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The Presbyterian ;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 6, June, 1848.

Price 2s. 6d. per annum.

It is particularly requested that Communications for "The Presbyterian" be in future sent in before the 20th of each month.

Ministers are, also, respectfully requested to draw the attention of their Congregations from the pulpit to the objects which "The Presbyterian" has in view, as it has been ascertained that many of our Brethren are ignorant of the existence of such a Religious Periodical, and of the low price at which they can procure it.

The Presbyterian.

THE CHURCH IN CANADA.

The Rev. Mr. Spence, accompanied by Mrs. Spence, was to leave Greenock for Montreal about the middle of May. Our friends in Bytown, therefore, may expect to see their new Clergyman towards the end of June.

NEXT MEETING OF SYNOD.

"The Synod appointed their next Meeting to be held in St. Andrew's Church, in the City of Montreal, on the Second Wednesday in July, 1848, at Seven o'clock, P. M."—*Extract from Minutes of 1847.*

The time appointed for the Meeting of Synod is fast approaching; and it is hoped that all, who have business to bring forward, will be prepared in time. It is very desirable that there should be a full attendance of both Ministers and Elders: and it should be borne in mind that liberal contributions to the Synod Fund, and to the Synod's French Mission Fund, are expected to be forwarded by every Congregation.—*Communicated.*

QUEEN'S COLLEGE. ANNUAL GENERAL EXAMINATION.

KINGSTON, MAY 24, 1848.

PRIZE LIST.

CLASSICS.

Senior Greek Class.

Greek Prose Essay.—Donald McLennan, Glengarry. William Johnson, Nelson.

Translation into Latin Iambics from *Œdipus Tyrannus.*—Donald McLennan.

Greek Verse (on Hope)—William Johnson.
Translation into Greek from Cicero *Pro Lege Manilia*, Cap. XI. from the words "Jam vero virtuti Cn. Pompeii," to "Captas urbes esse sociorum." James McLennan, Glengarry. William Johnson.

Translation into Latin from Demosthenes *De Corona.*—Kenneth McLennan.

Essay on Greek Metres.—Donald McLennan; John McLennan; John Hamilton.

General Proficiency.—Donald McLennan.
Attention and Good Conduct.—K. McLennan.

Junior Greek Class.

English Prose. Translation of the account of the Death of Panthea.—George Malloch, Brockville.

Greek Prose Essay on Education.—John Hugh McKerras, Cornwall. David Watson, Williams.

Latin Prose. Translation from Greek "Agesilaus at Ephesus."—John McKerras; Alexander E. Fraser, Glengarry; D. Watson.

Tabular Paradigms of Greek Verbs.—J. H. McKerras.

General Proficiency.—David Watson.

Senior Latin Class.

English Verse, Translation, Horace, Odes, Book III, Ode 3.—William Johnson.

English Essay. Life and Writings of Cicero.—Daniel Heenan.

Latin Verse. Battle of Salamis.—William Johnson.

Latin Verse. Translation from the Iliad, Book III, v. 21—38.—James McLennan; John McLennan.

General Proficiency.—James McLennan; Daniel Heenan.

Junior Latin Class.

Latin Prose. De Magnitudine Imperii Romani.—J. H. McKerras.

Latin Verse. Winter.—David Watson.
Essay on Horatian Metres.—J. H. McKerras.
Geographical Exercise on Greece.—George Malloch.

English Verse. Translation of Horace, Odes, Book II, 16.—David Watson.

English Essay. Evils of War.—A. G. Fraser.

General Proficiency. J. H. McKerras.
Attention and Good Conduct.—Augustus Thibodo.

Junior Mathematics.

Best Geometricians.—1. David Watson, Williams, London; John H. McKerras, Cornwall, (Equal). 2. George W. Malloch, Brockville. 3. John Ranson, Kingston.

Best Exercises in Geometry.—David Watson.

Best in Trigonometry.—John H. McKerras.

Best Algebraists.—1. John H. McKerras. 2. George W. Malloch. 3. David Watson.

Best Exercises in Algebra.—1. John H. McKerras. 2. George W. Malloch.

Written Examinations. 1. J. H. McKerras. 2. David Watson.

General Merit.—Charles Legge, Gananoque; Alexander George Fraser, Williamstown.

Good Conduct in Class.—Alex. George Fraser.

Senior Mathematics.

Best Mathematicians, (2nd year).—Jas. McLennan, Glengarry; William Johnson, Nelson, (Equal). Do. 3d year.—Kenneth McLennan, Glengarry.

Best Exercises.—James McLennan, William Johnson.

Best Written Examinations. 1. James McLennan. 2. W. Johnson.

General Diligence and Proficiency.—Daniel Heenan, Glengarry.

Good Conduct in the Class.—Daniel Heenan; John McLennan.

Third Mathematics.

Best Mathematician. Daniel McLennan, Glengarry. 2nd ditto, Kenneth McLennan.

Best Exercises. Donald McLennan.

Best Written Examinations. Donald McLennan.

Logic and Rhetoric.

Essay on Historical Composition. 1. Donald McLennan. Kenneth McLennan, Archibald Fraser, Glengarry, Neil McGillivray, Glengarry, John M. Hamilton, Kingston, (Equal).

Best Essays and Exercises during the Session. Donald McLennan.

Diligence and Good Conduct. Neil J. McGilvray; Archibald Fraser.

Natural Philosophy.

Examinations and Exercises during the Session. Donald McLennan,—(3rd year.) 1. James McLennan. 2. William Johnson. 3. Daniel Heenan,—Students of the 2nd year.

Best Essay on the Solar System. 1. Kenneth McLennan. 2. Donald McLennan. 3. William Johnson. 4. James McLennan.

Best Diagrams. 1. William Johnson. 2. Archibald Fraser.

Good Conduct in the Class. Donald McLennan, Kenneth McLennan.

COURSE OF STUDY.

In order to show more fully the System of Instruction pursued in this Institution, the Course of Study for this and the preceding Session is subjoined.

THEOLOGY.

REV. JAMES GEORGE, Professor.

A Series of Lectures on Natural Theology, mainly with the view of showing its connection with Revealed Religion. Lectures on the Evidences of Revealed Religion. A Course of Lectures on the Moral Perfections of God. Portions of the Epistle to the Romans read critically in the original, and explained. Examination on Butler's Analogy after having been thoroughly read by the Students in private. Weekly Essays by the Students on some topic connected with the business of the class. Each of the regular Students delivered a Popular Sermon.

CHURCH HISTORY AND BIBLICAL CRITICISM.

REV. HUGH URQUHART, A. M., Professor.

Church History—The first five Centuries. Examinations in Mosheim, Milner and Campbell.

Biblical Criticism.—Examination on the First Volume of Horne's Introduction, and Lectures on the subjects there referred to.

CLASS OF ORIENTAL LANGUAGES.

REV. JOHN MACHAR, D. D. (*Glasgow*), Professor.

Elements of Hebrew and Chaldee Grammar. Examinations and Written Exercises on the parts studied at every Meeting.—Read the first four chapters of Genesis, the words being carefully analysed, and traced to their roots. Read small portions of the Book of Psalms, of the Song of Solomon, and of Isaiah in a similar manner. Read in Chaldee a part of Ezra, chap. v. Versions into Hebrew from the Greek of St. John's Gospel. i. 1-14, and of St. Matthew's v. 1-12.

MORAL PHILOSOPHY.

REV. GEORGE ROMANES, A. M. (*Edinburgh*), Professor.

Lectures on the utility and importance of Mental Science,—On the History of Philosophy. Difficulties attending Mental Science. Connection of the Physical and Intellectual natures of Man. The Association of Nature of the Moral Faculty. Present condition of Conscience. Formation of Character. Theories of Virtue. Happiness. Love of Power. Practical Ethics. Frauds. Indirect Frauds. Veracity. Crimes which affect the Life. Capital Punishments. Existence of Evil. Existence of God.

Essays every week by the Students on subjects connected with the Lectures.

NATURAL PHILOSOPHY.

REV. JAMES WILLIAMSON, A. M. (*Edinburgh*), Professor.

Mathematical Principles of Statics, Dynamics, Hydrostatics, Hydrodynamics and Pneumatics. Almost daily Written Solutions of Problems proposed.

Lectures on Properties of Matter, Hydrostatics, Hydrodynamics, Pneumatics, Optics, Heat, Fixed and Locomotive Steam Engines, Electricity, Gal-

vanism, and Electro-Magnetism, Meteorology, with their practical applications.

Examinations on Text Book, and on Herschell's Astronomy.

Weekly Essays.

LOGIC AND RHETORIC.

REV. JAMES WILLIAMSON.

Whately's Logic. Whately's Rhetoric. Examinations. Logical analysis of arguments of various forms, and passages from different authors.

Weekly Essays on subjects connected with the study of Logic and Rhetoric.

MATHEMATICS.

REV. JAMES WILLIAMSON.

Junior Class.—Euclid, first six books, and definitions of the eleventh. Quadrature of the Circle. Plane Trigonometry with the theory and practice of Logarithms, and Surveying. Hinds' Algebra. Bridge.

Daily and weekly exercises in Algebra, Geometry, and Trigonometry.

Senior Class.—Geometry, and Mensuration of Planes and Solids. Analytical Plane and Spherical Trigonometry, with application to Geodetical and Astronomical problems, and the theory and practice of instruments of observation. Conic Sections. Analytical Geometry of two and three dimensions.

Daily and weekly answers to questions connected with the subjects of study.

Third Class.—Conic Sections. Differential and Integral Calculus. Differential and Integration of Common, Exponential and Circular Functions, with their application to the Rectification and Quadrature of Curves, finding the capacity of Solids &c. Expansion of Functions by McLaurin's and Taylor's Theorems, with their applications.

Daily written answers to Examples, and Solutions of Problems on the subjects of Study.

CLASSICS.

REV. GEORGE ROMANES.

Senior Greek Class.

Homer.—Iliad, first book, (both Sessions). Second and third books. Odyssey, part of the ninth book.

Xenophon.—Large portions of the Anabasis. Cyropædia, large portions. The Memorabilia, copious extracts from the first, second, third, and fourth books.

Thucydides.—Account of the Plague at Athens. *Pindar*.—The first and second Olympic Odes. The first Pythian Ode.

Minor Lyric Poets.—Extracts from Sappho, Simonides, Pæcchylides, Erinna, Theocritus, Callistratus, Ariphron, and other writers.

Plato.—Phædo. Account of the death of Socrates.

Isocrates.—The Oration ad Bœmionic.

Demosthenes.—The first Olynthiac Oration. The second Olynthiac Oration. Part of the first Philippic. Part of the Oration on the Crown.

Sophocles.—The *Œdipus Tyrannus*.

Euripides.—Medea.

Theophrastus.—The Proœmium, and other parts of the Characters Ethici.

Polybius.—Extracts from the first book.

New Testament.—The Epistle to the Romans, I. and II. Corinthians, Galatians and Ephesians.

Exercises.—Oral and Written, on the Greek Metres.

Daily Written Exercises in Greek Composition: nearly all the second part of Professor Dunbar's Greek Exercises having been written, and also Exercises from English dictated.

Translating occasionally from Greek into Latin, and vice versa.

Greek Essays and Verses on subjects prescribed. Lectures on various subjects connected with the Course.

SENIOR LATIN CLASS.

Horace.—The first and second books of the Odes. The third and fourth Books, (both Sessions). The Epodes. The Secular Hymn. The Epistles, book I, from the 1st to the twentieth Epistle. Book II, first and second Epistles. The Satires, book I, Satires

1, 3, 4, 5, 6, 9, 10. Book II, Satires 1, 2, 4, 5, 6, 8. Part of the Epistola ad Pisonem.

Cicero.—The first, second, third and fourth Orations against Catiline. The Oration in defence of the Poet Archias. Part of the Oration for the Manilian Law. Part of the oration in defence of Milo.

Juvenal.—The eighth, tenth and fourteenth Satires.

Persius.—The fifth Satire.

Tacitus.—The Germania.

Livy.—Part of the twenty-fourth book.

Sallust.—Part of the Jugurtha.

Daily Written Exercises, translating from English into Latin, Latin Verses, Hexameter, Pentameter and Lyrical Metres. Translating from Greek into Latin, and vice versa. Exercises on Derivations, Synonymes, Phrases and Idioms. Roman Antiquities. Classical Geography of Italy, Sicily, Greece, and Asia Minor.

JUNIOR GREEK CLASS.

Extracts from Xenophon, Herodotus and other Authors.

Lucian.—Thirteen Dialogues.

Anacreon.—Fourteen Odes.

Homer.—Iliad, books first and second.

New Testament.—The Gospel of St. Matthew, and part of St. Luke.

Thorough and repeated revisals of the whole Greek Grammar.

Daily Written Exercises, chiefly Translation into Greek from English dictated.

JUNIOR LATIN CLASS.

Virgil.—Æneid, books III., V., VI., VII. Georgics, part of book I. Æneid, read *ad aperituram*.

Sallust.—Jugurtha, from commencement to c. 23. Catiline, do. to c. 24.

Horace.—First and second books of the Odes, (both Sessions). Daily Written Exercises, consisting of, 1. Great part of Mair's Introduction, with the Epitome of Ancient History. 2. Translations from English dictated. 3. Translations from Latin into English prose and verse. Derivations and composition of words. Differences of English and Latin Idioms. Cautions in Writing Latin. Revising Adams' Grammar. Roman Antiquities, and Classical Geography.

The Eighth Session of Queen's College will begin on the First Wednesday of October (4th October), 1848, at which date all Intrants and regular Students in the Faculty of Arts are requested to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for Matriculation, as regular Students, will undergo an examination before the College Senate in the first three books of the Æneid of Virgil, the first three books of Cæsar's Commentaries, Mair's Introduction, the Greek Grammar, on Vulgar and Decimal Fractions, and the first book of Euclid.

The only charges are £1, to cover incidental expenses, and £2 for each class per session, to be paid on entrance.

Accommodation will be provided for Students as Boarders, the expense to each Boarder averaging about six dollars per month. Students intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

All Students must produce a Certificate of moral and religious character from the Ministers of the Congregations to which they respectively belong.

A number of Scholarships will be awarded at or near the commencement of the Session. The Scholarships for Students of the first year will be conferred on those who display the greatest proficiency in the Subjects of Examination for matriculation. For Students of previous years the Subjects of Examination for scholarships will be the studies of former Sessions.

The Preparatory Department, or College School, will re-open in the beginning of August, under the charge of competent masters. The Fees in this Department are as follow :

TERMS PER ANNUM.

For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age,	} £4 0 0
For Pupils above 12 years of age,	
For Tuition in all the above Branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes,	} 6 0 0
For Tuition in all the above Branches, with Lessons in the Classics, Greek or Mathematics,	
	} 8 0 0

An extra charge for Drawing. All fees payable quarterly in advance. A deduction of 25 per cent is allowed on the Tuition fees of parents sending more than one scholar.

This Department is under the superintendence of the Professors, and is visited by them as often as their other duties permit. The Course of instruction is conducted so as to prepare the Pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,

GEORGE ROMANES,
Secretary to the Senatus.

FRENCH PROTESTANT MISSION.

The Treasurer of the French Protestant Mission has addressed a Circular to the Ministers of our Church, from which we make the following extracts :—

“As the next meeting of the Synod is approaching, and a Report is required to be given in on the state and prospects of the French Protestant Mission in Canada East, which will be accompanied with a list of defaulters, I beg you will use all diligence in forwarding me without delay the arrears in the way of Collections in behalf of that very important and interesting Scheme of the Synod. I may state for your information, that the Mission is at present £250 in debt, which requires to be liquidated immediately, and that, owing to the arrival about nine months ago of two additional Missionaries, the annual expense of maintaining the present staff of labourers, cannot be calculated at less than £300.”

“It is hoped by the Committee, that you will perceive the propriety of urging upon your people the necessity of being liberal in making up deficiencies, so as to maintain their own credit with the Church, and to preserve this Scheme from being abandoned.”

“Surely it behoves the Ministers and Members of our Church to consider the duties and the responsibilities of the Committee appointed to superintend this work undertaken by the Synod. How can the Committee work without means? Money is absolutely required to carry on business. Let the serious question be put both by Ministers and people to their own hearts, whether, as a Christian and Protestant Body, we have done or are doing our duty. As Christians, we profess to seek the advancement of the Redeemer's Kingdom by endeavouring to bring others to

honour Him as the only Mediator between God and man; as Protestants, we profess to feel grateful to God for freedom from the errors and false glosses of a Popish system, foredoomed of God, we believe, to perish, and to pity our deluded fellow subjects held in the thralldom of mental and spiritual ignorance of that truth which alone can make them free. Assuredly it will not redound to our honour as a branch of the Scottish Zion,—the Church of our Fathers—a Church distinguished for adhering to the Truth, and contending for the faith once delivered to the Saints, if we show an unwillingness or lukewarmness in supplying our neighbours, the Votaries of Romanism, with that spiritual instruction which they know not in consequence of following the commandments of men. If we do not exert ourselves to convey to others the mercies we ourselves enjoy and profess highly to prize, we are evidently contradicting our profession, undervaluing the high designs of the Gospel, and not performing our duty as Christians. Trusting that your early attention will be paid to this matter, and that I shall soon have a remittance forwarded to me from your Congregation, &c.”

We trust that this earnest appeal will prevail on Ministers and people in places where little or nothing has been done for the Fund to lose no time in forwarding their contributions.

In connection with the above, we feel much satisfaction in translating a few paragraphs from the letter of a Missionary of the “French Protestant Mission,” dated May 22nd.

Our little French reunions still continue in the Schoolroom of ———, the audience amounting from 12 to 20. This is small, but tolerable for a place where the whole Protestant population speak the English language, and where every one considers it a duty to remain inviolably attached to the congregation which he has adopted. Not being a minister, and not having a suitable place of worship, I ought not to hope for striking success. My work is not that of a minister, which I beg of you to keep in mind. My utmost desire is to advance the kingdom of God among the Canadian Roman Catholics by visiting them from house to house, to instruct them in the truths of Salvation, and to induce them to accept the Gospel of God, which can conduct them to Him who has given his life a ransom for many.

I have already had the honour of acquainting you with the difficulties that must be surmounted among this ignorant and superstitious people. These difficulties present themselves under every form—wicked replies, abusive language, mockery, threats, a manifest contempt for the Holy Scripture, and ridiculous profane questions. Such are the materials

that present themselves to the servant of the Lord when he goes from house to house to preach Salvation and offer the Word of life. But God, who is rich in consolations, comforts him: He supports him, and becomes his strong refuge in the time of need. The priests are enraged; they have charged their flocks to refuse our books and words. They have even enjoined them to chase us with infamy from their houses; and, as an instance in point, 50 person at least were ready one day to fall upon me, and the entire end of a street had agreed to throw me down (*terrasser*). God enabled me to be firm, and I spoke to them seriously.

Good weapons are necessary for fighting in the good war, but none has put his hand to the work to furnish us with them. I must wait upon the “French Canadian Missionary Society,” in order to obtain religious tracts by means of which we can have access to individuals. By these little compositions the people are enlightened, and their prejudices and ignorance are dissipated by being disposed for the more comfortable reading of the Holy Gospel.

Such a work is without noise, without display (*eclat*), and without show; but it is precious. Satan knows it, and opposes it fiercely. I will not fear, knowing that I am approved of God, and that it is the work of an Evangelist. This is the time of small beginnings; the soil must be broken up, then sown, and in the time of His good pleasure He will give the increase. Let us pray together, and take courage, that the Lord may accept the work of our hands, and that He may be pleased to bless it to many souls, and to the glory of His great name far beyond what we can hope or even think.

Four times a week we hold conferences with the Canadians; a good number come and enquire about religion. Perhaps some good will result therefrom.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal held its last Quarterly Meeting in Montreal on the 3rd ultimo, and was attended by nine Ministers.

The business before the Court was chiefly of a routine nature, in considering matters remitted to the several Presbyteries by the Synod, and to be reported at its next meeting in July next.

Mr. Stewart, Missionary, being present, reported that after six months' Missionary labours at Frampton, Leeds, Inverness, &c., the people of Frampton were anxious to be formed into a Congregation and received as such within the bounds of the Presbytery according to the necessary forms. It was resolved that Dr. Cook and Messrs. Shanks and Thom be appointed a Committee to visit said Congregation, to ascertain its condition, and to get the necessary doc-

ments signed, and to report to the next meeting of the Presbytery. Mr. Stewart was instructed to confine his labours more particularly to Frampton till next meeting.

A representation was made of the state of Presbyterianism in Sorel, and of the strong desire there felt by many to have the Ministrations of our Church rendered them. Mr. Thom of Three Rivers was appointed to officiate there on an early Sabbath, and to ascertain by personal observation the true state of matters.

Mr. Wallace, of Huntingdon, was appointed to preach to the vacant Congregation of St. Eustache on the 5rd Sabbath of May, and Mr. Roach, of Beauharnois, at Beech Ridge on the 4th Sabbath of the same month. A Presbyterial visitation of the Congregation of Dundee was appointed to be made on the 30th of May. The next meeting of the Presbytery will be held at Montreal on the 2d Wednesday of July next.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton met at Hamilton on Monday the 15th of May. Present: Mr. Cruickshank, Moderator; Mr. King; Mr. McClatchy; Mr. Andrew Bell; Mr. McKid, and Mr. Grigor, Ministers, besides Elders.

A few of the principal proceedings may be noticed.

The usual Circular letter was received from the Presbytery of Kingston in regard to Mr. John Mowat, Student of Divinity, giving notice that application would be made to the Synod for leave to take him on trials for license.

A Report to the Synod on the Form of Procedure in the Calling and Settling of Ministers was agreed to, merely proposing one or two slight emendations.

Mr. McKid reported having moderated in the call at Stratford for Mr. William Bell, appointed by the Presbytery. The call, which was very numerously and respectably signed, was duly sustained. The Presbytery heard the remainder of Mr. Bell's trial discourses, and examined him in Church History, Divinity and Hebrew. In all of these he acquitted himself to the full satisfaction of the Presbytery, and with great credit to himself. His ordination was appointed to take place on the following Wednesday.

The Presbytery then took up the application of the Rev. John William Baynes; and, after a most searching enquiry, according to the Rules laid down by the Synod, received him under their superintendence as a Minister in good standing, and appointed him their Missionary.

The case of the Hamilton Congregation was again under consideration, but the decision was deferred until next meeting.

Mr. John Campbell, Student in Divinity of Queen's College, appeared in the Presbytery and reported his progress in his

studies. The Presbytery are to direct him in his course of reading, subjects to be written on, &c., till next Session of College.

The Presbytery met again at Stratford, in the Huron District, on Wednesday the 17th of May. Present: Mr. Cruickshank, Moderator; Mr. Andrew Bell; Mr. McKid, and Mr. Grigor.

Mr. Grigor preached a very excellent sermon from 1 Cor. ix. 16. 'For, though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me, if I preach not the Gospel.' The Moderator then put to Mr. William Bell the Questions of the Formula, which were satisfactorily answered, and read over to him, and received his assent to the Act anent the Spiritual Independence of the Church. He then offered up the ordination prayer, when Mr. William Bell was solemnly ordained to the office of the Holy Ministry by prayer and the laying on of the hands of the Presbytery; and, after being declared and admitted to be the Minister of Stratford and North Easthope, received the right hand of fellowship from the Brethren present. Suitable exhortations were then addressed to him by Mr. McKid, and to the people by Mr. Andrew Bell. Appearances in this Congregation are very encouraging. It was estimated by competent judges that there were not less than 500 persons present; and the newly ordained Minister received a very cordial welcome at the conclusion of the public services. He is to preach on alternate Sabbaths at Stratford and another Station, 9 miles off, in the Township of North Easthope. The Presbytery received the most marked attention and kindness from many friends in and around Stratford, and were entertained at dinner by J. C. W. Daly, Esq. of Stratford, after the conclusion of the ordination services.

The Presbytery, before closing, made a number of arrangements in regard to Mr. Baynes's Missionary operations. Mr. McKid demitted his charge of the Congregation of Hamilton. Mr. William Bell was appointed to moderate in a call at Goderich.

A good deal of other business was transacted, chiefly of a routine kind.

The next Meeting is appointed to be held at Hamilton, on Wednesday, 7th June, at 2 o'clock in the afternoon.

A. B.

HISTORICAL SKETCH OF GEORGETOWN CHURCH, BEAUHARNOIS.

The Congregation of North and South Georgetown, in connection with the Church of Scotland, is the oldest in the County of Beauharnois. By the liberality of the Hon. E. Ellice, late Seigneur of the Seigneurie, a grant of 75 acres of land as a Glebe was gifted on 25th February, 1830, to the Presbyterian inhabitants of George-

town, on which the people erected a plain wooden building, which still exists, and is comfortably seated for about 300 persons. The Minister, who first regularly officiated in it, was the Rev. Mr. McWattie, a Dis-senting Clergyman from Scotland, of whose services the inhabitants gladly availed themselves from the then impossibility of obtaining a Pastor of the Scottish Establishment. We are not prepared to state the effects of his Ministrations amongst the people otherwise than that, though a popular Preacher, his usefulness was considerably impeded by various circumstances. One, though not the least, might be mentioned—the then want of qualification of any religious bodies, excepting those of the Establishments, keeping Registers of Births and Marriages; a difficulty in the way of legalizing the several acts of Ministerial duty. In illustration of this, it may be mentioned that several of the marriages performed by Mr. McWattie were in after years re-performed by the present Minister of St. Andrew's Church, Montreal, for the purpose of legitimatizing the children born of such unions.

At the death of Mr. McWattie, which took place sometime in 1830-31, the Congregation was for a considerable time vacant, and without any pastoral services, excepting occasional visits by Dr. Mathieson of Montreal, who rendered much service about this period not only to Georgetown, but to the various other settlements of Beauharnois on the Chateauguay. At length an application on the part of the Trustees of the Property was made through the Presbytery of the bounds to the Glasgow Colonial Society in August, 1831, for a Minister of the National Church of Scotland. We quote a few sentences from the memorial itself. "In the various settlements connected with those Congregations (Georgetown and Ormestown) the land are mostly occupied by Presbyterians, and a very great majority are by birth, principle and education, attached to the doctrine and discipline of the Church of Scotland. The Rev. Alexander Mathieson, one of the Ministers in Montreal, has since his arrival in this country taken a very deep interest in our spiritual welfare, frequently visiting this Congregation and the settlements around, administering the ordinance of baptism, and supplying us with occasional sermons, pointing out the way of Salvation through a once crucified but now exalted Redeemer. * * * He encouraged us to hope that ere long we would be blessed in having a regular Minister ordained to take the pastoral charge of this Congregation (as), from all the reports that had been received of the Ministers sent to this country by the Glasgow Society, they were satisfactory, men well qualified for the Sacred Office, and whose moral characters remain unstained by the tongue of slander,—men faithful to the charge intrusted to them, diligently and unweariedly tending

their flocks and feeding them with the bread of life, caring for their souls as faithful servants who are accountable to their Lord and Master for the precious trust intrusted to their keeping."

In answer to the request on the part of the Congregation, the Glasgow Society nominated Mr. Archibald Colquhoun, who was ordained by the Presbytery of Lochcarron on the 14th July, 1832, and who, having been received by the Presbytery of Quebec on the 31st October, was inducted into his charge at Georgetown on the 14th November following, with every prospect of being useful and realizing the expectation so fondly cherished as flowing from the union between a Pastor and a people. Unfortunately, however, previous hopes sanguinely entertained were disappointed. Mr. Colquhoun and the Congregation had each of them difficulties to contend with, which were unforeseen by either; difficulties more or less felt by Ministers and people in all new and widely scattered settlements, and which require the greatest prudence and humble perseverance in the former and much Christian patience and forbearance in the latter;—difficulties arising from the widely scattered, as well as the mixed, nature of the population, which, though Protestant and chiefly Presbyterian, is yet composed of individuals of every shade of opinion existing in the old country between the Church and Dissenters, and between the various sects of Dissenters themselves;—difficulties arising not unfrequently from the Minister's previous ignorance of the nature of the country where he is to settle, and from finding to bitter experience the great difference of the work of the Ministry in New Settlements from what it generally is in a Parish at home where the whole operations of an old Establishment, with its already formed Sessions and built Churches and Manse, and independent provision for the support of the Clergy, not to speak of the existing loves and attachments of the people to the Zion of the land, is ready prepared for a new incumbent;—difficulties (of which none knows the real nature and extent but those who have met with them) to be encountered in forming a Congregation, where little unity of sentiment and feeling exists, and in not realizing a suitable temporal support, combined with, what is often most trying of all, the serious hinderances to his usefulness and success in his labours being divided amongst different stations where local interests and a spirit of rivalry, if not of jealousy, often end in complaints of each not enjoying the same amount of attention. Without entering into particulars, suffice it to say, that all these difficulties existed very strongly in the present case of the Congregation of Georgetown; and, without imputing blame to any party, the result was, not merely that the Minister and the people generally felt disap-

pointed in one another, but the people themselves became divided; for not only did the settlers in the neighbouring Township of Ormestown draw off, and shortly afterwards form a separate Congregation; but those in Georgetown divided amongst themselves, and their neighbours of another wing of the original Congregation, we mean the English River, and, within a few months after the settlement of Mr. Colquhoun, in November the frame of another Church was erected about two miles above the site of the old one on the opposite bank of the River Chateaugay. From these conflicting sentiments, the want of a Kirk Session, which every endeavour was made on the part of the Presbytery to form, but unsuccessfully, and, above all, the lack of mutual forbearance and Christian charity, the consequence was that, for the interests of the Church as well as for his own, Mr. Colquhoun felt necessitated to leave the place. His comfort, as well as his usefulness, was gone. Petitions by way of complaint against the Minister, as also a counter-petition in his behalf, had been received by the Presbytery from different parties in his Congregation; but, just as examination was about to be made, Mr. Colquhoun, in consequence of receiving a call from Otonabee, Canada West, demitted his charge. On the 14th June, 1835, the Church was declared vacant.

In the spring of 1836 the Rev. J. C. Muir arrived in Canada, as one of the Missionaries of the Glasgow Colonial Society. Having preached for two or three Sabbaths to the vacant Congregation, a numerous signed call from the inhabitants in his favour was presented to the Presbytery on 23rd June, which, after some preliminary steps were taken, was sustained and acquiesced in on the 16th August following. After undergoing the necessary trials before the Church Court, Mr. Muir was finally ordained to the office of the Holy Ministry on 29th September, 1836.

After what has been observed regarding the state of the Congregation previous to the vacancy, it might well be expected that the healing of past differences, and the consolidating of a community of Christians, was not an easy task. But we rejoice to say that time and patient labour brought about the desired end. A change to the better was shortly made apparent. A Session was formed on the 11th July, 1838, and the Sacrament of the Lord's Supper was dispensed for the first time on 5th August following, there being present about 150 communicants. A Congregational library was shortly afterwards established, comprising many books of pious and instructive reading. Sabbath Schools (of which at present there are four, attended by about 100 children) were started; while the Manse, which on Mr. Muir's arrival was uninhabitable, little more than the frame of it being up, was converted into a comfortable dwell-

ing; other buildings were erected, both convenient and durable, and a considerable part of the Glebe so improved as to be serviceable in a country situation to the better comfort of the incumbent. From his induction till now, Mr. Muir has continued to labour to a very numerous and widely extended neighbourhood—a neighbourhood which from its population and extent would require the labours of two Ministers. Its extent may be considered to be about ten miles in length, varying in breadth according to the depth of the lands settled upon. In the centre is located the principal church, built upon the Glebe a little above the confluence of the English River with the Chateaugay, on the south bank of the latter. In this centre Church Mr. Muir officiates every Sabbath forenoon, and in the afternoon he dispenses service alternately in the new Church already mentioned as having been commenced during Mr. Colquhoun's Ministry, and in a School-house upon the English River about four miles from his centre Church. The Sacrament of the Lord's Supper is regularly dispensed to a large body of communicants twice a year, when the attendance is in general crowded.

As we have already said, the Presbyterian population was of a mixed description; so during the last twelve years, from its increasing in numbers and in wealth, old feelings of attachment to the denominational sects of their fathers, as was to be expected, began to spring up, and to show themselves in the establishment of other places of worship. In the English River Settlement, containing about 60 or 70 families at the time of Mr. Muir's induction, a considerable number of persons were originally Dissenters in Scotland. A Methodist Clergyman, during the previous vacancy and a short time after, rendered them occasional service; about a year after his departure these families received occasional services from Secession Ministers from the United States, till, about five years ago, a regular Congregation was formed with Elders, and the dispensation of ordinances; and exertions made in the erection of a Church. In this state this seceding part of the community continued until the arrival in November, 1846, of a Mr. Fettes, a Free Church Missionary, when the Members united themselves together under his Ministry.

Besides this body of Seceders, now of the Free Church, it may be mentioned that, about eight years ago, a Congregational Minister from the neighbouring Settlement of Russelltown dispensed Divine service every alternate Sabbath for about three years. At his removal, after a short vacancy, another Congregational Minister settled amongst them, and officiated every Lord's day. A building for public worship was erected, about a mile from the one belonging to the Secession. In the spring

of 1817 the Minister removed to Hamilton, C. W., after which the late Rev. Mr. Bowles of Chateauguay supplied the Congregation with service every alternate Sabbath until the sad accident which occasioned his death, from his horse breaking through the ice a little above the bridge at Chateauguay basin, in the month of January last.

Thus it will be seen that few places in the country have enjoyed more favourable opportunities of receiving religious instruction than the Settlement of the English River,—there being thus three different Christian bodies amongst them, each enjoying either regular or occasional services. And surely, if the enjoyment, in an abundant measure, of the privileges of the Gospel conduce to the piety and moral worth of a community, this neighbourhood should be proverbial in these respects. Let us entertain the hope that these mercies are not only highly prized, but abundantly blessed to edification and growth in holiness. Even accounting for a small increase of the number of families during these last eleven years, it may be stated that fully forty families still continue to adhere to the Ministry of Mr. Muir.

In the neighbourhood of the other Church already mentioned as built on the Chateauguay, about two miles above Mr. Muir's, occasional service is dispensed to a few families by a Minister of the Methodist connection in a private house. Besides him, Mr. Fettes, mentioned above as officiating at the English River, dispenses service in the New Church, the same wherein Mr. Muir meets on the alternate Sabbath afternoons.

It may here be noticed that considerable excitement has been produced in Georgetown by the agitation of Free Churchism. A love of change, erroneous impressions caused by misrepresentations of the matters of dispute in Scotland, and a latent affection in the minds of some towards the old Seceders, have tended to induce several to break off their past connection with our Church. Of their numbers it is impossible to speak with accuracy, owing to their not yet being formed into a regular Congregation. It is to be regretted that unkindly and uncharitable feelings should be found existing between those of the same common Presbyterian faith and worship;—that men, who in past years professed to be of one mind in the Lord, frequenting the same Sanctuaries breaking the same bread, and drinking the same cup, of the Communion of Christ, should, for no reason we can comprehend, break asunder the sacred bonds of social union and ascribe their schismatic courses, as out of a pure conscience giving glory to God. We are called to pity, more than to blame, those who will heap to themselves teachers having itching ears, for we are afraid that by and bye they may not endure sound

doctrine. We judge no man; to his own Master each one must stand or fall; and, while we judge not a brother, neither will we set at nought a brother. We claim for ourselves to be believed when we say, it is our honest conviction—we have found it to our happy personal experience, that, as Members of the Canadian branch of the Church of our fathers, we are as free as we would ever wish to be.—we are as free as any Church upon earth, as free at all events as, if not more so than, that one so self-styled.

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.]

We have received a long and excellent communication from "A Teacher" in the County of Beauharnois, replying to certain grave accusations brought by the Rev. Mr. Fettes against the plan of education generally pursued in that quarter of the County. As that Rev. Gentleman has, however, already occupied more of our space than his importance or status in the country perhaps warranted, we respectfully decline inserting the letter referred to.

TO THE EDITOR OF THE PRESBYTERIAN.

MR. EDITOR,—I have received with feelings of unmixed satisfaction the copies of "The Presbyterian" which have been kindly sent to me from Montreal. Such a publication affords most gratifying evidence of energy and life in the Synod of Canada. I cordially wish it success. I hope it may be well supported, and I trust it may be blessed for good. Among many advantages resulting from such a publication there is one, of which I now beg to avail myself, that of being able through its pages to communicate with the various portions of the far spread Synod upon matters of common interest to our respective Churches. I at present address myself to my brethren in Canada, who feel an interest in the Highland population, regarding our Gaelic Magazine. This Magazine has been undertaken at the recommendation of a Committee of Assembly appointed two years ago to visit the Highlands, and to report regarding their religious state. The Home Mission Committee have guaranteed the sum required to pay a small salary to an Editor, and to cover the probable expense of the first year, with the confident hope, however, that the Magazine will be so supported by all parties interested in the state of the Highlands as that it will pay its own expenses. A talented and pious Clergyman in the Highlands has undertaken to edit the Magazine. He is assisted by various friends, among whom I may be allowed to mention my father, Dr. MacLeod, of Glasgow, and my uncle (known

to many of you) Dr. MacLeod, of Morven. The body from which the Magazine emanates, and the persons by whom it is conducted, will, I trust, be received by you as sufficient guarantees for the promises held out in the prospectus being amply fulfilled as to the spirit with which it is to be written, and the objects which it is intended to accomplish. I do believe that it will be a means of fostering among the Highlanders habits of industry and perseverance—that it will afford accurate information and suitable instruction regarding agriculture, emigration, education, &c.—that it will above all bring within many a sequestered glen and lonely cottage the good tidings of that Salvation which is "Peace on earth and good will to men," and which "teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Apart even from higher and more important ends, I should like much to see this Magazine form a link between our Highlanders at home and abroad—to see in its pages communications from the Colonies addressed to the brethren in the old country—and those replied to by an echo from the mountains—an echo, however, that would, I hope, have in it something of the character and substance of the well known Irish one, which to the question "How are you?"—replied, "Quite well, thank you." It would surely be a cheering, a good, thing to effect a union even on paper between the "tribes scattered abroad"—to hear the Gaelic of the forest mingle with the Gaelic of the rock and glen—to bring together the hearts in the log-hut and those which still beat "in the dim sliding in the misty Island"—and to have the sentiments of the emigrant repeated in the wilds of Ross-shire or Skye, from the barks of the St. Lawrence, or from the shores of Ontario.

The Colonial Committee have voted 100 copies monthly to be distributed gratis to the Colonies of North America. If necessary, I am sure they would extend the grant. I have from its commencement ordered a number of copies to be sent for gratis distribution to various parties in Canada and the other Colonies. And now let me express the earnest hope and wish that means may be adopted by parties in Canada interested in the Magazine for its extensive circulation, and for receiving and forwarding to Scotland such returns for it as may be obtained. I have no plan to recommend—I leave the matter in the hands of the Highland Clergy, Lay Associations, or Synod. I shall be most happy to make such arrangements at home as may meet our arrangements abroad—I will be a most willing agent for any individual or any body of individuals in the Colonies who will kindly interest themselves in obtaining a similar circulation for our Magazine. Of course, I am acting only according to in-

formation obtained here, as to the places to which, and the individuals to whom copies are sent for distribution. Let me have Colonial advice upon this point. I hope those friends in the Lower Provinces of New Brunswick, Nova Scotia, Prince Edward's Island, &c., who may read this, will kindly aid in forwarding the object which has chiefly called forth this communication. Pardon my having trespassed at so great a length upon your columns. One word to your Highland readers—fear not that any disloyal sentiment is conveyed in the advice I now send in a language which existed long before French or English was born! an advice, which I hope, will never be followed but on the side of religion and social order,—though I only give it at present in connection with the Gaelic Magazine, and the interests which it advocates—it is this:

“Clann nan Ghael ri guallibh a' chéile!”*

Again wishing you all success, I remain, your faithful servant,

NOB. MACLEOD.

Dalkeith Manse, May 5, 1848.

P.S.—If you desire it, I will send you a Prospectus and a list of the parties to whom gratis copies are sent for distribution. I may mention here that the Magazine stamped is 4d. unstamped 3d. a month.

THE HOLY MINISTRY.

“A very striking article appears in the *1st British Quarterly Review*, the organ of the Dissenters in Great Britain, edited by Rev. Dr. Vaughan, and evidently proceeding from his able pen, on the Christian Ministry. He says, that in a conversation, which he held with Professor Tholuck, the Professor stated to him that, some seven years since, the University of Halle contained between eight and nine hundred Divinity students, while at present it does not reckon more than half that number; and ‘in the other Universities of Germany,’ he added, ‘there were the same symptoms of decline.’ Nor is this state of matters restricted, it would appear, to Protestantism on the continent. It obtains in a great, though yet not equally great, degree, among the Dissenters of Great Britain, both North and South of the Tweed, and among the Evangelistic Churches of America. Dr. Vaughan accepts the Free Church, though even it, he adds, has only to enter England to become sensible to the common want; but, with this exception, Independents, Baptists, Methodists, Presbyterians, ‘all concur in expressing their regret, often their astonishment, that, while our population is rapidly increasing, candidates for the Christian Ministry do not at all keep a proportionate pace with that increase.’” Dr. Vaughan attributes this decrease principally to the

* Literally, “Children of the Gael with shoulders together!” or “The Gael shoulder to shoulder!”
—ED. PRFES.

facts, that the estimate of Ministerial labour has not risen at all in the same proportion with the estimate of other labour.”—*Montreal Witness*, May 1, 1848.

Sir,—The above extract, which refers to a subject of very great importance, presents it, and on what must be allowed to be good authority, in such a light as ought to awaken serious thought in every mind concerned for the advancement of the Redeemer's Kingdom on earth. A decay of the Christian Ministry is a falling of the main pillars of that Spiritual Temple which is built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Where such is the case, there must be something lacking in the fit framing together of the building; and any looseness or disjuncture of such an essential part argues a sad maladjustment of the whole structure. Every body of Christians, among whom such an alarming symptom appears, would do well to take heed that it be not a shaking of their candlestick preparatory to taking it away. Christian Teachers and Pastors and Rulers are not the mere official offspring of Presbyteries, the creatures of Conventions, or the functional sons of Bishops calling themselves apostolically descended. Presbyteries, or Bishops, may have their part to perform in showing the Minister to the Church, and publicly setting him apart to his work in it. But he is not their work or a son produced of them. It is the descent of the Holy Spirit into his heart, not the laying on of the hands of Presbytery or Bishop on his head, that makes the man a Minister. If these find him not a Minister, they cannot make him one. He is without descent by blood or form, called by God to be a Minister in holy things, after the order of Melchisedec.

But, though Ministers have no Father upon earth, official or otherwise, for it is not the function of Bishops or Church Courts to create or produce them, but only to set them solemnly apart to their Ministry, yet they have a Father in Heaven, even God. They have also a Mother upon earth, even the Church, but the Church at large, not any particular portion of it, for they are neither begotten by, nor produced out of, Presbyteries, but the body of the Church; and it is the duty of the same Mother to nourish and cherish them. This then is not a controversy between Ministers and the people as distinguished from the Ministry, but between God and the Church, specially those portions of it where the evil is seen and felt. If they will not lay the blame upon God, they must take it upon themselves. Will he straiten them in the Ministry without a cause? Are they not rather straitened in their own bowels? Does He visit them thus in righteousness or in unrighteousness? If He be righteous in this as in all His ways, will He withhold this gift from those that duly value it, and use the proper means for obtaining it? If

then Churches be deficient in Ministers, that is, if they do not produce them in sufficient numbers, the fault must be in themselves, for they have none other to complain of but God.

I often hear the people cry out against Presbyteries as if the fault were all in them, why do not they send us Ministers? Why does not the Church at home send us Ministers? We and our children are perishing for lack of knowledge, and we have made known our wants to you; if you will not help us, surely our blood will be required at your hands! But how can we send them Ministers unless the body of the people furnish us with them to send? Can we feed them with our own flesh? A store soon follows every body of people to the most remote and out-of-the-way corner in the world. This we can easily account for, as we see a storekeeper can soon contrive to get a living amongst them. They are soon anxious to get such an education for their sons as shall qualify them to be storekeepers. They send them to some one to instruct them in the duties and mysteries of storekeeping. They assist them in looking out for an establishing themselves in some place where they may exercise the calling of a storekeeper. But they do none of these things, show none of this practical solicitude about the Christian Ministry; and still they cry out, why are not Ministers sent to us? And God answers the hypocritical cry by not sending them. Might not those, to whom they cry upon earth, justly answer them, Ministers are from God; if you really wished for them, you are not straitened in Him, but straitened in your own bowels? Might not Presbyteries justly answer such a people, as Jacob answered Rachael, when she said, Give me children, or I die, Are we in God's stead, who hath withheld from you the fruit of the womb? If you die, your blood will be on your own heads. You call yourselves a Christian people and a Church. Yours then is the womb from which Ministers must spring forth. Yours are the breasts from which they must derive their nourishment. If there be not then strength to bring to the birth, nor the means of rearing a Christian Ministry to maturity through lack of nourishment; with you is the weakness; with you is the defect. Yours is the barren womb, and the dry breast. Enquire therefore at the Lord why it is so with you.

I do not mean by what is said above to deny that those, clothed with the authority and exercising the office of the Christian Ministry, are deeply responsible to God and man, both for the evils in their own body and in the Church at large, over whose welfare they are appointed to watch, as those who must give an account of the trust committed to them. But it appears to me that evils and defects in the Ministry are very frequently the natural result of evils and defects in the body from which they

spring, and that at the same time the Christian Ministry is viewed as if it were a separate caste like the Hindoo Brahmins, having within itself all the means of its own perpetuation, and that consequently, if there be any decrease in its numbers or deterioration of its character, the causes are to be sought exclusively within itself. But, without finding the root of the evil, we are not likely to adopt wise and suitable remedies. This evil, it is true, manifests itself in the Ministry; but the pain is not always felt where the disease has its seat. If the head aches from an obstruction in the bowels, you cannot cure the malady by applications to the part most sensibly affected, but by removing the exciting cause. If therefore evils and defects in the Ministry have their source in evils and defects in the Churches and Congregations from which they spring, the remedy must be applied there where the root of the evil resides. But it seems peculiarly obvious that this evil of a deficiency of Ministers must be sought in the body of the people who are to supply them. For what can be clearer than that a deficiency of men, able and willing to take upon them the office of the Ministry, must spring from a general backwardness to furnish them among the bodies where the deficiency exists. If then there be a deficiency of faithful Ministers, still more if there be a visible and increasing deficiency of men willing to undertake the work of the Ministry, the main cause of this cannot be in those whose office it is to set them apart to the work, and who cannot bestow upon them either the power to do the work or the will to undertake it, but must be in the general barrenness and deadness of the whole body. If the Church bring forth bad Ministers in great abundance, this is the strongest and surest sign of her deepest corruption. If she has lost its savour, wherewith shall it be salted? If she bring forth Ministers in numbers sufficient for her necessities, if there be a visible and striking discrepancy between the extent of the vineyard, the amount of the labour, and the number of the labourers either in the field or the marketplace, there is the Church evidently threatened with that heavy curse, that sorest of famines, not a famine of bread or a thirst for water, but of hearing the words of the Lord.

If we look at the Ministry in this or any other country, in our own or any other denomination, there will be seen faults and failings, sins of omission and commission, in number and in magnitude sufficient to produce humility and fear and sorrow of heart in every one who seriously considers it. But such, less or more, has been at all times the spectacle which it has presented. Being in the Ministry myself, it would ill become me to say anything, which might look like a boast, with regard to the manner in which the duties of our high calling are in present times discharged by those who now

exercise it. Yet, without exposing myself to a charge of boasting, I may be permitted to observe, so far to the praise of the present generation of Protestant Ministers of all denominations throughout the British Empire and the United States, that, though they may not come up to the standard of some peculiarly highly favoured epochs of the Christian Church, yet are they every where spoken of, and written of, as a whole, and as, on the whole, not coming in any general or striking manner far behind in gifts and graces, or conversation becoming the Gospel, any generation of their brethren that has gone before them. The present age too has not been without its few names, whose praise is in all the Churches, and who, in the ages of future times, will perhaps shine as lights in wisdom and holiness and self-denying labour not inferior to any which have come down to us from bygone ages. But, while the general character of Ministers is not such as to render their office contemptible, and those bodies, among whom the deficiency chiefly exists, will be the last to admit that their Ministers are its chief opprobrium, it does seem strange, that we should have this unmistakable proof that the office is despised, or beginning to be despised, in the fact, that candidates for the honour of serving God and their brethren in this, the highest and most honourable office in the Church, do not present themselves in sufficient numbers to supply its necessities. It is perfectly clear that this high and holy office, whatsoever be the cause, or wheresoever be the sin, has fallen in the eyes of the people from that lofty pre-eminence which it once occupied. If we say that it was formerly overvalued and too highly honoured, and thus drew into it vain-glorious seekers of the honour which cometh from man, that it was coveted for the estimation in which it was held, and that a more correct view is now taken of the position which he, who exercises it, should occupy in the Church, this will not mend the matter; for then it must be said that in those bodies, where the deficiency exists, there is not a sufficient number of men sufficiently humble to undertake an office, because it is too much despised, but which, whether overvalued or undervalued by man, is the most honourable to which a man can be called of God, and of the very first necessity to the Church which is the household of God. Where the Christian Ministry is despised, it cannot be that God is much honoured.

In every view of the matter, a decay of the Christian Ministry calls for serious investigation, and a prompt remedy, if remedy can be found. What in my humble and limited sphere I can do, I will endeavour to do by honestly setting down what appear to me to be the causes of this evil, and suggesting such remedies as my very circumscribed opportunities for observation may suggest. In doing this, I am not wholly

without the hope of suggesting something useful, being fully persuaded that the honest statement of what a man sees, or even only thinks he sees, in such cases, is never altogether without use. If my brethren in the Ministry generally would honestly tell what they think on the subject, no doubt we would exhibit to the public a good deal of Ministerial vanity, love of ease, love of money, love of power, and love of honour, without ourselves being aware of it; but with all this we would have also some serious Ministerial grievances to set forth, which it would be well for the Christian public to endeavour to redress.

There is one sore evil, very prevalent in this Province from the manner in which Students are formed from all the sects and parties that affect the Church, to which I may here allude; though what remedy to propose it is not easy to discover. It is like an eating cancer which one sees slowly progressing from day to day towards death without any human skil beimg able to correct its fatal progress. Though doubtless for this also there is Balm in Gilead, and a Physician there who can, and, we trust, will heal it; and to Him we look up with hope, while in every quarter we see little else but grounds of despair. All sects and denominations, our own as well as others, Ministers equally with people, take their part in helping on and maintaining this evil. Personally I cannot say I am clear in the matter. Indeed it is not easy to see how to steer clear of it. Hard to say whether Ministers or people have more power to heal it, even as it is hard to say, which does most to uphold it. Ministers, I know, are mostly weary of it; those especially who have had some experience of it. I think I see symptoms also of the people beginning to weary of it too. Yet still it goes on, tending to bring both religion and the Ministry into contempt, disgusting the people with Ministers, disgusting those who are in the ministry with their office, and deterring others from undertaking it. It is those Congregations and those Ministers, who have had least experience of the evil, that are most ready to rush into it with all its consequences. I need hardly say that I allude to our sectarian divisions. Young men, fresh from college, confident in their logic that they will beat down all opposing dogmas, strong in the untried strength of their pulpit eloquence and powers of persuasion to outshine all rivals, eager only to obtain a hearing, thinking that, if they are but listened to, their triumph is secure,—set up their standard, careless how many may have erected theirs in the same field before them, assured that they will all have to pull them down and depart after a few blasts of their trumpet. Thus we Ministers are found ready to preach division, and we preach one another out of Congregations. Yea! we so scatter and divide Congregations that there is no Congregation left for any. Congregations seek for divisions, and for Ministers to

maintain them and they get their wish, and divide themselves out of a Ministry altogether. For there is this strange spectacle presented almost every where throughout the Province, a general outcry for the lack of Ministers, a visible wide spreading deficiency manifested in numbers of people located every where without the regular dispensation of the preached Word. Every where also, at no great distances, two or three, sometimes even four Ministers are labouring where one might serve. People, who have no Minister, call for us and call in vain to come and preach the Gospel of peace. They call for us to preach division, and lo! we come in troops. There is thus to be seen on every side the appearance both of deficiency and riper abundance. But it is the deficiency which is real, the abundance only in appearance, and ever tending not to an increase of itself but an increase of the deficiency, tending not to plenty but to want. Every one is desirous, perhaps naturally and innocently desirous, to belong to a Congregation after that form which he thinks best, and endeavours to establish such a one in his neighbourhood. Every one naturally wishes to have a Church built as near to himself as possible for his own and family's convenience in attending public worship. From the love of sect and of convenience division is countenanced and promoted. Ministers come supported by their various denominations for a time, and for a time every one has preaching after his own form, and not very far from his own door. All the logic and eloquence of the powerful young preacher cannot overcome the love of sect and of preaching at the door (this last rival he perhaps did not count up,) and even he cannot draw all together to one spot to hear him, and form a single Congregation around him. But covetousness proves stronger than love either of sect or of preaching at the door, though men will, as they say, either for conscience or convenience' sake, separate into small parties. They will, neither for conscience nor convenience, part with their money in sufficient quantities to support all these Ministers and parties. Foreign aid failing, the Ministers must disperse and, where now there are two or more, in a short time there is none. All are gone, but too likely to enact the same part over again on a new scene, with better or worse result to themselves as it may happen, but almost invariably with the effect of weakening the Ministry making, themselves almost wish to be out of it, and chilling the desires of others wishing to enter.

In order to show the relation in which I stand to the subject under consideration, I should subscribe myself a Minister of the Synod of Canada in connexion with the Church of Scotland, but, as this would be inconveniently long, intending again to address you on the same important subject, I beg leave to subscribe myself

A MINISTER.

REVIEWS.

"THE LAST DAYS."*

An Address under the above title, delivered in 1845 by J. N. Merle D'Aubigné, D.D., at the opening of the Ecole Théologique at Geneva, has since our last accidentally come into our possession. On perusal we found it so thoroughly imbued with such a large measure of truly Christian spirit and feeling, and with so very appropriate to the circumstances of the present times, that we have prepared a short condensation of it, which our readers will find below, and in which we have endeavoured to preserve, as far as possible, the sequence of arrangement and connection of thought so as to present in the narrow limits, to which our space necessarily confines us, a clear, yet concise, sketch of the author's arguments and views. The name of D'Aubigné is now so familiar; he is so well and so favourably known; his character as a zealous Protestant, an evangelical divine, a talented writer, and, last though not least, a true Christian, is so firmly and so widely established that it needs no recommendation from us to ensure a careful consideration and an attentive reading to any work that may emanate from his pen.

No one surely is better qualified to give counsel at such critical times as the present than the accomplished author of the History of the Reformation, who breathes so warmly the spirit of the great events which his pen has so vividly and so truthfully depicted.

In any circumstances, says the translator, an address from D'Aubigné to young men, intended for the continental and foreign missionary field, would be highly instructive; but the present aspect of Christendom confers double interest on the theme. It is believed, that the present religious condition and prospects of the continent have not been surpassed in point of promise and of menace since the days of the Reformation. In France and Germany, and also in other quarters, there are agencies at work which impressively remind the spectator of the struggles of the sixteenth century. There is not only now, as in the days of the Reformation, a loud call for Protestant missionaries, but for the missionaries of the highest character and most extensive accomplishments. In those times Rome sent forth her Jesuit army, and thereby created a reaction which in a great degree arrested the progress of the Reformation. She has still the same force at her command; and everywhere at the present moment her utmost resources are employed with consummate skill. Her object is to regain what she formerly lost. To many it may seem incredible, but the statement rests on good authority, that a single Society for Propagating the Romish Faith, whose headquar-

* We are indebted to a young Correspondent for this sketch of Dr. D'Aubigné's Address.

ters is Lyons, has equipped and sent forth one hundred and thirty missionaries in the course of a year. Protestant countries are the special objects of attack; the brighter the light, the more anxious is Rome to extinguish it. One hundred thousand individuals are engaged in collecting funds for the Institute at Lyons. These funds are annually and largely augmenting. They are drawn from the middle and humbler classes of society, to which the collectors belong. Such is the signification of this fact that comment is unnecessary. If, then, in 1845 there was reason for believing that "perilous times" had come, with how much more reason may we arrive at the same conclusion with respect to the present times. Three eventful years have passed since this address was penned, and during all that period change has succeeded change in constant succession. We have lived in an age of progression, the watchword is onward, knowledge has been wonderfully increased, and a rapid emancipation from the superstition and ignorance of past ages has been, and is being, effected. At the present moment all Europe is convulsed, a struggle of no ordinary nature is going on between the people and their rulers; not in any one country, but in all; and the voice of the nations fills the air with a deafening shout for liberty and equality. We know not what to think of this world-wide movement; for, though at first sight there may appear nothing to apprehend from such effects of progress, yet ere now liberty has been made the pretext for license, and men have been rudely awakened from their dreams of bliss by the excesses of the mob intoxicated with their newly found power. While such has been, and is, the state of the political world, it is not surprising that the same spirit has been working its way into religious matters, producing a pseudo-liberality amongst the professors of religion, lulling them into fancied security, and rendering them apathetic and lukewarm.

How cold is the Protestantism of the day! It has lost much of the firm attitude and stern dignity which once characterized it. We fear that it could not now be said of it, as was once said of one of its most illustrious champions, "He never feared the face of man." The fear of being deemed exclusive or illiberal has had too much influence amongst us; but this should be no longer so. We should be up and doing; above all we should be united, and at one with one another, that the efficiency of the appointed means for the promotion of true religion may be still further increased, and their influence still more widely extended; for we firmly believe that "under God the only counteractive to Popery and, we may add, infidelity, whether at home or abroad, is evangelical missions,—the preaching of the Word, and prayer for the Spirit of the Lord."

"This know also that in the last days

perilous times shall come. But continue thou in the faith which thou hast learned." 2 Tim. iii. 1. 14.

The Church is entering on a new epoch. The last twenty-five or thirty years will be distinguished as the epoch of revival in the nineteenth century. Of an active and aggressive character, it was a time of conquest, during which the great object was to plant the standard of the cross in countries desolated by the infidelity of the eighteenth century, or enslaved by Romish Despotism. In this view all, to whom the name of Jesus was precious, moved forward as one man. Now, however, the position appears changed. The field is still large; and, had we for our Master the ambition which Alexander had for himself, we would not pause. But is it so? Do we not in various quarters see the army of the Lord, satisfied with having gained some ground, proclaiming a halt, becoming divided, and getting into quarrels about uniform and discipline? These debates compromise the common interest. It is no longer as it was in the first period. Then, the only object was to conquer; now, it is also to defend: then, the only object was to attack; now it is to maintain. For this new epoch a new arrangement is necessary; and the essential thing now is theological and Christian character. It is to this special exigency of the time that I would now advert.

In the last days perilous times shall come. So the Apostle tell us. Alas! the fall of a nation is not more natural than the tendency of the individual and the Church to turn aside from the living God.

Now in what way does the Apostle direct us to combat the evil which is to be unfolded in the last days? *But thou, says he, continue steadfast in the things which thou hast learned. Continue steadfast,*—such are the terms which Paul employs to make the theological and Christian character. But what is this character? I will, first of all, remind you of a saying of the Apostle Paul. *—Let this mind be in you, of this character, which was also in Christ Jesus.* Yes, we must bear the image of the heavenly—His impress. The children, whom the second Adam begets, He begets in *His own likeness*, as did the first Adam. "If any man have not the Spirit of Christ, he is none of His." Let us raise our hearts then, raise them aloft, and fix our eyes on Jesus Christ. How many Christians are there in our day, who want decided character? The best way of pointing out such a deficiency is to explain the leading features of the Christian character with special reference to the present time.

Attachment to Jesus Christ should be a distinguishing trait of character in the Christian, who ought to beware of attaching himself simply to an idea—system, even should that system be the truth. What the eternal Father has given us is not a system; it is His own Son. He, who merely attaches himself to a system, will forsake it for an-

other system; but he, who in reality attaches himself to Jesus Christ, will never forsake Him. The true secret of Christian firmness is close fellowship with the Saviour; for in Him are hid all the treasures of wisdom and knowledge. This attachment to Jesus Christ is required, not only for the acquisition of knowledge, but also for practice, and should assume the form of perpetual devotedness. "Thou, therefore, endure hardness as a good soldier of Jesus Christ." As soldiers on active service must every day expect fatigue and dangers, so the servant of Christ must be ready to endure all things, thinking only how he may please his Master. This devotedness to Christ is the basis of the character of the true Christian.

If we depend on Jesus Christ, we must not depend on any man. It is important to attend to this at the present time, when so many are speaking, and speaking in senses so different. We are not to receive anything, because this or that master has said it, but because the Master of masters has said it.

An eminent characteristic of the true Christian is *Spirituality*. "The flesh profiteth nothing," said our Master "the words I speak unto you they are spirit and they are life." But the constant tendency of man is to substitute for spirit and life something essentially terrestrial and material. This was the sin of Rome. The Church, in place of an assembly of brethren, became in the middle ages, a mere outward hierarchy; its head was man, and, if the presence of Jesus Christ was acknowledged, it was a presence gross and carnal. While, then, we fully recognize the visibility of the Church, we defend its holy spirituality, and for that end always keep in view the promise of its Head, "So I am with you always even to the end of the world." I do not mean to say that the servant of Christ ought not to take any part in national affairs, but he will not confound religion and politics, and will not seek spiritual in temporal power. Rejecting all seditions and turbulent procedure he will always, in accordance with the words of an Apostle, "fear God and honour the king." In regard to the kingdom of this world, he will be subject to the powers that be; but, in regard to the kingdom of God, he will recognize Jesus Christ alone as his Head. What he will strive to establish will be, not even some particular form of ecclesiastical government, but that eternal kingdom which is "righteousness and peace and joy in the Holy Ghost." The true Theologian will dread that secularizing of religious institutions, which is a death-blow to the Church, and will consider it his duty to struggle for the independence and spirituality of the Church. But here again I would guard against extremes. Assuredly there are a considerable number of faithful ministers connected with the state, who submit to the connection as an imperfection. May God give us all the piety and zeal which distinguish those brethren, and not suffer us to make the independence of the

Church a question which is to absorb all other questions, and even the doctrine of Christ. Moreover, in claiming for the Church self-government and independence, I claim them for it entire; I have even the conviction that the Church will always be able, through the help of God, to accomplish the duties which God has imposed upon her. I even think the efforts she must make will be extremely beneficial to her. But at the same I desire to see nations and popular institutions thoroughly pervaded by Christianity. I do not wish to separate Church and state, so that there shall be no communication between these two bodies. I claim for the Church the right, if she shall deem it advantageous to enter into relation with the state for objects of popular utility. That relation where it is adopted, will indeed be a union, but a union free and voluntary. The independence of the Church will remain, and her glory be to rest, not on the bureau of a minister of state, but on our Lord and Saviour Jesus Christ. Yes! I believe in the real presence of Jesus Christ in the midst of His people. The Papists may seek another king of the Church, and so may the Socinians, who have only a dead Christ, but Christians never can.

But farther, a distinguishing characteristic of the true Christian at the present time should be *Supreme Love and Reverence for the Word*. Every temptation to have recourse to any other power, and any other armour, must be resisted. With the Word of Christ you can do everything which it is your duty to do. It alone is the sword of the spirit. Cleave then to the Word—the Bible, nothing but the Bible; not surely as a dead letter, but the Bible with its own light,—the Bible with the abundance of power which it contains,—the Bible and the saving strength, which God has therein deposited,—the Bible, and not the Pope, or the clergy, or any imaginary power;—the Word of Christ, that is to say, Jesus Christ Himself. Such is the only power, whose supreme and perpetual authority the Church ought to recognize.

Again I say, a distinguishing trait of the Christian character, not among the Reformed alone, but wherever the light of truth is to shine, must be "all of God, all by God, all for God." The sovereignty of God is the majestic truth before which our Church above all humbles and prostrates herself. She recognizes that sovereignty on earth by declaring that the whole work of salvation in each heart is from its first commencement wrought entirely by the Holy Spirit. She recognizes that sovereignty in Heaven by ascribing the origin of all grace entirely to the tender compassion, the eternal counsel of the eternal Father, accomplished on the cross. That doctrine is the sacred deposit, which the Lord has entrusted to you. Be not then unfaithful stewards. Yet farther, the Christian should be distinguished by attachment to the True Church. There are two Churches; the Church

on earth, and the Church in Heaven. There are on earth many communions. So long as we are here below, we must belong to one or other of them. Now to which will you belong? Those who are so much afraid of an historical Church, and would prefer beginning everthing anew, I would ask, what Church would you prefer to that in which you were born and baptized? will you form a new sect? I pray you let us not multiply sects, but rather concentrate them all around Jesus Christ. No! No! let us not with an imprudent hand break every tie with the past, and rush into rash and uncertain novelties. History is within the domain of God: we have a Church—the primitive Christian Church—reformed in the sixteenth century by the Word of God; let us hold by it. The Christian Church reformed in the sixteenth century,—that Church, if need be, restored, revived, perfected, is our church. I know that in many places her members are prostrate, and that others are yet staggering; but I also call to mind the great things which God has done by her and for her. I look with filial piety to the martyr graves of our Fathers; I think with reverence of that bloody exodus when our forefathers, not carrying with them, like Israel, the vessels and the garments of their enemies, not taking even their own, left all to go and worship Jesus Christ at the foot of our mountains, and even at the extremity of the globe. It is something to be able to claim lineage with an assembly which, like that of the Apostles, is baptized with blood of martyrs. I do not repudiate that inheritance. I run not after modern inventions with no combats so glory, no past and no future.

We cannot forbear remarking, how applicable are the views, here so forcibly enunciated, to the position of that portion of the Church on earth to which we belong. It too has suffered severe strokes,—it too has gone through a trying ordeal,—it has been shaken to its very foundations by the secession of a large number of its ministers and people, who deemed it incumbent on them to withdraw from its communion. In so doing they obeyed the dictates of conscience; and they were suffered to depart in peace; but we esteemed it at once a duty and a privilege to remain in that Church “in which we were born and baptized,” in that Church whose foundations were cemented by the blood of the martyrs, over whose walls, reared by the noble exertions of the Knoxes, and all that long list of the “Scottish worthies,” had floated the banner of the Covenant, and whose ministrations and ordinances had been blessed to the working of much good, and the spreading of the Divine light of truth to the dark places of the earth.

We remained in the Church of our Fathers; we thought it no dishonour to maintain the connection with that Church; we parted in sorrow, not in anger, with those brethren who thought not as we did; and we gave them as a parting salutation “Peace be with you.” We said to them then, and

we say to them still, “Let there be no strife, I pray thee, between me and thee, for we be brethren” for with our author we remember that that is only the Church on earth to which we belong, the particular apartment which has fallen to us in the great mansion of the Father of the family.

The true Church is the assembly of the first born, whose names are written in Heaven.” It has been said, and it should be incessantly repeated,—the question put to us in the day of Christ will not be, “Are you Presbyterians, Episcopians, &c.,” but, “are you in Jesus Christ?” Let us then detest that narrow bigotry, which cages us up within our own department, and isolates us from the other members of the body of our Lord; for the unity of the Church in Heaven must one day be manifested on earth. “There shall be one fold and one Shepherd.” Precious promise! Yes, all these barriers shall fall, all these party colours shall be effaced, and Christ alone be King of His people. Let us cleave then to the grand doctrines we hold in common. Let us cast far from us our disputes, our injuries, our nicknames, our false accusations, and our grievous personalities. Let us not give way to a passionate, blind, sour, and latter spirit, which would kindle again among us the polemics of the sixteenth century. Let us rather with one heart exclaim,—“come quickly, Lord Jesus.”

Finally the Christian should be distinguished by *Decision and Intrepidity of Profession*.

This Christian character requires energy, strength of mind, somewhat of the firm, the manly, the unheated. It may be that storms will rise against you: the winds will raise the waters of the deep, and cover you with their waves; but, when the tempest abates and calm returns, you will be found at the same spot, tranquil as before. We must take the oath which Luther took when he became Doctor in Theology:—“I swear manfully to defend the Truth of the Gospel.” Behold your Master in that midnight council, where He stands in the presence of priests, in their minds already condemned, already delivered into the hands of the officers, covered with contempt, without any hope of escape. When the high priest puts the decisive question “Art thou the Christ?” He answers with a calmness, a dignity, and a courage which strike the priest with amazement, so that, rending his clothes as if to give freedom to his agitated conscience, he exclaims, “He hath spoken blasphemy.” The blasphemy was in that simple and sublime reply, “Thou hast said.”

Christians, behold your Example. In the midst of danger, be it what it may, maintain the Truth in all its power, but with great humility and perfect meekness. Such is the theological and the Christian character, and it should be yours. If that character be necessary at all times, it is so especially at this time,—a time so troublous, so

trying, when everything is in agitation, and when out of an immense chaos the renovated Church of God is to emerge. Thus, to conclude in the words with which we began, “perilous times” have come; and there is need for men of might—men formed and purified by the hand of the Lord to place themselves in the breach for His cause.

O Lord, call forth in holy array an army clad in the mail of Thy Word? Rule Thou speedily in the midst of Thine enemies!

POSTHUMOUS WORKS OF DR. CHALMERS.
Edited by the Rev. WILLIAM HANNA, LL.D.
Vol. II. Edinburgh: Thomas Constable.

[From the *Scottish Guardian*.]

This second volume of the *Daily Scripture Readings* is calculated to deepen and extend the interest excited by the first,—an interest which we have traced with satisfaction amongst all classes of men, as represented in the publications of both sides of the Atlantic. It was the privilege of Dr. Chalmers during his lifetime to gain a hearing for Gospel truth in quarters where less commanding powers of mind would have made no impression; and it may be hoped, from the eagerness with which the first volume of his posthumous writings was perused, and the cordial eulogiums which it drew forth from all sorts of critical writers, that the same privilege is to attend the unstudied reflections contained in this precious legacy bequeathed by him to the Church and to society, and by which he, being dead, yet speaketh. The contents of the second volume are still more varied than those of the first, comprehending the books from Judges to Job inclusive; and they reflect in new and beautiful lights the attractive excellencies of the author's mind, his profound Christian wisdom and experience, his discrimination of character, his childlike simplicity, and the true-hearted sincerity and earnest affection of his noble nature. We proceed to quote a few passages, more or less characteristic, to which we shall afterwards add as occasion admits:—

JUDGES'S MESSAGE.

Judges iii.—One cannot sympathize with the deed of assassination committed by Elah, provided, as it was, by a deceitful pretence on his part. “The message from God unto thee,” I at one time, by rather a violent accommodation, made a short hard sermon on, whereunto I was well pleased at the time, but have been since unable to recover it. I had may have been directly commissioned to do this evil deed, and, at all events, He, who can make the wrath of man to praise Him, also often accomplishes His ends by means of human perfidy and cruelty.

SEVERA SLAIN BY JACQ.

Judges ix.—One cannot help a novel from the deed of Jaer, in which there were both treachery and eradic, severely aggravated to our natural feeling by the circumstance of her being a woman. Yet, as we shall often have occasion to observe in Scripture history, God does employ the instrumentality of what is in itself evil for the furtherance of His own purposes. Nor are we to know in how far there might not have been a Divine commission for the particular act, which would completely legalize it, even as the commission given to the Israelites did to exterminate the Canaanites. Certain it is that Jaer

received a blessing for what she had done, from the mouth of a prophetess.

GIDION.

August, 1843.—Judges vii.—God wanted to teach the Israelites a direct dependence on Himself. Let me not be discouraged, O God, and wear me at the same time from all my earthly confidences! The gradual diminutions, whether of men or money, are perhaps the very trials wherewith God may exercise our faith. It may not be by numbers or the amount of contributions that we are to be saved. There is no saying through what a deal of disappointments He means us to pass, so as to put a mockery on all our proud calculations. O that I could retain my confidence in God at all times!—and for this purpose let me keep a conscience void of offence. Thou knowest my reigning iniquity, O God. Let me be one of the select few, if Thou meanest to save by few and not by many.

These are deeply interesting incidents, and comprise one of the richest of our Bible stories. God never left Himself without a witness; and we find here the conveyance of Himself to the minds even of pagans and idolaters. The dream was interpreted by an unconscious prophet, but in the hearing of one who was conscious, and who could make an intelligent use thereof. There is no saying, however, to what extent this dream might have terrified and paralysed the Midianites. The watch-word of the Israelites bore a close resemblance to the word of the Midianite interpreter; and, so far as this was known throughout the host, it was fitted to strike a note of terror into their hearts. Under the imagination of an overpowering host of foes, and in the dark, they struck at random—each man his fellow.

NAOMI AND RUTH.

Ruth 1.—But Ruth clave unto her; and even in the pages of Sterne, that great master of pathos, there is nothing which so calls forth the sensibilities of the reader as the simple effusion, which he has borrowed from the Scripture, of Ruth to her mother-in-law. Altogether it is a most exquisite composition, full of nature and truthfulness. One of the most affecting clauses in this expression of Ruth's tenderness for Naomi is,—"There will I be buried." This tenacious affection of the younger for the older is most happily and powerfully given forth.

DAVID AFTER THE DESTRUCTION OF GOLIATH.

1 Samuel xvii.—The circumstance of Saul enquiring at David of himself and family, when some time before he had been one of his household, presents a difficulty which has met with various solutions. I can touch for the likelihood of one of them—the natural forgetfulness of one who is exposed to many faces, and is much distracted with public business; and Saul may have had a considerable time to forget David, for we know not how long the interval was between David's last leaving him and his present interview. Besides, David may have grown, and so been changed in appearance, and also in his garments, from a court to a shepherd's dress.

PARABLE OF THE EVE LAND.

2 Samuel xii.—The displeasure of God was conveyed to David by Nathan in a parable of exquisite beauty, and with a power of application which brought home the truth to the heart of the royal offender, making it manifest, first to his conscience or moral sense, that it was a great enormity which had been depicted by the prophet, and then to his consciousness, that it was the very enormity into which he himself had fallen. These are the best sermons which say to each of the hearers, "Thou art the man!" What a warrant is here given for the use of illustration and analogy in the pulpit!

THE JUDGEMENT OF SOLOMON.

1 Kings iii.—When he returned to Jerusalem he offered more legitimate sacrifices than before, standing, as he then did, before the ark of the covenant of the Lord. There is all the interest of a romance in the story of this passage, and it must have told powerfully on the feelings of the children of Israel. One can well imagine the gossiping it would give rise to throughout the families, and more especially among the wives of the families of the laze. There is such a predisposition in favour of rank and station that

marvellously little serves to awaken our admiration of the sayings and doings of a monarch, if at all on the side of goodness, for it seems to have required no very profound wisdom to prompt such a judgement as Solomon here gave. But as a reality, and being in itself a very affecting scene, it was strongly fitted to strike and impress; and one is pleased with the popular reverence which superior mental powers are sure to awaken.

BUILDING OF SOLOMON'S TEMPLE.

1 Kings vi.—The cubit is a measure taken from the human body—that from the elbow downward along the arm, but it is disputed whether it stops at the wrist or is extended to the tip of the mid-finger. If to the latter it is equal to six hand-breadths, or twenty-one inches, which makes out no great size for the body of the temple, being two hundred and five feet long and thirty-five feet broad, or only five feet broader, and two and a half times longer, than any manse at Kilmany. Still it was an illustrious piece of architecture from the depth and solidity of its foundations, the richness of its materials, the beauty and splendour of its ornaments, and the variety as well as extent of its outworks. I must confess that I have no taste, and little capacity, for the comprehension of its details. Let me therefore only notice at present the impressive circumstance of its erection being altogether noiseless.

DAVID AND JONATHAN.

1st Samuel xxiii.—There is much to affect and to interest in the brief interview between David and Jonathan, probably the last they ever had. Dear Jonathan's heart was much set on the covenant which they had made, and which is here renewed by them. What a fine exhibition of moral qualities in Jonathan—unalterable friendship, unshaken fidelity, freedom from ambition and selfishness!

NABAL, THE CHURL.

1st Samuel xxv.—Nabal was of good descent, being of the house of Caleb; but this forms no security either for character or temper, in which respects, however, Abigail formed a most beautiful contrast to himself. How graphically do these characters come before us, we cannot sufficiently admire the succession of vivid pictures set forth of human life and character in the Bible, so true and faithful to nature, and having such an experimental stamp of reality upon them. . . . Nabal is the type of a class that still subsists—of surly unsocial farmers, selfish, and sometimes drunken withal. His death exemplifies the precept of avenging not ourselves, for that vengeance is the Lord's—signally fulfilled in the present occasion. There is also a deal of the primitive in David's brief courtship, and his conquest marriage with Abigail.

DEATH OF SAUL AND JONATHAN.

1st Samuel xxxi.—Thus terminates the dark and tragical history of Saul. One's heart bleeds for him. There were good sensibilities about him, distempered as he was; and, carried by the influence of his morbid jealousies and fears to fearful atrocities of conduct, yet his delinquencies and crimes were the result more of impulses and brooding imaginations than of aught like deep or deliberate villainy. His son set in darkness on Mount Gilboa, when the weedy wounded man put an end to his own life, and with his own hands toad over his dead body to the wretched outrage of his enemies. What a degradation to Israel, to have the mangled relics of their monarch set forth in triumph from the wall of their own captured towns, now in the possession of the idolatrous Philistines! Jabez-Gilead stands signalized now for the third time in Scripture history. It here repeats the disgrace which had fallen upon it from not joining with the rest of Israel in wiping off the national scandal that had been inflicted by the tribe of Benjamin. Their present exploit was a high act of patriotism and honour. What a catastrophe for poor Jonathan—one of the most truly noble of our Scripture characters! Had his life been spared, it might have told on the future history of the nation, and certainly not so as to harmonize with the designs of that wise Providence which withdrew him from the scene.

JEWS' CONVERSION.

MISSION AT TUNIS.

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

(REV. N. DAVIS'S LETTER CONCLUDED.)

[Continued from our Number for March.]

January 5th.—Having made all our preparations, we started this morning for Tunis. Previously to our leaving Bizerta, we had a visit from the kayah, the governor of the town, to whom I feel very grateful for his kind attention. His son was with me on my melancholy expedition, and proved very useful to me. Mr. Manuici also kindly took charge of several Hebrew New Testaments, which he promised to give to the Jews.

We slept this night at a farm belonging to a young intelligent Arab, this side of *Jebel Kesar Elkfaal*, the *jarbreaking hill*, famous for the number of murders formerly committed there. The road we find now much worse than before.

January 6th.—About two o'clock this afternoon we reached Tunis, and were glad to find all well. The same Lord, who graciously protected us during our wanderings, watched over those we left behind. Blessed be His holy name for all His goodness towards us!

The school I found greatly diminished; but what surprised me much is, that the girls' school continues in a very flourishing condition. I cannot possibly account for this, as Miss Brown now inculcates the truths of Christianity directly. We commit our work into the hands of the Lord, who will order everything for His own honour and glory.

In writing the above I have been several times interrupted. I was called, together with Mr. Margolouth, to attend the death-bed of Mrs. C. L. Ferriere, the daughter of my old and tried Christian friend, Dr. S. D. Heap, consul-general of the U. S. of America. Would that this scene had been witnessed by many of those who are inclined to ridicule such as cheerfully but humbly follow the Lamb of God that taketh away the sins of the world! This young lady, scarcely twenty years of age, could invite these around her to see how calmly and composedly a Christian can die. She was feeble, and reduced by long sickness and severe sufferings, but her faith was strong. She felt so happy and serene in her mind, she had such comfort and joy in the prospect of eternity, that she considered her earthly sufferings as nothing in comparison with the happiness which awaited her hereafter. And what a comfort was it to her dear parents and her husband, by whom she was most tenderly beloved, to hear her assurance of eternal happiness through the merits of a crucified Redeemer. Death had no terror for her. She had confidence in the Saviour's promise to be with her in passing through the valley of the shadow of death. Those who were around her bed could not help praying that, when their time comes to depart hence, they may feel as composed and happy as she did. Her pious mother's prayer to the Lord was, that the agonies of her beloved daughter be diminished; and the dying Christian's request was, that she might retain her senses to the last. The Lord heard them both. Her last words to her mother, only a few minutes before she closed her eyes to open them no more, were, "Do not be uneasy about me;" because she knew she was on the point of entering those blissful mansions where grief, pain, and sorrow, are entirely unknown. Soon after she fell asleep in Jesus so literally that we all stood gazing at her, uncertain whether she was still alive or dead. Nay we die the death of the righteous, and may our last end be like his! Such a scene as it was our privilege this day (the 19th inst) to witness, must be greatly appreciated in every Christian country; but here, where we are so few in number, it is, and must be, doubly so. The expressions which fell from her pious lips will, I am sure, never be obliterated from our minds.

I now hope soon to succeed in obtaining, at a moderate price, the ground for our Church, which various obstacles have hitherto delayed.

And now I recommend ourselves and our work to your fervent prayers.—I remain, &c.

Journal of Missionary Operations, by Rev. M. Margoliouth.

October 18th.—Arrived this morning at the Goletta, the Tunisian harbour. From the Goletta I took a Maltese carriage to convey me to Tunis. On the way I beheld with interest the loaded camels, objects which hitherto I had only seen in representation at The poor animals really are worthy of being sketched by the artist, and look very picturesque, especially in an extensive caravan. Many things on the way awoke dormant thoughts in my mind. The fragments of marble, once component parts of some magnificent Carthaginian palace; the arches of the once unrivalled aqueduct; the Bedouin with his flocks and herds, the sullen descendant of the once haughty Moors; the mountains covered with olive-trees; the rich soil of the plain;—all thus conspired to lull me into dreams of bygone studies. But all my poetical reveries were dissipated as soon as I entered the walls of Tunis. The city looked attractive at a distance, but repulsive when approached. The minarets of the different mosques, and the terraces of a few principal buildings, and the waving flags of the respective consulates, give it an air of grandeur to the visitor's eye when he is yet afar off; but the scene changes as soon as he passes the outer gate into the city. The greater part of Tunis is a heap of ruins. The narrow dirty streets swarm with filthy men, women, and children. I hurried through them, and was delighted to find myself in the Mission House, where I was cordially welcomed by all its inmates.

October 19th.—Took a walk through the town with Mr. Davis. I need hardly note that every thing appeared new to me, in spite of all my book knowledge about Tunis. I fancied that I saw people and things hitherto undescribed. The eye is, after all, the most impressive informant. The population presented a most singular appearance. The four different sorts of turbans first attracted my attention. The white, worn by notaries; the green, by the lineal descendants of the false prophet; the red, by the *hadjehs*, or those who had undertaken a pilgrimage to Mecca, whereby they are supposed to acquire sanctity; and the black, worn by the Tunisian Jews, who are not allowed to assume any other head-dress. Poor Jews! though you are obliged to go in black, I like the colour; it seems a fit emblem of mourning. From what a pinnacle of glory have the people been hurled down! Is there not cause, then, on their part for mourning? Alas! there is great cause, when the present condition of the nation once dear to God is considered. "How doth the city sit solitary, that was full of people? How is she become as a widow? She that was great among the nations, and princess among the provinces, how is she become tributary?" Mourning, lamentation, and woe, are Israel's present portion. Would that they were conscious of the heinous crime which brought all this evil even the crucifixion of the Lord of glory. O for the time predicted by the prophets—see Isaiah li. lx. lxi.; Jeremiah xxv.; Zechariah xii.—when this mourning shall be turned into everlasting joy! Such reflections occupied my mind until we arrived at the *sook*, or shop quarter, when my thoughts took a different turn. This district of the town fascinated me not a little. It consists of oblong arched squares, each square being divided into small shops, which are occupied by the respective proprietors. The principal shop-keepers are Jews and Moors; the latter furnish their little shops very comfortably; some sit themselves on the divans reading a book; others sit cross-legged, writing or copying generally the Koran. I scarcely passed a single Moorish *sook* without seeing its owner engaged in some literary pursuit. Business is at present at a very low ebb in this regency. Passing through this quarter, I almost fancied myself in a college. If the little drawers which contain the paltry merchandise were removed, I might have been disposed to take for granted that the quarter was a sort of spacious seminary. The Jewish shops are by far more business like, and better furnished, as far as merchandise is concerned, than the Moorish stalls. The occupants also keep many books for reading in their shops, and I observed not a few peering over some large folio. One part of the *sook* district is occupied by the Maltese, and is very bustling; but the merchants in this quarter have not the least taste for

reading. Avarice and covetousness are their more prominent characteristics.

October 20th.—Early this morning a Roman Catholic, the mate of the steamer Scotia which brought me hither, sent a petition asking for a Bible, which request, I am glad to say, it was in my power to grant. A rabbi from Hungary called upon us about one o'clock p.m., rather an intelligent man. We had a long and interesting discussion about the standard of correct scriptural interpretation. We endeavoured to demonstrate to this "master in Israel" that neither the Popish nor Talmudical doctors have any standard of interpretation, but Protestants had, viz. the New Testament. This gave a most interesting feature to the discussion, and, we have reason to believe, did not fail to make some impression on our Jewish antagonist as he could not but see and feel that all the ramparts behind which he entrenched himself—as the arguments contained in the writings of Rabbi Isaac, Rabbi Lipman, &c. &c.—were entirely demolished, and thus proved to be, according to the old adage, "castles built in the air." As he is leaving to-morrow for Malta, we can only now follow him with our prayers, that the words spoken may, through God's grace, be so grafted inwardly in his heart as to bring forth in him the fruit of godly living to the honour and praise of His holy name.

October 21st.—Visited the Jewish quarter. What awful poverty characterizes that quarter! What abject misery is legible in the countenances of its inhabitants! My heart sunk within me on their account. First the words of Isaiah occurred to me—"Look away from me; I will weep bitterly; labour not to comfort me, because of the spoiling of the daughter of my people." Then Jeremiah's pathetic expressions suggested themselves—"For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" If I ever sympathized with those prophets in their melancholy strains for Israel's calamity, I did so this morning when moving along through the *Hara*, the name given to the Jewish quarter, it is supposed, in consequence of its having originally been inhabited by four Jews only, who first settled there. My painful cogitations were relieved on entering a Jewish synagogue, one of the four largest in Tunis. We only found a few old Jews, who, I suppose, were of the *asra bellonia*,* reading different devotional books. The synagogue is rather small, and in a very poor state. The Jews say it is 300 years old. After casting a critical eye on the furniture and dimensions of the building, we directed our attention to the few Jews who were engaged in reading. We spoke to them of Him who is the only Mediator between God and man, and through whom, therefore, prayer is to be made, and can thus only be acceptable to God. They were surprised at our message; but, not wishing to indulge in controversy, we substantiated the communication by several passages of Scripture, and left them to think of what we had said. We then ascended to the seminary belonging to it. Every synagogue has a sort of school attached to it, and is generally held in the gallery. We found a venerable old rabbi, with several students, engaged in discussing a portion of the Talmud. We sat down and listened to the disquisition. When they were done, we ventured to hint that it was a waste of time to discuss statements, the truth of which must first be proved, and that, if examination were made, the greater part of the Talmud would prove incredible. This statement was, of course, disputed at first, but we appealed to several passages, analysed them, and at once tore off the veil of sanctity which, in the belief of our Jewish friends, invested that extraordinary book. Having thus made good the assertion, we directed their attention to that Sacred Volume which contains nothing but wisdom, the only true wisdom

* Literally "ten sellers." the name given to ten poor Jews, who are hired by the congregation to be always in the synagogue, and spend their time in reading and prayer.

which cometh from above, and ennobled by breathing them to look upon Him whom our forefathers pierced, as the Fountain opened for sin and uncleanness. Thence we proceeded to another synagogue in the neighbourhood, a good deal smaller than the first one visited. We found but very few persons in its seminary. We asked for a Bible, but there was none in that school. We expressed our astonishment that a Jewish school should dispense with the law and the prophets; to which the inmates replied, that the writings of the sages supplied that deficiency most effectually. I then took out my Hebrew Bible, and, as a rejoinder, Isaiah xxix. 13, 14. Having introduced the Bible, I did not like to restore it to my pocket before directing the attention of these wandering sheep to the Lamb of God. And, after reading sundry passages which testify of Jesus, we demanded, "How shall ye escape if ye neglect so great salvation?" The rabbi replied, "You are right, but I do not wish to answer you." "But you will have to answer before the bar of Jehorah," was our reply. We then took our leave. May Satan not be permitted to choke the seed which we were permitted to scatter this day!

October 22nd.—Assisted Miss Brown this morning in questioning the girls in the prophet Jonah. Met with two gentlemen.

October 23rd.—This being Saturday, we took a long walk through the Jewish quarter. The service is over very early, so that, when we called at the synagogue, about eleven o'clock, we found it nearly deserted. Several Jewish women were kissing the door-posts. We also saw a very old rabbi moving very slowly along a narrow street, and every Jew, that came near him, kissed his sleeve. Called on a Rabbi R.; he was out, but one of his wives was in. Some Jews are so foolish and unprincipled here as to avail themselves of the privilege of polygamy. She complained very bitterly of her husband, and begged Mr. Davis, who possesses great influence amongst the Jews, to interfere in her behalf, which he promised to do. We also paid a visit to the Roman Catholic bishop, with whom Mr. Davis is on visiting terms.

October 24th.—Sunday. Preached this morning on the benefits which the Lord purchased to mankind in His gracious love of a revelation of Himself and His glorious attributes. In the evening Mr. Davis and myself paid a visit to a Jewish physician, Dr. Nunes Vais. As the doctor was obliged to go on professional business to the Bardo—the Bey's residence—we could not detain him long. He asked us, however, to accompany him to the Bardo, which we did, and thus had much interesting conversation on the way. Whilst Dr. V. attended his patients in their respective apartments, Mr. D. took me to an apartment of a friend of his,—a man under authority in the Bey's government. We found there three Moorish chiefs, all of them Mr. D.'s friends. After Mr. D. introduced me as his friend and as another Christian minister, the conversation turned almost naturally on the Christian religion. Whilst conversing on this interesting subject, two brothers of the Bey, having heard that we were in the Bawsh Mameluke's apartment, joined the circle, and began to inquire into the nature of the Popish religion. Mr. D. then entered into a long explanation about the difference—the vast difference existing between the Christianity of the Bible and the Christianity professed by Papists; and aptly illustrated the circumstances that led to the great religious movement of the Reformation in Europe, the necessity of that movement, and the great advantages that had accrued from it. I then recited the following anecdote. The Arabs are exceeding fond of such illustrations. A Popish priest once convened a large meeting to deliver a lecture on the different denominations of Christianity, and, as a useful illustration, he produced a walnut, and then proceeded with his lecture as follows:—"Behold this nut; it represents the principal denominations of Christendom. Mark the outward integument; it is useless, noxious to the palate, and poisonous when swallowed. Thus, therefore, represents the Lutheran church. I will throw it away as unfit either for beast or man. Observe now the hard shell; it is neither nutritious nor digestible, and likely to break one's teeth or choke

one; it is a dangerous thing. This represents the Church of England. But listen to me now attentively: within this shell is contained a kernel; it is good for food, and pleasant to the eye; it is sweet, nutritious, and healthy. It represents the Church of Rome. I will crack the nut now, and give you an idea of that church." The lecturer cracked the nut, and behold! the kernel was rotten, and produced a sickening smell. Our audience laughed heartily at the illustration. As Mohammedans abominate image-worship, they, of course, abhor the Papacy. It got late, therefore was there ordered in, and each of us took a small cup, after which Dr. V. was ready to return home with us.

October 25th.—A Jew, who heard me explain the 110th Psalm as referring to Messiah, called early this morning, soliciting further proof. I compared it with other parts of Scripture, and think that I proved that it can apply to no other but to the Man Christ Jesus. The Jew seemed satisfied with the exposition, for he interposed no objection, but thanked me. The remainder of the day we were occupied with the removal of the boys' school into the new house which Mr. Davis has found it necessary to take.

October 26th.—Had a long and interesting conversation with the two aged Israelites upon whom the Lord has been graciously pleased to cause the light of His glorious Gospel to shine at the eleventh hour of their life, viz. Bishmuth and Nagahar. I was inexpressibly delighted with their faith and lively hope. The Roman Catholic bishop, in company with a monk, returned our visit to-day. The monk appeared remarkably clever man. It struck us, from his appearance and conversation, that he was a Jew. Both Mr. Davis and myself, not knowing each other's thoughts, turned the conversation on Jewish literature, which gave me an opportunity of producing some old Hebrew works, and I calculated on our visitor being able to read them. I was not disappointed; he read different old crabb'd Hebrew words with the accent of one born and bred a thorough Jew, and there is no doubt left on our minds that he is of Jewish parentage. A Jew called here to-day, an inquirer after the truth as it is in Jesus, who thinks that he has found new evidence in favour of the Messiahship of Jesus, according to the first cabalistical interpretation called *Nortico*, forming a word from each letter (see my "Fundamental Principles of Modern Judaism Investigated," p. 13). The new proof he adduced was from a word which occurs in Psalm lxxix. 17, and is translated in the English version, "be continued," but is more correctly rendered in the margin "as a son." We told him that we gladly dispense with the principles of cabalistic scriptural expositors, and we shewed him that there was far more beautiful and consistent doctrine in the literal and grammatical meaning of that passage than in all the interpretations given by the Cabalah, to one of which he alluded. It is a curious fact, that, as soon as a Jew is aroused from his dormant state of mind, he thinks he discovers arguments in favour of Christianity in every letter, even in every jot and tittle, of the Bible.

November 2nd.—Visited a Jewish school. We found two masters instructing two classes of Jewish children in the portion of Scripture to be read in the synagogue on the ensuing Sabbath. The Jewish younger children are instructed in the Scriptures as follows:—They have to learn the lesson of yesterday the whole week. Soon after we entered the school, several Jews followed us. We observed the principal master holding a commentary before him, of a most mystical nature, from which he drew his exposition for the children, thus making the Word of God of none effect. He, however, intimated that I would be impossible to understand the Bible without the aid of such commentaries as he employed, and, as an illustration, he adduced Gen. xxiii. 16, where the name Ephron occurs twice, once written with the letter *ayin*, and once without it. I remem-bered, when a boy at school, that I used to amuse myself with such criticism, but never laid any stress upon it. I was therefore rather entertained with his gravity about the importance of the above criticism. However, I said I would hear his disquisition, though I perfectly knew what would come. He be-

gan as I expected he would, and finished exactly as I supposed. We were quiet all the time. After he had done, I said to him, "Now, I must have my criticism, and you must be quiet," and proposed, as a subject for discussion, the preceding chapter, Gen. xxi.; and was thus enabled, through God's mercy, to preach the Gospel in all its fullness to both young and old in that place.

November 4th.—Called upon Rabbi Shua Basis, who, as Mr. Davis says in his "Voice from North Africa," "is looked upon as a demi-god." A lawsuit was going on whilst we were there. The chief rabbi was reclining loungingly on a cushioned bench, whilst two *coadjutor judges* were sitting on another bench; the plaintiff, defendant, and the witnesses on both sides were sitting cross-legged on the floor in opposite rows so as to face each other. The pleadings were carried on with spirit. After they had done, the rabbi pronounced the verdict with a haughty air, to which both parties listened attentively, and submitted without the least demur. After the parties were dismissed, Mr. Davis remonstrated with the rabbi on account of his interference with the school; to which Rabbi S. B. said that it was his duty to watch over the rising generation particularly though he did not care much about any Christian book being put into the hands of an adult, a grown-up person being capable of judging for himself; but he most decidedly objected to any similar books being put into the hands of children. The rabbi alluded to Watts' Catechism. However, it was properly explained to him, and all is right again. On our way from the chief rabbi, we called upon Rabbi Raphael. He has an extensive Hebrew library, and throws it open for the use of the Jewish students. We found there several young men diligently studying the Talmud. We interrupted them by preaching the Gospel from Deut. viii. 15—18; Isaiah liii.; Dan. ix.; Zeck. xii., and we were listened to with attention.

Nov. 6th.—Accompanied several friends to the ruins of Carthage. It is an interesting spot. I do not think frequently of seeing it and diminish the interest with which that place is viewed. I have a daily view of the spot from our terrace, and never do I feel tired of gazing on it. The ruins of Carthage have been described over and over again, so that I need not crowd my notes with an account. There is one particular, however, which no writer up to the present day could possibly have mentioned, it being only a discovery of yesterday. The particular I allude to is a magnificent white marble female head, in perfect good preservation, which was found the other day by some Mr. or Mrs. whilst digging. It is a splendid relic, and a fine specimen of sculpture. The British vice-consul took a pencil sketch of it and of myself, whilst I was standing by its side supporting my left hand on its top. I think that it is not at all improbable that the head was intended as representation of the empress Theodora, the consort of Justinian. The latter, by his general, Belisarius, A. D. 531, destroyed the empire of the Vandals in North Africa, and established his own. As Theodora had been a great favourite with the emperor, as well as with some of his courtiers, it is not at all unlikely that a marble head representing that of the empress should have been executed. It appears to me, speaking lavater-like, that this representation in marble is a correct index of her character as transmitted to the world by her engravers. Talent, ambition, and intrigue can be read, I fancy, in this rocky picture. We are also informed that Theodora's "features were delicate and regular; her eyes expressed the sensation of her mind and body." All this can be traced in the female head. Should I be right, then this splendid masterpiece of sculpture may be estimated at 1500 years or so. In fact, nothing later in the art of sculpture can be traced in the history of Carthage.

November 7th.—I preached this morning to a very good congregation on the Christian duty of living in constant self-examination whether we be in the faith. Began a Hebrew service for the Jews. It was better attended than we expected. Mr. Davis read the Hebrew service.

November 8th.—Early this morning, a Polish Jew, from Cracow, called to complain that a Tunisian Jew had stolen 18 dollars from him, and wishing us

to interfere in his behalf. Some of the Jews have great confidence in the powers of Mr. Davis. Independently of his missionary office, they invest him with diplomatic importance. Took a walk towards the Jewish quarter, but on our way entered into a discussion with a Moor at his *sookh*, who has just returned from a pilgrimage to Mecca. A long conversation took place about the supposed sanctity of that place; and by way of inquiry we put the religion of the false prophet in a light worthy of it, a ridiculous one. The Moor, with an air of consummate haughtiness and bigotry, vouchsafed answers to our queries till he could answer no longer; eyed us most contemptuously, but seemed conscious at the same time that with all his ability and confidence he was not able to vindicate the veracity of his impostor-prophet.

November 9th.—We took tea this evening at the American consulate. Dr. Heap, the consul of the United States, related to me that some of the Mohammedans, when they are unwell, think that they can be cured by writing a passage from the Koran with charcoal on a board, and washing it off into a cup, the contents of which are then given to the patient to drink. He also told me that the like superstitions are practised amongst the Papists in Italy and Sicily. The votaries of the Papacy very often, instead of applying a plaster to a wound, apply a crucifix. The doctor, in his professional capacity, had been an eye-witness of all this. Mr. Davis's youngest child had a very narrow escape this evening. One of the servant's carelessly set fire to the bed-curtains whilst the child was sleeping. It might have proved serious, but the Lord enabled His servant to realize in some degree the gracious promise, "when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Mr. Davis was endowed with a great measure of presence of mind, rushed into the midst of the flames, and with the assistance of a few persons extinguished the fire, whilst the child was snatched out of the bed.

November 11th.—Several Jews came to ask for Scriptural proofs of the doctrines of a Trinity in Unity, with which I endeavoured to furnish them. Mr. Davis pointed out to me a splendid well, dug by the Spaniards during their reign here, which supplies most of the Tunisians with very good water. The Mohammedans show their gratitude for that valuable boon by calling it *Beer Kuld*, "the Well of the Dog."

November 12th.—Went through the Jewish quarter. Being Friday, the Jewesses were actively employed preparing for the Saturday, and the Jews were hastening with their work in order not to encroach upon the Day of Rest, which commences, according to the Jewish law, on Friday afternoon; so that we had not many opportunities for delivering the message of salvation. We called, in our perambulation through the Hara, on Mr. Bishmuth; it is delightful to behold that venerable and pious old man. He always speaks of the redeeming love of our Saviour, and there is no mistaking that he does so from the fulness of his heart. Bishmuth went with us to all the Jewish houses in his neighbourhood. In many of them we observed marks of extreme superstition in the shape of amulets, and charms of various kinds. The amount of Mohammedan superstition, which the Jews here have mixed up with their own, is almost incredible. There are ample specimens of it in every Jewish house. In one house we observed a very indifferent sketch on the north wall, purporting to represent a key, a hand, and a fish. When we inquired into the meaning of it (it was done with charcoal, and looked horrible (we were informed that it was intended as a charm for a newly married couple. The key was to shut out the devil, the hand to slap his face should he enter, and the fish was the emblem of fruitfulness. Alas! how Israel delights to weary herself with lies! I have observed many Jewish children have a hand worked on their caps to do away with the effect of the evil eye.

"How is the gold become dim!
How is the most fine gold changed!"

November 13th.—Went to hear a Jewish sermon, but were disappointed; the preacher had gone to

Lezhern, and so the synagogue, where preaching takes place, was shut. On our return home we called at the house of a Tuscan Jew. We had a good deal of conversation about the Scripture lesson of to-day. This man seems quite alive to the gross misrepresentation which the rabbis have palmed upon the simple Word of God, and, I think, is a secret inquirer into the truth of the everlasting Gospel of Jesus.

November 14th.—Mr. Davis preached this morning on the duty of prayer, both public and private; so that it was my turn to take the Hebrew service in the afternoon. I not only read the service but also preached in the Hebrew language, and I must confess I never felt such comfort in preaching as I did this afternoon in the Hebrew language to a Hebrew congregation, and an attentive one too, though rather small; but God is no respecter of persons. He does not despise the "day of small things," and He has moreover promised that, "whosoever will, he may come and take of the water of life freely." He will assuredly on His part fulfil His promise. I selected my text from the lesson which was read in the synagogue yesterday, Gen. xxvi. 4, from which I demonstrated that the "seed" in the latter part of the text referred to the promised seed, even Christ the Lord. May the God of all grace accompany our feeble efforts with His peculiar blessing!

November 15th.—The whole of last night I was kept awake by the incessant bleating of lambs, which were sacrificed by thousands, as every family must sacrifice a lamb at this feast, and Tunis is a densely populous place. This morning, about seven o'clock, I waited the firing of the cannons, which serves as a signal for the different consuls to proceed to Bardò to attend the levee which the Bey always holds on these grand festivals. The American consul having kindly invited me to accompany him, I did not wait long. In a few moments the various cannons, placed on the respective gates of the surrounding walls, began to be discharged, and I hastened into Dr. Heap's carriage. On my way to Bardò I observed the Mahomedan burying places literally covered with men, women, and children, all in praying postures. In the course of half an hour we were at his highness's gate. On our arrival at the palace we found the lanes and avenues leading to the reception-place filled by crowds of visitors. We endeavoured, however, to make our way through, and succeeded at last in reaching a rather spacious square, where we found the Bey seated on a chair made of bone, dignified with the name of a throne, and great numbers of all ranks thronging to kiss his hand. We noticed that those, who were particular favourites, were allowed to kiss both the palm and back, the majority only the palm, and those, who were no favourites at all, only the back. In the middle of the kissing operations, the different consuls were introduced, who simply bowed and retired. This done, those of the very lowest rank were permitted to come forward and enjoy the luxury of kissing their chief's hand. This closed the scene in the square. Thence the Bey proceeded into an adjacent large room, whither I followed him, and there I saw the Mullis performing the same task, but with much greater familiarity. They were favoured with coffee and a few words of intercourse. I did not much like the physiognomy of those gentlemen. Scorn and contempt for non-Mahomedans seemed deeply impressed on their knitted brows, as well as cruel bigotry.*

* I shall briefly notice the nature of this institution, and record what appears to me to be the reason for it, and in doing so it will be desirable that the month Ramadan be noticed also. The ninth month in the Mahomedan year has been set apart by the false prophet for peculiar abstinence. The days of the whole month are appointed for sleep and indolence, and the nights for festivities and revelry. This is the present state of its observance. I dare say its designer did intend this month to be a fast in earnest. The Muslims are enjoined to the exercise of good works more particularly in this month than in any other, and the particularly faithful act up to the injunction. The more pious Mahomedans spend the last ten days in some distinguished mosque in

November 20th.—This morning Rabbi Zaccari called, and stated that he felt great difficulty in concealing his conviction with reference to the truth as it is in Jesus, and made a solemn avowal that, as circumstances permitted him to leave his native place, he would make a public confession of Christianity. Under present circumstances, humanly speaking, he could not do it. Many difficulties beset his way. His father, Rabbi David Bunan, is one of the principal rabbis of the Portuguese congregation. The Jews would employ their most venomous weapons of persecution against him, so that he would have to sin the light of day in order to escape the fiery trials and persecutions which must be his indissoluble concomitants after openly avouching his heartfelt belief. We felt the force of his statement, as well as the greatness of the sacrifice required of him. But we felt it, at the same time, to be our bounden duty to impress upon his mind our blessed Lord's declaration, "He, that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. He, that findeth his life, shall lose it: and he, that loseth his life for My sake, shall find it." This is one of the many secret believers in Tunis. May the Lord, in the abundance of His mercy and grace, pour out His Spirit of grace and supplication upon such, and give them holy boldness to forsake all for their Redeemer's sake! I must also record that this individual was placed in the Protestant Jewish school as a guard, that the children might not be

solemn devotions. There is one night in the last ten which is daubed with the high sounding appellation, "Leylet al-Kedr," i. e. "the night of power," or "the night of the decree." The learned Arabs themselves are not agreed as to which night it is, but it is generally supposed to be the 27th. It is asserted that this night is better than a thousand months. Many are the reasons assigned for this unparalleled superiority. First, the Koran was this night supposed to have been sent down from heaven; secondly, angels are said to descend down the whole night for the purpose of conveying blessings to the faithful; thirdly, the gates of heaven are supposed to be kept open the whole night, so that prayer is sure to be attended to favourably; and fourthly, all the events of the ensuing year, with respect to life and death, and all other affairs of this world, are asserted this night to be divinely decreed, and the respective verdicts are handed over to different angels for execution. At the expiration of this month of fasting commences a season of feasting. The first three days of the month Show-wal is a time of great joy. The whole Muslim population is then characterized by good-will and love one towards another. Enemies become reconciled, injuries are forgotten and forgiven—at least such is the precept. Tombs of departed friends and relatives are visited and prayed over, alms distributed, and a great many more such religious exercises practised. In the course of a few days after that festival—which goes by the different names of *Al Ed es-Sagheer*, alias *Ed al Firr*, or, as the Turks call it, *Ramadhan Beyram*, in a word, the first Beyram—their intention to make a pilgrimage to Mecca begin to move on their journey. Every Muslim is bound to undertake a pilgrimage, once in his life, to Mecca and Mount Ararat. On the tenth day of the last month in the year, after all necessary ceremonies have been disposed of, commences the great festival—which goes by the different names of *Al Ed al-Kebir*, alias *Ed el-Kurban*, or, as the Turks denominate it, *Kurban Beyram*, in a word, the second Beyram—which is celebrated this very day. To-day, or rather the whole of last night, the pilgrims at Mecca were offering up various sacrifices, and, while those devotees were engaged in that rite at Mecca, all Muslims joined them in the same at home. The sacrifice bears the name of *Al-fida*, i. e. the ransom. The reason I notice all this is the following:—No writer I am acquainted with ever took the view I am inclined to take of the cunningly devised Ramadan and Beyram. The particular ceremonies connected with them lead me to conclude that the impostor intended by those fasts and feasts to allure the Jews to join his followers.

taught anything from the New Testament. How true is it that the Lord makes even the wrath of man to praise Him!

(To be continued.)

KARLSRUHE MISSION.

The operations of our excellent missionary, Mr. Sutter, prosecuted with so much faith and zeal, are continued as formerly. The subjoined letter is calculated to afford us a lively idea of the difficulties and obstructions that are to be met in this most interesting field. Blindness in regard to the claims and Divinity of the Lord Jesus has been for long the prominent and marked feature in the spiritual aspect of Israel, together with adherence to the cumbrous details and fanciful dogmas which the traditions of their reputedly learned men have heaped together. At length, however, many can no longer resist a persuasion that the latter are of no authority; but this rejection of unauthorized and merely human views has been accompanied in a very great number of instances by the adoption of views as unfounded and most prejudicial. Such of their present teachers as lay claims to superior enlightenment, and who would signalize themselves by the propagation of new views, seem to be little else than unbelievers, tainted, there can be little doubt, by the rationalistic spirit that has been, and is still, so prevalent in various parts of the Continent. But it is also to be remembered that those very individuals, who, under this training, have been imbued with scepticism, may have enjoyed little opportunity of hearing what Christianity really is; and we may well entertain a hope that the Gospel, faithfully exhibited and affectionately explained, may commend itself to the consciences of many who have thus been led astray, as alone adequate to speak peace and to administer genuine comfort. Thus may they learn that the doctrine of salvation by a crucified Redeemer is indeed the power and the wisdom of God; that the love of Christ is the strongest motive to obedience and call for gratitude, while the ascendancy His Gospel has already gained is a proof that its origin and authority are Divine. Nor are all those, with whom a Missionary occupying such a position as Mr. Sutter comes in contact, thus prejudiced against the Gospel, and eager to advance objections; he meets, on the contrary, with many to whom his words are interesting, and the tidings he delivers joyful and refreshing, dropping like the rain upon the tender herb. By not a few of these are his visits already much valued. His conversation is accessible to them, and his addresses are affectionately heard. Thus the poor in spirit may become rich in faith; they who have been seeking heretofore in vain after acceptance with God, may learn, that He is just and ready to forgive; and such as hunger and thirst after righteousness may be informed of the rich provision of which they are invited to partake without money and without price.

Letter from the Rev. G. F. Sutter to the Conventer, dated Karlsruhe, 26th January, 1848.

My dear Sir.—I have not much to notice of peculiar interest as having occurred during the last month. I have been able to carry on my labours as before; the result remains with the Lord. Good impressions, I am persuaded, are often made on the hearts of those whom I visit. That they may be matured into conviction, and at last into conversion, is my constant and daily prayer. Some time ago, when in an assembly of Jews I spoke of the kind providence and goodness of God, who takes notice of all our affairs, cares for us in every respect, and makes those who trust in Him to feel and know that He is a living and a prayer-hearing God,—a poor, but very intelligent woman, in whose countenance I had observed approval of my words, interrupted me, saying—"Yes; all this is very true; I can testify to it. I am a poor widow with a number of children. I have often been in straits and necessities, but God has always helped me; I never trusted in Him in vain;" and she then recounted a number of very remarkable providential dealings which she with her family had experienced since the death of her husband. She appeared to be really grateful to Him who is the Father of the orphans and the stay of the widow. I

took particular notice of this interesting woman, and shortly afterwards paid her a visit in her own house. She again extolled with much liveliness of expression the goodness of the Lord towards her. I believe that she spoke in sincerity, and one might therefore have expected that the experience of God's kindness would have produced in her heart a corresponding feeling of her own worthlessness. But, when I began to draw her attention to this point, I discovered an almost unaccountable degree of self-satisfaction. I tried in various ways to convince her of her sinful state, and consequently of the necessity of seeking pardon from God through Christ; but she remained unmoved, conceiving it to be utterly impossible that she should be lost. Self-righteousness and ignorance of the real nature of sin is still the general character of the Jews, as it was in the days when the Lord Himself encountered their opposition. Of the law, instead of allowing its curse to enter their consciences, that thereby they may be humbled and become desirous of a Redeemer, they have made, as it were, only another "golden calf," around which they self-complacently and joyfully dance, believing themselves to be without dispute heirs of eternal life; as if, by the possession of the law, they had it in their power to accumulate rich stores of good works and of meritorious actions. If they pray or attend public worship, or study the law, or give alms, or abstain from forbidden meats, or even if they mortify themselves by penances and repentance for their past sins, it is all with the idea of acquiring greater merit. We, it is true, now and then meet with individuals with whom in some measure the law has been accomplishing its proper office, that of "a schoolmaster unto Christ," but they are exceptions. Of the generality it must still be said, that by their traditions they have made the law of God of "none effect." A Jewish missionary accordingly is, by his intercourse with the Jews, often forcibly reminded of our Lord's words, Matth. xxi. 31. From these considerations one, who might otherwise hail the movement for reform which is now everywhere engaging the minds of many, whereby they are throwing off the shackles of the Talmud, and becoming emancipated from ancestral superstition, is forced to modify his expectations; for, alas! too many are carried headlong into the most shocking infidelity. Only a few days ago I called on a young Jewish merchant, who told me that he did not believe in a future state; at death he considered that all was over. "I cannot persuade myself," said he, "of the immortality of the human soul, though I have read a good deal in different languages on the subject." I expressed my astonishment at finding an Israelite in such an awful state of unbelief; he coolly replied, "Oh! most of the modern Jews are of the same opinion as myself; if they have not told you so, they have only not been so honest as I am." I tried to convince him of the futility of his infidel assertions; but arguments seem to be of little avail with those who have unhappily adopted such tenets. I therefore addressed myself to his conscience in as emphatic a manner as I could, observing—"I do not believe what you have told me; you are not convinced that there is no hereafter; there is something in your inmost soul which testifies that there is a God—a rewarding and an avenging God, who will call you to account; and there is something in you which now and then, against your wish, like lightning flashes through your conscience, warning you of a coming judgement and of a dread eternity which you are approaching." This appeal, which I solemnly pronounced, startled and silenced him, and after some time, he said: "Well, I may change if I get older; for the present there is not much likelihood." I exhorted him to think on the conversation which we had held; assuring him that I took a deep interest in his case, and that out of love to his soul I would take the liberty of calling on him another time. While thus many of their spiritual children are immersed in atheism, reforming rabbis amuse themselves with the wildest flights of fancy. Pure, unadulterated deism is their beau ideal. All men shall eventually become Jews, *i. e.* Deists; the many apostacies from Christ of our infidels they regard as

many indications that the Messiah's time (the age of Deism, Messiah being, in their view, no person, but an idea) is drawing nigh. All men will then be humanized, acknowledging each other as brethren in the worship of one God. To accomplish this end, Providence, they say, has placed the Jews in the world and kept them as a separate people; they are dispersed into every country, not as the orthodox ignorantly believe, as a punishment for their sins, but for the benefit of other nations. "We are the Missionaries of the world," a rabbi told me the other day. When I asked him, what efforts they were making to convert the world, he complacently replied, "None; we are missionaries by our existence. We leave the heathens to be converted by Christians; idolatrous nations could not at once comprehend the exalted doctrine of pure Monotheism (Deism), they must be prepared for it by the Christian religion; Christianity," "serves as the bridge between heathenism and pure Judaism." Thanks be to God that the weapons of the Gospel are strong and mighty, not only to the pulling down of the strongholds of superstition and self-righteous legality, but also to cast down the high imaginations of those who, with intellectual self-sufficiency and ideal pride, exalt themselves against the knowledge of God in Jesus Christ. But it will appear, from what has been remarked, that a Jewish missionary especially requires to put on the whole panoply of God in order that he may be able to overcome difficulties on the right hand and on the left; and likewise how necessary it is that the people of God should earnestly pray to the God of Israel for his ancient heritage, and on behalf of those who, in these latter days, are inviting the Jews to give at length the glory to Him who has borne their grief and was wounded for their transgressions.

MISCELLANEOUS.

"THE CANADIAN PRESBYTERIAN."—This periodical, published by the Lay Association of the Church of Scotland at Montreal in Canada, has now reached a third number, a copy of which has obligingly been sent us. We have seldom known a better got up affair, and we trust it will be appreciated as it ought in its immediate sphere, as we believe it is much esteemed in Scotland. The first article, that entitled "The Church in Canada," will excite much interest in this country.—*Edinburgh Post.*

PRESBYTERY OF DUMBARTON.—The Rev. John Blair, late Minister of the United Presbyterian Congregation at Drymen, was introduced to the Presbytery by Mr. Lochore, and gave in a petition, praying that he might be received into the communion and to the status of a Minister of this Church, which was ordered to lie on the table till next ordinary meeting, as required by the Act of Assembly relative to such applications.

THE LATE DR. ANGUS, TEACHER AND FATHER OF THE SESSIONS OF GLASGOW.—"Last Sunday afternoon the Rev. Dr. Barr, of St. Enoch's, preached an eloquent and appropriate sermon on the death of this good man. The Rev. Doctor took for his text—PSALM xxxvii, 37. "Mark the perfect man, and behold the upright: for the end of that man is peace."

LINLITHGOW.—On Thursday last a handsome portrait of the Rev. Dr. Bell of Linlithgow was presented to that gentleman by Provost Dawson in name of his fellow-parishioners, as a testimony of their regard for him as their minister and as a private gentleman. In presenting the picture Provost Dawson adverted to Dr. Bell's long, faithful and successful services as a Minister of the Gospel generally, and particularly in promoting and preserving concord amongst all denominations of Christians within his parish, by his prudence and moderation during a trying period—to the liberal and enlightened views he displayed on all subjects connected with the spiritual and temporal interests of his flock—and in particular to the deep interest he took in the progress of education, more especially amongst the poorer classes—

and to many other topics highly creditable to that gentleman. Dr. Bell replied in suitable and feeling terms, accepting the gift of his parishioners as a token of their attachment to him—of the favour with which they had received his labour of upwards of twenty years as their pastor—and of the line of conduct he had exercised, and which he would endeavour steadily to pursue while Providence was pleased to preserve him amongst them.—*Scotsman.*

The Rev. William Anderson, late of the Free Church, Old Aberdeen, and now of the Gymnasium Institute of that city, has resigned his connection with the Free Church of Scotland.—*John O' Groat Journal.*

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount previously reported . . .	£262 7 0
Collection in aid of the Fund at Hemmingford, per Rev. John Merlin, . . .	0 15 0
Doitto, ditto, at Clarke and Hope, per Rev. Samuel Porter, . . .	1 5 0
Doitto, ditto, at Laprairie, per Rev. John Davidson, . . .	2 10 0
Doitto, ditto, Chinguacousy, per Rev. Thomas Johnson, . . .	1 0 0
	£267 17 0

JOHN GREENSHILDS, Treasurer.

LAY ASSOCIATION OF MONTREAL.

ANNUAL SUBSCRIPTIONS.

[Continued from our last number.]

	1847.	RELIEF.	PUBLICATION.
Allan Gilmour, . . .	£1 5 0		£0 0 0
W. G. Mack, . . .	1 5 0		0 10 0
John Rose, . . .	1 5 0		0 0 0
Joseph Ross, . . .	2 10 0		1 5 0
J. Breckenridge, . . .	2 10 0		0 0 0
	1848.		
James Gilmour, . . .	1 5 0		0 10 0
Allan Gilmour, . . .	1 5 0		0 10 0
John Rose, . . .	1 5 0		0 0 0
J. Breckenridge, . . .	1 0 0		0 0 0
Joseph Ross, . . .	2 10 0		1 5 0

COLLECTIONS FOR FRENCH MISSION.

From Rev. Mr. M'Therson, Lancaster, . . .	£3 0 0
Rev. Mr. Smith, Beckwith, . . .	1 10 0
St. Paul's Session, Montreal, . . .	12 10 0

MISSIONARY DONATIONS FROM ST. PAUL'S CHURCH, MONTREAL.

Home Mission, Metis, . . .	£3 4 0
To the Colonial Committee of the General Assembly for the support of two Native Hindoo Teachers, 1847, . . .	24 2 6
Doitto, ditto, 1848, . . .	25 0 0
To the French Canadian Mission, . . .	12 10 0
	£64 16 6

These sums have been appropriated by the Session from the Collections taken up at the Missionary meeting held in the Church on the evening of the first Wednesday in each month.

SUBSCRIPTIONS TO THE PRESBYTERIAN,

1848.

Capt. Finlayson, Capt. Ainalie, James Walker, and J. Cantwell, North Creek, 10s; Rev. J. Anderson, £2 12s; Mr. Smith, Beckwith, £1; Rev. Mr. Roach, 5s; Rev. J. Merlin, Hemmingford, Babyville, 10s; Mr. Christie, 2s 6d; Hon. W. Morris, 2s 6d; Wm. Johnson, Glasgow, 5s.; Jno. McKay, Donald Logan, David Ross, Alex. Woodrow, Beaver Town, 10s.