rose at the singing of the last hymn, it seemed almost as though the heathen part of the assembly also praised the living God. I hope that some will indeed there learn to praise Him in spirit and in truth.

#### HINDOO OPPOSITION—RIVAL SCHOOLS—CASTE.

In another letter, dated October 13, Mr. Winslow says:—

The state of our congregations and schools is much as when I last wrote, excepting that the congregation here on Sabbath mornings has increased since the new church was opened. The opposition in Madras is perhaps less violent than it was. At Calcutta a combination has been formed of the leading baboos, or native gentlemen, and others, against Christianity. They have resolved to exclude from caste any and all who send their children to a mission school—to excommunicate them. This may probably lessen the school for a time; but the opposers are taking too high ground to succeed, unless they establish schools which may compete with those of the missionaries. This they have done in Madras. Seven or eight years ago, it was not so. Education was in the hands of the missionaries; but the excitements connected with the early baptisms in the Scotch schools roused the natives to uncommon efforts, and seventy thousand signatures were obtained to a petition to Government for a public school without the Bible. The Madras university was formed, which has now, in what is called the "High School," a Principal and four European teachers with assistants, and about one hundred and fifty students, who pay four rupees monthly for tuition. There is also a preparatory school, called "Potchoppah Chitty's" from the name of the founder, who left a large sum for the preparation of suitable buildings and for the support of teachers. This school is efficient, and contains usually about five hundred lads. There is, therefore, no occasion for Hindoos in Madras to send their sons to the mission schools, if they can pay a small stipend monthly; and few now, who can do this, will send their children to a mission school. Still there is room enough to labour, and it is encouraging that even girls of caste, if not of very high family, can be gathered to some extent into schools where the Bible is thoroughly taught. Our girls' schools here, and at Royapooram, are now fuller than they have ever been before, and the English schools are flourishing. The boys' boarding school here now contains seven of good caste families, who have renounced caste—all but two, heathen.

Our brethren at Madura are having trouble from their caste-holding assistants and others, as they doubtless inform you. They only need wisely and steadily to go on, or "go ahead," to overcome the obstacles. The secretary of the Church Missionary Society committee told me to-day, that in Tinnevely, when they put a low caste cook into the seminary—that is, to cook for the boys—they all but one or two left. A fortnight was given them and their parents to consider on the course they might take, and then

all but two or three, whose caste was doubtful, returned to the seminary. He mentions that a few days ago a very respectable young man came to Mr. Thomas to be baptized. Mr. T. inquired about his readiness to give up caste, and he immediately cut off the sacred lock from his head, and sat down to eat with the family. There is, therefore, progress on this subject.

#### CHURCH MISSIONARY SOCIETY, LONDON.

THE annual report of this Society for 1846—1847 states that its income for the year had been £116,827 18s. 11d., or about \$569,536 25; which exceeds that of the former year by £14,369 13s. 6d., and is the largest annual income the Society ever received. This increase, however, was chiefly owing to legacies, which amounted to more than £14,000. The Report ends with the following summary of its labours, and concluding remarks:

Stations	100
European Ordained Missionaries	114
East-Indian and Country-born Ordained Missionaries	4
Native Ordained Missionaries	6
European Catechists, School-Masters, and other Laymen	33
European Female Teachers	8
East-Indian and Country-born Catechists and other Teachers	19
Native Catechists and Teachers of all Classes	1,096
East-Indian and Country-born Schoolmistresses	3
Native Schoolmistresses	152
Communicants	11,970

A review of the events which have occurred in the various Missions of the Society during the past year presents three important facts, to which the Committee would invite special attention.

First. It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization has penetrated. According to the reports of our missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of priests has been diminished by more than 300 during the last century; and the dilapidated state of their temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt from the representatives of the ancient line of Buddhist kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahminism is declining before the power of Christian truth and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly. Another great fact which presents itself is, that the Mohammedan and heathen secular powers are beginning to admit the principle of toleration in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter, but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular head and guardian of Mohammedanism, is a still more astonishing event. And even in Central Africa, as it appears from the missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appear in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and upon a still lar-

ger scale, in the late defections of Armenian Christians at Constantinople, through the labours of a kindred Society.

It thus appears as though the forces, which have long held the minds of men in subjection, were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt that those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The missionaries from Rome, and the missionaries from the Protestant churches of Europe and America are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions, who have been trained in the college of the Propaganda. In numbers and activity they far outdo the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of North-West-American Indians, 1,000 miles from the missionary head-quarters of both parties, we hear that four Romish priests are already among them! While the church of England for a whole year seeks, and seeks in vain, for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolical, priests, deacons, subdeacons, and nuns. In extent of ground they surround and over-spread our positions. The intrusions into our missions at Krishnaghur and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission field no less than at home.

But there is enough to sustain the confidence of the committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant missions, truth being the judge. They fear not the numbers and the multiplied orders of Popish missions, if only they are enabled to send a few faithful witnesses of the truth with an open Bible and simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the heathen. But to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's three hundred men." Else, like him, we could look without dismay, even though the *Midianites and the Amalekites and all the children of the East should lay along in the valley like grasshoppers for multitude*. We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true Protestant principles, and able to *endure hardness* for the sake of Christ. Like Gideon of old, we would proclaim to all others, *whosoever is fearful and afraid, let him return and depart*.

Such men the committee invite to join in this holy conflict. They point to many an important field of labour now vacant; to many a diminished band of labourers fainting for help; to many an educational establishment which waits for its duly qualified teacher. Earnestly do they plead with those who are qualified for the work, and whom the providence of God has set at liberty from paramount claims at home, to reflect upon the claims which the mission field at the present crisis possesses upon the faithful sons of the Church of England.

In the confidence that a great work is before them; that, to repeat the words of one of their missionaries "the battle is not yet begun," the committee appeal also for the continuance and increase of pecuniary aid. They thankfully acknowledge some increase in this year's income; but they cannot rest satisfied with their present resources, as if they were either adequate to the work before them, or an offering to the cause of Christ suitable to the wealth and prosperity of the Church of England.

The committee are aware that some of their friends are looking with solicitude upon the possible influence which the contributions to the Famine Fund may have upon the income of the coming year. But the committee rejoice in the largeness of those contribu-

tions, as a proof of what England is capable of doing when once aroused to a sense of duty. They notice with deep interest that many of the towns and churches, which have made the most bountiful contributions to the relief of our starving countrymen by large weekly supplies, afford the most liberal support to this society, and that such support has not yet been withdrawn or diminished. Well persuaded that the self-denial and economy, which must have been practised in such cases, will never be a subject of regret; and that the cry of the heathen for the meat which endureth unto everlasting life will never be unheeded, though mingled with another cry for the meat which perisheth; the committee cannot but look forward with enlarged hope to the coming year. They appeal with increased confidence to the expanded charity, and to the well exercised compassion, of the Christian world.

But, while they thus plead for the external means of carrying forward their work, they must repeat the appeal, often made but increasingly needed, for the earnest prayers of the Church on their behalf, that the Lord of Missions may pour out His Spirit in a life-giving stream proceeding out of the throne of God and of the Lamb; that the wilderness may flourish like the tree seen in the visions of Patmos on either side of the river, whose leaves were for the healing of the nations.

In illustration of the remarks of Mr. Winslow, the American missionary at Madras, upon the opposition which the baboos and others raised against the missionaries there, we present a brief extract from a letter of the Rev. John Anderson, Church of Scotland's Missionary at Calcutta.

Cornwallis Square, Calcutta,  
19th October, 1848.

Long ere you receive this you will have seen, from the official letters of Mr. Ogilvie, what the state of matters is in Calcutta, in consequence of Radha's baptism. The Hindoos seem to have been much agitated by this occurrence, and they have held many meetings for the purpose of considering what steps they ought to take to uphold their ancient creed against the inroads of Christianity. Were a novice, like myself, to judge of these demonstrations, and of the speeches and professions made at the meetings, by a rule not learned in India, he would be led to conclude that missionary schools must be soon empty. Those who have had some experience of the character of Hindoos, look upon their present movements very differently. They know that very much may be said, and many promises of large displays of liberality may be made in a meeting of Hindoo baboos, before anything is done—anything that requires exertion, perseverance, and the exercise of liberality. For three or four weeks I have heard nothing of the doings of the baboos; and very likely, in a short time, matters will assume their former aspect. No doubt many pupils have been removed in the meantime from our institution, and also, I believe, from that of Dr. Duff; but probably, at no very distant date, the numbers will rise to what they were before the baptism took place. There is only one way, I believe, in which the baboos can withdraw our pupils, and that is by opening schools in which shall be given gratis as good an education as the missionary institutions afford. I think it is likely the day has gone by in India, when excommunication from caste can be safely or easily practised. It will not now do to tell Hindoos to send their children to certain schools, or subject themselves to the loss of caste, unless such schools can meet the growing desire for a liberal education as well, or nearly as well, as the missionary schools. To attempt this plan would probably raise up much opposition among the educated Hindoos themselves; for these, although not friendly to Christianity, will certainly not be zealous in propping up a faith which, in their hearts, they have renounced. Bigotry and persecution will no longer be safe instruments; and the other plan, the only practicable one, will itself undermine Hindooism about as much as a Christian education. The orthodox of this land must feel the

difficulty of the dilemma in which they are placed. The Father of Lights will overrule all events for His own glory and the good of His own Church.

### JEW'S CONVERSION.

LONDON JEWISH MISSION.

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

It having been found requisite that the Jewish Chapel in Halken Street should undergo very considerable alterations and repairs in order to make it more commodious and comfortable; and the state of Mr. Douglas's health rendering it necessary that he should have a short cessation from his usual labours amongst the Jewish population in London,—he lately devoted a few weeks to a tour on the Continent. It was his ardent desire to combine usefulness with pleasure, collecting, wherever he went, information with regard to the religious condition of the Jews—attending their synagogues—entering into conversation with them—striving to awaken their consciences to a sense of their own sinfulness and need of a Redeemer, and endeavouring to remove their prejudices and to show them in the person and work of Jesus of Nazareth the fulfilment of the law and the prophecies. May the seed, which has been sown, spring up, and bear fruit abundantly to the praise and glory of the God of Israel! Some extracts from Mr. Douglas's journal will, we are persuaded, prove interesting and instructive to our readers.

Brussels, Sept. 11th.—I arrived here last night. This is the first day of the Feast of Trumpets, described in Lev. xxiii. 2, and in Num. xxix. 1. It is one of the most sacred festivals of the Jews, and was also called the New Year. This latter appellation is comparatively modern. Critics say that it was borrowed, with some of its most solemn rites, from the Roman festival of the same, described in Ovid's Fasti. Ps. cvi. 35, complains of the inclination of Israel to borrow the customs of the heathen—so does Abarbanel in the fifteenth century. The Jewish traditions respecting this day are, among others, as follow: 1. On it they say the world was created; 2. On it God remembered Noah, Sarah, Hannah; 3. On it the world is annually judged. It is worthy of notice that the Jewish kings reckoned their reign from this day. The civil year begins with Nisan. Before the dispersion, the trumpets were blown at Jerusalem at each new moon, but on this day it is said that the priests sounded them from sun-rise to sun-set without intermission. The proximity of the Day of Atonement, which occurs ten days later, rendered it peculiarly significant. Some suppose that the ringing of bells in our dispensation has taken the place of the Jewish trumpets.

Between 9 and 10 A. M., I went to the synagogue near the old corn-market. It is a modern building, capable of containing from 400 to 500 persons.

The Belgian Jews, the last generation excepted, are a mixture of Poles, Germans, and French. The French language predominates, and their chief rabbi, Dr. L.—, though a Bavarian, is obliged to preach in that. He was indisposed during my stay, so that I had not the privilege of hearing him.

In Germany and Poland the married men and women appear in their grave-clothes in the synagogue on this festival and during the Day of Atonement.

It is an ancient custom, that the Jewish bride presents her husband with these death-ropes, consisting of a flowing, ample shirt, with a girdle round the waist, a cape edged with lace and tied with a black ribbon, and a cap—all of fine white linen.

It is a solemn aspect to see a whole congregation, thus attired, appear before God to confess their sins, and to seek forgiveness.

Often does the leader repeat their liturgical prayers in tears, and often have I seen some of the worshippers pray in deep emotion. Undoubtedly those among them who reflect must feel their stupendous guilt in the sight of God. Undoubtedly their anxiety for pardon is real; yet God has revealed but one way in which it can be obtained, and the Jew should be taught to know and to glory in that revelation; but he rejects it, and in consequence his prayers are rejected.

Many and fervent are also their prayers for restoration to their own land, which they offer up on this day.

Permit me to give you a single specimen:—

O, our God and the God of our fathers,  
Let the great trumpet proclaim our deliverance;  
Unfold the standard to assemble our captives.  
Gather, we beseech Thee, our wanderers from the nations,  
And our outcasts from the four corners of the earth,  
And bring us with joyful songs to Thy city,  
And to Jerusalem with eternal gladness.

The services lasted from 7 to 11 A. M., but the synagogue was nearly empty before their close. I went again in the evening. I can at least pray in the midst of them; and it may please God to give me a door of access. The closing hymn they chanted magnificently; but its aim is to teach the Jew that the prophet, like unto Moses, has not yet appeared. Are they not thus continually cursing their blessings? Must it not be regarded so before God?

Sept. 12th.—This is the second day of the festival. There is but one day mentioned in the Divine institution; the origin of the observance of the second day is curious. The Jewish year is lunar, and their months begin, therefore, with the new moon. It is owing to the contingency of its visible appearance, that it was watched at Jerusalem and communicated to the provinces by fire signals, which were lighted on prominent elevations; nor could the new moons be celebrated until these official signals had been received. In the course of time, however, the enemies of the nation, in order to vex them, lighted the fires at improper periods, which led to the abolition of the practice. Messengers were sent for a time instead, but, as they could not always reach the remotest points with sufficient speed, it was decreed that the 30th and 31st of each month should be sanctified as the new moon. This necessarily affected the whole order of the month; it being, therefore, uncertain whether the first day was not really the second, the fourth only the third, &c.; and, in order to secure the observance of the exact day the Lord had appointed, they made all the festivals to consist of two days, which originally were but one. The reformed have abolished all such second days.

One of the rulers of the synagogue kindly showed me to a seat "higher up." Before the close of the services, a gentleman, who stood at my left hand, invited me to his house. He is one of the most influential men in Brussels. He admits that external reforms cannot renovate a system which exhibits every day stronger symptoms of decay. Whether our acquaintance is to result in good, the future will disclose.

During the blowing of the trumpets the congregation exclaims,—

"To-day is the judgement of the world;  
To-day stand before His bar all the families of the world," &c.

During the avodah (the service), a daily prayer of the Jews, the leader and the rabbi prostrated themselves before God. In Germany, the whole congregation follow their example, though the Jews, strangely enough, condemn kneeling in prayer as a Christian practice.

The blessing of the priests, too, is very solemn, but is injured by the introduction of a prayer for the blessing of their dreams, which the congregation repeat three times.

Habitually, throughout the Jewish liturgy, there is that artful blending of truth and falsehood—of Scripture and tradition—which, as in the Popish liturgy, ends in the practical annihilation of the holy element, making void the law of God through their traditions.



Sept. 13th.—Left for Naumur at half-past 6, A. M.; arrived there in the afternoon. The mail for Arlon leaves at midnight. I went, therefore, in search of more Jewish families. There are only very few here. Misses A. keep a shop in ——— Street. Introduced myself by buying a few articles I needed. Saw there the representatives of three generations,—grandmother, mother, and daughters. The sons are officers in the Belgian army, young men of great talent, I am told; all, however, profoundly ignorant of religion—of all religion. "We believe in God," they said. What do you believe of Him? "He gives us temporal mercies, and will take us to rest in heaven when we die." They all live in the constant violation of the Mosaic laws respecting the Sabbath, meats, and drinks. A Jewish lieutenant was present. There are thirty-two modes of interpreting the Scriptures, he observed; which do you mean to adopt? It is not difficult to meet such absurdities; but what a revolting contempt of religion do they not disclose? They promised me to accept and read a French Bible. If I go to the Continent again, I will endeavour to obtain a good supply of Bibles for distribution. I had given away most of my tracts before I reached Brussels, though I carried many. One I gave to Prince Doria, an Italian nobleman, on board of the boat to Ostend. I shall often remember our conversation. I think he will.

I did not succeed in seeing any other Jewish family. I cannot trace a single missionary or Christian labourer here. Romanism wears no mask except its schools and charities. I asked a little boy in the street, "Do you love Christ?" "Yes!" "Why so?" "Because He has bought us." "Do you pray to the Virgin Mary?" "Certainly!" "Do you not know that our Saviour is the only Mediator between God and us, that He loves us, and invites us directly to Himself?" "Yes; but we should not have had a Saviour, if He had not been born of the holy Virgin." "Do you ever read the Bible?" "The Bible?—what is that?" "The New Testament then?" "Testament—Je ne sais pas, monsieur!" So much for their schools; and to the indiscriminate charity which they dole out to withdraw the public eye from the immense treasures they consume, I attribute, in great measure at least, that stupendous pauperism which now threatens all the institutions of Europe. I went to the nunnery; thinking that I might perhaps speak a word of instruction and warning to some of these unhappy creatures. The nun who opened the door, a rosy girl of 18 or 20, begged me not to come in just then, as the house was quite full. What is their object? The streets are swarming with priests. I spoke with a Belgian priest, who is an Englishman by birth. The Jews live close by, and know it all. They call this the Christian religion; "as bad as a Christian" is an old adage among them.

The Naumur Gazette of that very day contained an article, which began with the following words:—"The clergy swim in hypocrisy and falsehood as the fish do in water." I took the paper with me. I mention this, because I should like to impress our friends with the duty, if possible, of caring for the lost sheep of the house of Israel in Popish countries.

The mail left at half past 12, P. M. It was full. In point of comfort, one had better stay at home than travel in a Belgian mail in a rainy night—cooped up with half a dozen smoking and chattering walloons. But there is something solemn to me in this brief—the world would say accidental—contact with human beings. At this moment they are within the sphere of my influence—in the next we shall have met and parted to meet no more until we stand before God disembodied. Does any one believe that the Christian, in the path of duty, as I know I then was, is so placed by chance? Can any one, under such circumstances, be silent with impunity? I am sure it cannot be.

It is not difficult to lead the conversation to religion. I did so, and heard what I expected, the most curious mixture of superstition and infidelity. One athletic creature, with a voice like thunder, out-talked us all. I endeavoured to discriminate between true religion and false, but he condemned all Christians without pity. Our Saviour, he maintained, was a good man, but no more. A few expressions betrayed his creed to me. I pointed my remarks

accordingly. In the afternoon we were alone. You are an Israelite? I asked him. Yes! Strange coincidence! he was the brother of the lieutenant with whom I had conversed the previous evening. We travelled together for some time. He yielded many things. Whether he will receive Christ or not I may perhaps not learn on this side of eternity; but henceforth his position is changed, for he has heard the Gospel.

(To be continued in our next.)

[From the same for February.]

The Jewish Chapel in Halkin Street, having undergone great alterations, by the completion of which it has been rendered a commodious place of worship, was reopened on Saturday, 25th of last December. The devotional services were conducted by the Rev. Dr. Cumming, and a sermon preached by the Rev. Mr. Brown, Moderator of the Presbytery of London. The audience was serious and attentive, and appeared much interested in the sacred duties to which they were called. Since that time the Rev. Mr. Douglas has been regularly officiating there, twice on the Lord's Day, and once during the course of the week, besides holding frequent meetings for affording instruction to Jews who were desirous to obtain a knowledge of the Christian faith, and giving counsel, warning, and encouragement to those who seem already persuaded that Jesus of Nazareth is the Messiah promised to the fathers, but who are not yet prepared openly to confess Him before men. May the Lord pour out His Spirit in rich abundance upon our pious and devoted missionary, and cause his work of faith and labour of love to become the instruments of leading many of his kinsfolk according to the flesh not only to the knowledge, but to the love and obedience of the truth as it is in Jesus.

The Colonial Committee of the Church of Scotland appear to be untiring in their exertions to procure a supply of labourers for the vineyard in the Provinces; and, if they have not proved so successful as is to be desired, the fault certainly cannot be laid at their door. We have been favoured in advance of the usual publication of the *Missionary Record* with a few extracts from that publication. One of these is a spirit-stirring appeal to the probationers and students of Divinity, which, we trust, will not remain long unanswered:—

The Colonial Committee would direct the attention, more especially of probationers and of students of Divinity in our halls, to the statements furnished from time to time in the *Record*, descriptive of the great amount of spiritual destitution existing in the Colonies, and especially to the notice taken of this in the Address which appears in the first page of this number. The applications made to the Committee are more numerous than ever; it is with the utmost pain, and with the most vivid perception of the evil consequences resulting from delay, that they are compelled to say in answer to the prayer of such petitions, that they have not yet labourers to send forth, and that our countrymen abroad must still remain destitute of ordinances. Surely it cannot be that the missionary spirit is so low amongst us that

none will offer their services to a cause so interesting; or that inaction at home is preferred to the discharge of the duties of the ministry amongst our expatriated brethren. What difficulties are presented which an ambassador of Christ, who feels the call to be strong, and desires extensive usefulness, should not be willing to meet? Do not thousands, for the sake of improving their fortunes, and advancing their worldly interests, submit to the like? And should not at least an equal degree of willingness and zeal be manifested by those who profess to have at heart the eternal well-being of others? Have all our presbyteries sufficiently weighed the importance of this, and used their endeavours to second the efforts of the Colonial Committee by bringing the matter under the notice of such licentiates and students within their bounds as seem best qualified for the work? They may effect, and have in past times done, much to strengthen the hands of the Committee, who will gladly receive from them communications upon the subject referred to, and are persuaded that there are not a few of those now studying for the ministry, or engaged in preaching the Gospel, on whom such influence may be beneficially brought to bear. "The field is the world."—"Go and teach all nations." And have not those a strong claim on our regard who supplicate us so earnestly to provide for themselves and their children the means of spiritual improvement and religious training?

#### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount previously reported . . .	£190 13 6
Congregational Collection, Rev. Thos. M'Pherson, Lancaster . . .	1 5 0
Congregational Collection, Rev. J. C. Muir, Georgetown . . .	3 13 2
Supplementary Collection, Rev. H. Urquhart, Cornwall . . .	1 5 0
Congregational Collection, Rev. A. Wallace, Huntingdon . . .	3 0 0
Congregational Collection, Rev. J. Purkys, Osnabruck . . .	2 0 0
Congregational Collection, Rev. J. Dickey, Williamsburg . . .	2 0 0
Congregational Collection, Rev. D. Evans, Richmond . . .	1 5 0
Congregational Collection, Rev. W. Barr, Hornby . . .	1 0 0
Total Amount received to the present date, . . .	£206 1 8
March 29, 1848.	

#### COLLECTIONS FOR FRENCH MISSION.

Mrs. White, Montreal, donation, - -	£0 10 0
Collection, Lachine, Rev. W. Simpson,	6 3 4

#### SUBSCRIPTIONS TO THE PRESBYTERIAN, 1848.

W. M. Park, Cornwall, 20 copies, £2 10s; Andrew Ballentyne, Lachute, 2s 6d; Rev. W. Henderson, Newcastle, Miramichi, 5 copies, 10s; H. Glass, 5 copies, 10s; Rev. G. M'Clatchey, on account, 10s; Wm. Ross, Beauharnois, 2s 6d; John M'Martin, Beauharnois, 2s 6d; John Wilson, Beauharnois, 2s 6d; Lay Association, Halifax, 15 copies, £1 10s; A. D. Fordyce, Fergus, 10s; Miss Barrett, 2s 6d; Francis Leys, Pickering, 10s; Rev. A. Mann, Pakenham, 10s; Rev. Mr. Cruickshank, Niagara, £1 5s; Rev. Mr. Bell, Perth, 6s; Rev. Mr. Fettes, Free Church, N. Georgetown, 2s 6d; Rev. J. Bryning, 5s; A. D. Fordyce, 10s; Rev. D. Shanks, 10 subscribers, £1; Mr. Bethune, Thora, 2s 6d; Mr. Evans, Richmond, 5s; Rev. Dr. Machar, 53 subscribers, £6 12s 6d; Rev. John Robb, 10 copies, £1; Rev. W. King, Nelson, 15 copies, £1 10s; Mr. Geo. Hutchison, Brockville, 10s; Mr. William Dow, Oshawa, 5 subscribers, 10s; Mr. A. Drummond, Bytown, 22 subscribers, £2 17s 6d; Rev. J. Dickey, 10s; Rev. John M'Laurin, £3; Rev. W. Bain, £1; Mr. Charteris, Raleigh, 10s; Rev. T. Johnson, 10s.