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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.

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VOLUME II.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

MEETING OF COMMISSION OF SYNOD.

The Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met, according to appointment, at Kingston, on Wednesday, the 10th October,—the Rev. Professor Romanes, Moderator *pro temp.* There was a pretty fair attendance, both of ministers and elders; and their deliberations were continued during two days.

The case which occupied the most time was that of the Rev. Alexander Luke, whose application to be admitted to this Church had been remitted to the Commission by the Synod. The result of the Moderator's correspondence, as enjoined by the Synod, was laid before the Commission, as well as several other new papers. There was evidently, on the part of the majority, a strong feeling of hesitation; and, after very lengthened discussion, and the trial of several successive motions, it was finally agreed, by a majority, to refer the matter back to the next meeting of Synod. Whereupon Mr. Luke requested the return of all the certificates he had lodged, and extract minutes of the proceedings in his case, all which was granted.

In the case of Mr. William A. Ross, student of Divinity of Queen's College, it was ascertained that the Presbytery of Glengarry had issued the usual circular letters, and the several Presbyteries having reported that they had received the same and that they knew of no objection, the Commission, in terms of the instructions of the Synod, granted leave to the Presbytery of Glengarry to take Mr. Ross on

trials for licence, proceeding in the case according to the laws of this Church.

A communication from the Colonial Committee of the General Assembly, received since last meeting of Synod, was laid before the Commission, and read,—being an account of the deliberations of the Colonial Committee on the three following subject, viz: 1. As to doing what they could to send out ministers and probationers to this country. 2. As to Bursaries for students in Queen's College, expressing a willingness to endow Bursaries for the benefit of Divinity students whenever the example as to the endowment of such Bursaries should be set by individuals and Presbyteries in this country. And 3. As to the University Bill passed here last session of Parliament, showing a disapprobation of the same.

Mr. James Lowry, a licenciate of the Presbyterian Church of Ireland, having laid before the Commission his presbyterial and other certificates, and petitioned to be received and employed as a missionary, was directed to make his application to some Presbytery, within the bounds of which he might be residing.

An application from the Trustees and Session of the Congregation of Fergus to the Colonial Committee, for aid in regard to their Church, accompanied by an Extract Minute of the Presbytery of Hamilton, recommending the same, received the necessary sanction of the Commission, and was ordered to be transmitted, along with the Extract Minutes, to the Colonial Committee.

An official communication from the Board of Trustees of Queen's College was laid before the Commission, intimating that they had invited the Rev. Dr.

Liddell to resume his office as Principal of the College.*

The Commission had read the paper transmitted by the Trustees of Queen's College and the best course to be followed in regard to it. After lengthened consideration of this matter, the Commission appointed Dr. Machar and Professor Romanes to draw up, for general circulation throughout the Church, a paper containing a full statement of the reasons which have induced the Board of Trustees of Queen's College to resolve that they shall use their utmost exertions to carry on that Institution in conformity with its own Charter, and to lay the same before next meeting of Commission;—and the Commission also recommended that this paper should contain a statement of financial affairs of the college. The Commission, further, recommended that Principal Liddell, as soon as convenient after his arrival, should visit all the congregations within the bounds of the Synod, to explain the course of proceedings which the Board of Trustees have deemed it proper to pursue, and to set forth the duty of such parents as have the means, to give a collegiate education to their sons:—And, further, the Commission recommended that Presbyteries should co-operate with the Trustees of Queen's College, in the exertions they may make to obtain collections and subscriptions in aid of the College Funds.

The next meeting of the Commission is, by appointment of Synod, to be held in St. Andrew's Church, Montreal, on the first Wednesday in February, at noon.

* We understand that Dr. Liddell has accepted the invitation, and his immediate arrival, to enter upon the duties of his Chair, is now looked for.

LAY ASSOCIATION.

The Annual Meeting of the members of "The Lay Association in support of the Presbyterian Church of Canada in connection with the Church of Scotland," was held in St. Paul's Church Vestry Room, in this city, on Tuesday evening, the 9th instant. The chair was taken at eight o'clock by the Honorable Peter McGill, when there was present a larger number than usual of the members of the Association.

The meeting having been constituted, the Recording Secretary read the following Report:—

The Office-bearers beg leave to submit to the Members of the Association the following as their Report of their proceedings for the past year.

In accordance with the wishes of members, as expressed at the last annual meeting, it was intimated to the authorities of Queen's College, that three bursaries of ten pounds each would be placed at their disposal, to be awarded to meritorious students, subject to the regulations adopted by the Association.

After some correspondence with the Professors of that College, it was determined that the regulations alluded to should not be enforced till the ensuing year; but that for the present year the Senatus Academicus should be empowered to distribute the bursaries as they saw fit. The following is the arrangement they reported, with the names of the recipients: John Hugh McKerras, and David Watson, £10 each; and John McLennan and Donald Watson, £5 each. The Office-bearers would, however, recommend that, for the future, the regulations adopted by the Association for the allocation of the Bursary Fund should be strictly adhered to.

The Office-bearers would urge upon the attention of the Members of this Association and of the Church at large, the advantages which would accrue from an extension of the Bursary Scheme. Every day brings more convincing evidence that, for the future, our pulpits will have to be chiefly supplied from within our own land, for although the Parent Church is most anxious to respond to our applications for assistance, the demands upon her from every quarter, for pastors, are so numerous and so urgent, that the Colonial Committee have again and again been compelled to echo the exclamation: "The harvest is great, but the labourers are few." The Office-bearers are of opinion, that this Scheme demands the serious attention and is entitled to the warm support of all the Members of the Church in this Province, for by its means many a promising youth will be enabled to devote himself to the sacred office of the Ministry. The Office-bearers trust that the attention of our Clergymen will be seriously directed to the claims of the Bursary Scheme, and would respectfully invite them to enlist the sympathies of their congregations, towards the support of so easy and efficient a means of training up a native Ministry.

Since the last general meeting, the Office-bearers had it in contemplation to publish a Manual of Devotion, containing Sabbath Exercises, which might be appropriately used in destitute localities by the adherents of our Church. A Committee was appointed to superintend its arrangements, and obtain contributions from various Clergymen. A circular was issued by the Committee, explaining the objects of the publication, and detailing the plan intended to be pursued in its execution; but the Committee have reported that so few replies have been elicited, that there is but little inducement to carry out the Scheme. While the Office-bearers deeply regret this, they would recommend that the idea should not be wholly lost sight of, as they conceive that such a publication would be regarded

as a boon by many who still cling with fond attachment to the Church of their fathers, though deprived of the ministrations of a regular pastor.

The Office-bearers take this opportunity of tendering their cordial thanks to those Ministers, who kindly offered contributions of sermons,—as well as an expression of their confident belief that, should the Association hereafter be enabled to accomplish the design, their successors in office will gladly avail themselves of their assistance.

The Office-bearers have to report, that the attempt to organise Branches of the Lay Association throughout the country has not been successful, as they are not aware that a single branch has yet been formed. They deeply regret this, for they conceive that the interests of the Church would be materially advanced by the establishment of Associations of the Laity throughout the Province; but they confidently trust, that the example set by the formation of this Association will yet be extensively followed.

The Office-bearers have greater satisfaction in reporting, that the Publication Scheme continues to be attended with a large measure of success. The Committee, charged with the publication of the *Presbyterian*, report that the subscription list shows a constantly increasing number of subscribers, and that the payments for the year have also been made with such promptitude, that although there is still a balance outstanding for the past year, and a considerable sum uncollected of the present year's subscriptions, there is every reason to think that, with exertion on the part of the friends of the publication in the various localities, the *Presbyterian* will this year be self-supporting; and no demand on its behalf will be made on the funds. The Office-bearers would, in this connection, state that, some time ago, Messrs. Armour & Ramsay intimated to them, that, while they felt the warmest interest in its success, they were reluctantly compelled to discontinue the publication of the *Presbyterian*, as it interfered too much with their business, in consequence of which, the publication was transferred to Messrs. Lovell & Gibson, from whose office it now issues.

The Office-bearers have now to submit the appended statement of the Funds of the Association, as exhibited by the Treasurer's Books.

The Office-bearers would further observe, that they would recommend to the Association, a modification of the existing Constitution, so as to dispense with the Quarterly General Meetings, leaving it discretionary with the Managers to call special meetings, when any business of interest or importance might render the step necessary.

In conclusion, the Office-bearers would urge upon the Members of the Association the necessity of individual exertion, in order to effect the objects sought to be obtained by the Association and to promote and extend its means of usefulness.

The whole respectfully submitted.

TREASURER'S REPORT.

The Treasurer has to report that no addition has been made, during the past year, to the Donation Fund. The amount, at its credit, was invested in 1845 and 1847 in eleven shares of City Bank Stock, costing the Association £275 15s. By an Act of the Provincial Parliament, passed last Session, diminishing the Capital Stock of that Bank, the par value of the Association's investment was reduced to £206 5s. No dividends have been obtained since last annual meeting; but a dividend is looked for next December.

The subscriptions this year, in accordance with the Resolutions of last annual meeting, adding the Education of young men for the Ministry to the objects of the Society, have been divided into three, viz: the Relief, Bursary and Publication Funds.

The amount reported this time twelve-month at credit of the Relief Fund was.... £150 6 10
Since which has been received 93 5 0

293 11 9

The available assets of this Fund have been diminished by £100 16s. 5d. paid to Saving's Bank for mortgage taken for amount of deposit, and £10 15s. 2d. retained by that institution till its affairs are wound up

111 11 7
82 0 3

The disbursements consist of £25 to Laprairie Church, being balance of the grant for re-building; £25 to Packenham Church for a similar object; £10 to Mr. Macrae, Catechist at Melbourne, granted in Oct. 1848, and £10 paid to him in Oct. 1849; £4 1s. for sundry small charges.....

74 1 0

Leaving in Treasurer's hands..... 47 19 3

The Bursary Fund has only received in subscriptions £15 5s., and there has been transferred to it £14 15s. from the Publication Fund, to meet the expenditure for Bursaries to Students attending Queen's College.

The amount reported last year at credit of Publication Fund, was..... £37 17 5
Since which has been received.... 44 0 0

81 17 5

The expenditure from the Fund consists of £31 9s. 6d. on account of the "Presbyterian;" £14 15s transferred to Bursary Fund; and £6 19s. 3d., petty disbursements for advertising and delivering notices... 58 2 0

In Treasurer's hands..... £23 15 5

The assets of the Association may be shortly stated as follows.

Bank Stock..... £206 5 0
Mortgage..... 100 0 0
Cash in Treasurer's hands..... 31 14 8

£337 19 8

ANDREW H. ARMOUR,
Treasurer.

A prolonged discussion having ensued, and remarks on various subjects connected with the Report, having been made by William Edmonstone, John Frothingham, John Smith, H. E. Montgomery, Esquires, and others of the members present, it was

Moved by Mr. R. Blackwood, seconded by Andrew Allan, Esq., and

Resolved, That the Report now read be received, adopted and printed in the *Presbyterian*.

The following series of Resolutions, proposing a modification of the existing Constitution of the Association, were then

Moved by John Frothingham, Esq., seconded by Andrew H. Armour, Esquire, and adopted by the meeting.

That for the word "last" in Article third of the Constitution be substituted "third," and for September be substituted October.

That Article five of the Constitution be expunged, and that the remaining Articles be numbered five to eighteen respectively.

That the word Quarterly in Article seven be expunged, wherever it occurs.

That Article ten be altered, as far as regards the first sentence, which shall read as follows:—

The Officers enumerated in Article three shall constitute a Board for the management of the affairs of the Association, and shall meet on the second Tuesdays in January, April, July and October, and on such other occasions as it shall be deemed necessary or expedient, and at all such meetings five shall constitute a Quorum.

The ensuing Resolution was then submitted to the notice of the meeting, with

a few forcible and appropriate remarks by Hew Ramsay, Esq., and seconded by Mr. Alexander Morris:

Resolved.—That in the opinion of this Association it is desirable to concert measures, for the extension of the plan originated by the Association for the establishment of Bursaries in Queen's College. It is matter of regret, that the state of the funds will not warrant the Association in appropriating, at present, a larger sum than £30 annually to assist in the education of pious young men for the work of the Ministry; but they humbly think, that if a united and hearty movement were made by the different Congregations throughout the Province, and subscriptions in proportion to their means were made by them, a considerable addition might easily and rapidly be made to the number of students educating for the service of the Church.

This Resolution having been unanimously adopted, it was

Moved by William Edmonstone, Esq., seconded by Dugald Stewart, Esq., and

Resolved.—That, while the members of this Association are desirous of affirming the general principle, that the support of religious journals is a duty specially incumbent upon the Christian community, they conceive that the members of the Church with which we are connected, should use their utmost endeavours to promote and extend the circulation of such a Journal as the *Presbyterian*, which, though intended more particularly to present information as to the progress of our own Church, is yet the medium of conveying to its readers intelligence respecting the advancement and efforts of the Christian Church generally.

On motion of Neil M'Intosh, Esq., seconded by John Fisher, Esq., it was then

Resolved.—That the thanks of the Association be given to the several gentlemen who have contributed to the columns of the *Presbyterian* during the past year.

Hew Ramsay, Esq., supported this Resolution, speaking highly of the services which had been freely and cheerfully rendered by a few parties, on whom the labour had chiefly fallen—of the extent of which services, from his late connection with the *Presbyterian* as publisher, he was in a condition to speak, and with regard to which he felt bound to offer his tribute of praise.

Thereafter, on motion of H. E. Montgomerie, Esq., seconded by Hew Ramsay, Esq., it was unanimously

Resolved.—That this Association desires to tender to the Lay Association of Halifax, the expression of their cordial sympathy with the important labours in which that body is engaged, and to assure them of their readiness at all times to co-operate with them, as much as lies in their power, in all that concerns the prosperity and advancement of the common cause in support of which they are united.

The election of Office Bearers for the ensuing year was then proceeded to, with the following result:—

President.

Hon. Peter M'Gill.

Vice Presidents.

John Frothingham, John Smith, Dugald Stewart, and Robert Armour.

Treasurer.

Andrew H. Armour.

Recording Secretary.

Alexander Morris.

Corresponding Secretary.

K. Blackwood.

Managers.

John Fisher, Hew Ramsay, William Edmonstone, Neil M'Intosh, Hugh Allan, H. E. Montgomerie, John Greenshields, John Murray, A. D. Parker, J. P. Cowan, T. A. Gibson, John Birss, and R. Muir.

Chaplains.

Rev. A. Mathieson, D.D., Rev. Robert M'Gill.

The result of the election having been declared, the meeting then terminated.

ALEXANDER MORRIS,
Recording Secretary.

QUEEN'S COLLEGE.

The ninth session of this Institution was opened on the 12th ultimo, when an interesting address replete with instructive advice, was delivered by the Rev. Principal Machar, to the assembled students.

Our space will only permit this casual allusion, but we will endeavour to notice the proceedings more at large in our next, when, we trust, we will be enabled to state the number of students in attendance, which we are led to believe is larger than on any previous occasion.

PRESENTATION.

We are very much pleased to learn that the Reverend John Cook, D. D., Minister of St. Andrew's Church, has been presented with a new silk gown by the ladies of his congregation. As a preacher, this clergyman ranks high; earnest, eloquent, impressive, judicious and discerning, he is well fitted for the preaching of the word. As a pastor, this present shows sufficiently that he is highly esteemed.—*Quebec Chronicle.*

CHURCH IN THE COLONIES.

SYNOD OF NEW BRUNSWICK IN CONNECTION WITH THE CHURCH OF SCOTLAND.

We invite the attention of our readers to the following slightly condensed report of the proceedings of the Synod of New Brunswick in connection with the Church of Scotland, which we have abbreviated from the Minutes of that Venerable Court, as furnished by the Rev. J. M. Brooke, of Fredericton, the Synod Clerk, to our esteemed contemporary, the *Halifax Guardian*:

At Fredericton, the 23rd day of August, 1849, the Synod of New Brunswick met, and after sermon in St. Paul's Church by the Rev. James Steven, of Ristigouche, Moderator, on the text 1 Cor. i. 23, 24, "We preach Christ and him crucified," &c., was constituted with prayer.

The Clerk produced the Roll of Ministers and Elders within the bounds of the Synod, which was then called over.

The Synod then proceeded to elect a Moderator for the ensuing year, when Rev. John Ross, of St. Andrews, was unanimously chosen, and took the chair accordingly.

The Minutes of last meeting, held at Chatham and Newcastle, on the 14th September, 1848, and following days, were read and sustained.

The usual Committees on Bills and Ordinances, and for examining the Records of the different Presbyteries, were then appointed.

The Synod resolved unanimously that some portion of time to-morrow evening be spent in devotional exercises, and appointed Messrs. Stewart, Donald, and Henderson, to conduct the same.

The Clerk gave in his Report in regard to the plan proposed by the Synod for the education of young men for the Ministry in this Province, and the Synod having heard the same, delayed consideration of the subject till a future meeting.

The Clerk reported that no communication had been received from the Synod of Canada in answer to the proposal of a mutual correspondence with this Synod by letter or by corresponding members.

The Synod renew their order to Presbyteries to use all diligence to procure details respecting the various congregations and settlements of Presbyterians within their bounds, and to report to next meeting of Synod.

The Clerk reported that he had, by the desire of the Synod, requested His Excellency the Lieutenant Governor to forward to Earl Gray for presentation, their address to Her Majesty the Queen, and that His Excellency had very obligingly agreed to the said request.

The Clerk reported that in company with Mr. Stewart he had, in fulfilment of the appointment of last Synod, presented their address to His Excellency the Lieutenant Governor, to which he was pleased to deliver the following answer:—

REVEREND GENTLEMEN,—I receive with much satisfaction the address which you now present from the Ministers and Elders of the Synod of New Brunswick.

The Established Church of Scotland is distinguished for its loyalty, and its zeal on behalf of the education of the people. I know that she holds religion to be the sure basis of sound instruction, and of practical obedience to the laws, and I recognize these principles in the Address which you have just read.

My recent journey through the northern portion of this Province has enabled me, whilst I appreciate the energy of our Scotch settlers, to do justice to the unwearied diligence of the Ministers in connection with the Church to which you belong.

I thank you most sincerely for the expression of your wishes for the welfare of myself, Lady Head, and my family; and I join with you in praying that my Administration of the Government of this Province may be such as to promote the true interests of the inhabitants.

EDMUND W. HEAD, *Lieut. Gov.*

To the Ministers and Elders of the Synod of New Brunswick.

The Clerk reported, that, in compliance with the instructions of Synod, he had forwarded to the Synod of Canada an extract of the Minute of last year, respecting the Widows' Fund, and that he had received no communication upon the subject in reply.

The Synod called for the Reports of different Ministers as to their diligence in forming Associations in their respective localities, as recommended at last meeting. Messrs. Henderson, Donald, Brooke, McDonnell, Steven, and Stewart, reported that considerable sums had been collected by them in their respective congregations, in furtherance of the objects recommended by the Synod.

The Synod renewed the injunction.
Adjourned till to-morrow at eleven o'clock.
Closed with prayer.

Friday, 24th August, 1849.

Which day the Synod met pursuant to adjournment, and constituted with prayer.

The Minutes of yesterday's proceedings were read and sustained. The Committees appointed to examine the Records of Presbyteries, reported that they had attended to the duties entrusted to them, and found them regularly and accurately kept. The Synod, therefore, ordered them to be attested, which was accordingly done.

Mr. Brooke, as Clerk of the Presbytery of St. John, read the Minute of said Presbytery, relative to the admission of Mr. Hunter, the whole proceedings of which case had been referred to the Synod. The Synod, after deliberation, resolved to record their sanction of the conduct of the Presbytery of St. John, in admitting Mr. Hunter into connection with the Church of Scotland in this Province, and desire to express their high satisfaction at receiving a Christian Minister from another denomination.

The Committees on Bills and Overtures transmitted to the Synod the following Overtures:—

1. Extract Minute of the Presbytery of Miramichi, held at Bathurst, 18th July, 1849. The Presbytery agree to Overture the Rev. the Synod of New Brunswick, in regard to the propriety of publishing monthly, a small religious publication for the young, to be conducted by members of Synod.

2. Extract Minute of Presbytery of Miramichi, held at Newcastle, 20th August, 1849. The Rev. Mr. Henderson brought forward the Overture, of which he gave notice at last meeting of Presbytery, which was seconded by Mr. Stephen. It was therefore unanimously resolved to transmit it as follows:

Whereas, it is the duty of the Church Courts to attend to everything that has a tendency to promote the spiritual welfare of every congregation, under their superintendence; and whereas the spiritual welfare of congregations, at least in so far as the continuance of a stated Ministry, and the regular administration of divine ordinances are concerned, depends in a great measure on the temporal support afforded to the Ministers of the Gospel.

It is, therefore, overtured to the Rev. the Synod of New Brunswick, to appoint a committee to enquire into the state of temporal matters in all the Churches under jurisdiction, with the view of devising a remedy where a deficiency of means may exist.

3. Extract Minute of the Presbytery of Miramichi, at a meeting held in St. Andrew's Church, Chatham, 22d March, 1849.

Mr. McDonnell brought forward the following Overture to be transmitted to the Synod of New Brunswick, which the Presbytery unanimously agreed to transmit.

Resolved, That it be overtured to the Synod of New Brunswick at its next ensuing meeting, that a volume of discourses with prayers be published by the Synod; that this volume shall consist of one or more Sermons or Lectures, by each of the Ministers of Synod, who may be willing to furnish them, together with a prayer preceding and following them, such as would render the volume more devotional and edifying either for private or public use.

4. Extract Minute of meeting of the Presbytery of Miramichi, held at Bathurst, 18th July, 1849.

The Presbytery agree to Overture the Rev. the Synod of New Brunswick, in regard to the propriety of appointing a special week-day service, in reference to the present peculiar circumstances of the times, and suggest that it should be some time in the end of September, or the beginning of October.

5. It is overtured to the Rev. the Synod of New Brunswick, on the part of the Rev. William Donald—that a committee be appointed to devise means for vindicating the right of this Synod in all Churches and properties, formerly belonging to this Church, that may now be in possession of other bodies, not in connexion with the Church of Scotland.

6. It is overtured to the Rev. the Synod of New Brunswick on the part of the Rev. George McDonnell—that the Synod issue a pastoral address to their people.

The Synod agreed to take up, first, the Overture anent the publication of a volume of discourses and prayers.

Mr. McDonnell was heard at some length in support of the overture, when, after reasoning, it was moved and seconded that Mr. McDonnell be requested to correspond with publishers in Scotland or elsewhere to ascertain the amount of expense of such a publication as that contemplated, whether, and on what terms, any of them would be willing to undertake it, and to report to next meeting of Synod.

The Synod then agreed to take up the Overture anent the appointment of a week-day service in reference to the peculiar circumstances of the time.

After reasoning, it was moved, seconded, and unanimously agreed—That a Committee be appointed to draw up a Memorial to His Excellency the Lieutenant Governor to pray him to appoint a Fast-day, on account of the peculiar state of the country, owing to the depression of trade, and other circumstances of distress.

Messrs. Henderson, Brooke, and McDonnell, were then appointed a Committee to prepare the Memorial.

The Synod then agreed to take up the Overture from the Presbytery of Miramichi, anent the publication of a small monthly religious periodical for the young.

After reasoning, the Synod gave the following deliverance:—Approve of the object, and appoint Messrs. Donald, Brooke, and McDonnell to make all needful enquiries, to ascertain the practicability and expediency of such a periodical, and to report to next meeting of Synod.

The Synod then took up the Overture recommending the appointment of a Committee to look into the temporal affairs of the different congregations within their bounds.

Mr. Henderson was heard in support of the Overture, when, after reasoning, it was unanimously adopted by the Synod, and Messrs. Brooke and Donald, and T. Nesbit, Esq., were appointed a Committee for the Presbytery of St. John, and Messrs. Henderson, Steven, and Smith for the Presbytery of Miramichi, with instructions to report on each congregation to next meeting of Synod.

The Synod then took up the Overture anent the issuing of a pastoral address. It was moved and seconded that this be delayed for the present; and to this the Synod unanimously agreed.

The Synod then took up the Overture anent the appointment of a Committee on Churches and property belonging to the Synod, now in the hands of other parties.

The Synod unanimously adopted the Overture and appointed the following a Committee to carry out the object in view—the Moderator, Messrs. Brooke, Donald, and Stewart. It was also agreed that the Hon. John Robertson, Hon. Alexander Rankin, Hon. Harris Hatch, and Hon. John Montgomery, be requested to favour the Committee with their advice and assistance. The Committee were instructed to report to next meeting of Synod.

Adjourned till to-morrow at eleven o'clock.
Closed with prayer.

Saturday, 25th August, 1849.

Which day the Synod of New Brunswick met, pursuant to adjournment, and was constituted with prayer.

Mr. Brooke brought under the notice of Synod the present extremely defective mode of registering marriages, and the entire want of all authorized registration of births and deaths in this Province, contrasting it with the very effective and simple plan pursued in Canada. Whereupon the Synod, after consideration, resolved to appoint the Moderator, Mr. Brooke, and Mr. Donald, a Committee to bring the subject before the Legislature by memorial, or otherwise, as they may consider best for the accomplishment of the object in view.

The Clerk read the draft of a Memorial to His Excellency the Lieutenant Governor, on the appointment of a Fast-day throughout the Province, which was approved of by the Synod, ordered to be engrossed, signed by the Moderator in the name of the Synod, and transmitted to His Excellency, now in St. John.

To His Excellency Sir Edmund Walker Head, Baronet, Lieutenant Governor and Commander in Chief of the Province of New Brunswick.

The Memorial of the Ministers and Elders of the Presbyterian Church, in connection with the Established Church of Scotland, now in Synod assembled.

HUMBLY SHEWETH,—

That whereas it is the duty of all men to "humble themselves under the mighty hand of God," and to "learn wisdom, when the judgments of God are abroad in the earth;" and whereas Scripture invites us to the throne of grace, "by prayer and by supplication to make known our requests unto God;" and whereas it has often pleased Almighty God to "turn away from his fierce anger," and to remove his chastisements, when those who were exercised thereby, or threatened therewith, were led to repentance and reformation; and whereas the example of the King of Nineveh, and the pious Kings and Rulers of Israel, in appointing days of fasting and humiliation for the averting of God's anger, is approved in the Word of God; and whereas God has evidently been pouring out his judgments on this Province in the great commercial distress which lately prevailed, and the depression of trade which still continues, in the extensive failure of crops for several preceding seasons, in the prevalence of small pox and various other diseases during the past winter, the inroads of pestilential disease in various adjoining parts, and the prospect of its appearing also in this Province.

The Synod of New Brunswick would humbly represent to Your Excellency the propriety of appointing a day of fasting and humiliation to be kept throughout the Province, that all classes of Her Majesty's subjects may thus be called on to "humble themselves under the mighty hand of God," and pray for the removal of His judgments.

May it therefore please Your Excellency to take the premises into consideration, and act as in your wisdom you may see fit.

And your Memorialists, as in duty bound, will ever pray.

(Signed,) JOHN ROSS, *Moderator.*

Fredericton, August 25, 1849.

On motion resolved that the Synod instruct the different Ministers, members of this Court, that on the fourth Sabbath of October, or as soon thereafter as may be convenient, they offer up thanks to Almighty God for the plentiful harvest.

Mr. Henderson brought under the notice of the Synod the present unsatisfactory state of King's College as regards the education of young men for the ministry in connection with this Church. The Synod appoint Messrs. Henderson and McDonnell a committee to examine the Statutes and Regulations of said College, and report on Monday.

Adjourned to meet on Monday at nine o'clock. Closed with prayer.

Monday, 27th August, 1849.

Which day the Synod met, pursuant to an adjournment, and was constituted with prayer.

The Committee appointed to examine the Statutes and Regulations of King's College, reported that they had attended to that duty, and stated certain things which they considered to be exceptional in the same, in so far as they affect students not belonging to the Church of England.

The Synod, after reasoning, resolved to keep the matter in view, and to make further enquiries in the meantime, that they may be prepared at next meeting to come to some decision respecting it.

The Synod appointed the next meeting to take place at Newcastle, Miramichi, on the fourth Thursday in June, 1850. Closed with prayer.

JOHN BROOKE,
Synod Clerk.

APPOINTMENT TO NEWFOUNDLAND.

We know no recent event which has afforded us greater delight and satisfaction than the appointment of a regularly ordained resident Minister to the congregation of St. Andrew's Church, St. John's, Newfoundland, a congregation once highly favoured, but since severely tried, which has maintained a steadfast adherence to the Church of Scotland under the most discouraging circumstances, and amidst disappointments and privations of the most harassing nature and lengthened duration. More than four years ago, very soon after the death of their late excellent pastor, the painful bereavement which the congregation of St. John's had sustained, was made known to the ministers of this city, accompanied with an earnest application for assistance. On the arrival of the first Deputation to these colonies, in the ensuing summer, the request was renewed, in the hope that at least one of the deputation might be able to visit St. John's, on their return from Canada. Two years afterwards their hopes were revived by the arrival of a second Deputation, and their claims for assistance again presented and enforced

without success. During the course of the present season, both Mr. Macbean and Mr. Macnair have been earnestly solicited to visit Newfoundland, if only for a few weeks, but neither of these respected clergymen could find leisure to attend to such an important duty. And now another long and gloomy winter was fast approaching, with faint hopes of relief, when to the great joy of the congregation, and to the reviving and strengthening of the whole church, a faithful and acceptable minister is speedily sent out to take the oversight of their spiritual concerns. The congregation of St. Andrew's Church have again in the merciful providence of God obtained a Minister whom they can call their own, one stationed in the midst of them, and appointed to go out and in among them, instruct them publicly and from house to house, and watch for their souls as one who must give an account. The Rev. Thomas King, the Licentiate appointed by the Colonial Committee of the General Assembly of the Church of Scotland to the vacant Church, was ordained by the Presbytery of Dunfermline to the pastoral charge of that Church, on the 31st day of August last, and very soon afterwards sailed for Newfoundland. He arrived on the island in the end of last month, and preached for the first time in St. Andrew's Church, on the 30th of September, with much acceptance. The glad tidings have been communicated by one of the elders of the congregation to a friend in this city, in a letter of the 3rd inst., in the following brief but comprehensive and welcome statement: "I avail myself," says this tried and steadfast friend of the Church, "of a few hurried minutes to convey to you the gratifying intelligence, that the Church of Scotland has now provided her sons here with a spiritual pastor and guide. The Rev. Thos. King, who has been appointed by the Colonial Committee and ordained to St. Andrew's Church, arrived here a few days ago, and preached to the congregation on Sabbath last. He is a young man of excellent gifts and acquirements, and has already created a most favourable impression among the people." We shall no doubt hear from time to time good accounts of Mr. King's success as a Minister in St. John's, and we hope the day is not far distant when a more frequent and fraternal intercourse will be established and kept up both between the ministers and congregations in these colonies, than has for some years past, on account of our lamentable breaches and wide spread desolations, been at all practicable. This is the first year for a long season, that we have had anything like a revival among our disconsolate congregations, and still this is but the day of small things. We hope that succeeding years will bring life, and joy, and gladness to many a lonely family and bereaved flock, who are still pining under neglect, and feeling deep sorrow of heart, from hopes long deferred and expectations frequently frustrated.

We are happy to learn that an order has been received by the last steamer from Newfoundland, for a pulpit gown, to be presented by the ladies of St. Andrew's Church to the Rev. Thomas King.—*Halifax Guardian.*

FAST IN NEW BRUNSWICK.—It was at the suggestion of the Synod of the Church of Scotland convened at Fredericton lately, that the Governor proclaimed the day of Humiliation and Thanksgiving—humiliation for the many iniquities which cause to be impended over us the scourge of the cholera, and of thanksgiving for the undeserved mercy of God in granting us an abundant har-

vest. The memorial of the Synod was at once responded to by the Governor and the Council, and since by all the Churches.—*Colonial Watchman.*

THE CHURCH IN SCOTLAND.

The following extract from the recent declaration of the General Assembly of the Church of Scotland on national education will be found very instructive, while the general principles enunciated in this able document are peculiarly applicable to our own circumstances, and the position of the educational institutions of the country. There is a wide spread tendency towards latitudinarianism in religion abroad, and in no department, perhaps, is this more conspicuously shewn than with respect to education. Our schools, in too many instances, seem designed to strengthen the intellectual faculties only, and our Universities are deprived, by legislative enactments, of all distinctive religious character. Under these circumstances, the perusal of the following Declaration will be found profitable, and suggestive of serious thought. The first portion, which we omit, states, that the Assembly feel called upon to enunciate their views, in order to counteract and oppose the attempt now being made to withdraw the supervision of the Parochial Schools—those schools to which Scotland in days past, owed that deep religious tone which characterised the temper of the Scottish mind, and that sound education which enabled so many of her sons to rise to honour, credit and renown in every quarter of the world, and to attain distinction in every department of science, and walk and profession of life—from the Church of Scotland, in which it has so long rested. The Declaration alludes to the acts by which the control of the religious character of these schools was entrusted to them—specifies the Treaty of Union which secured to the Church of Scotland the supervision which she has so long exercised with such beneficial results, and then proceeds in the ensuing calm, but convincing and argumentative train of reasoning.

But while the General Assembly thus regard the Church's superintendance of the National Institutions of Education as guaranteed to her by the most solemn acts of the Legislature, and by an act which must be held to be even yet more solemn, inasmuch as it has been seen to be an integral part of the Treaty of Union between the two kingdoms, they do not rest their cause on this ground exclusively, or even chiefly. It would, indeed, require the most cogent reasons to justify any violation of an article in the Treaty of Union, but for the full security taken in regard to which, that Treaty would have never been entered into. Still the idea is, at least, a possible one, that the basis of the Union of the two kingdoms might be found, as to this point, to be hollow, and of prejudicial consequence; and the General Assembly will not maintain, that in such a case, the conditions of Union ought to continue unalterable. The manifest errors of a past generation, how solemn soever may have been the sanction given to those errors, while they were believed to be truths, cannot be allowed to operate injuriously on succeeding generations.—Neither will

the General Assembly rest their claims to the superintendence of the Educational Institutions now referred to, on the beneficial results of the course of education which has been hitherto followed in these institutions. These results, it has appeared, are unquestionably great. To the Parish School, it is admitted, on all hands, that Scotland stands mainly indebted, under God, for the high place which she has long occupied among the civilized nations of Europe. But institutions may become effete; and it can therefore be no valid argument in favour of the maintenance of the Parish School, on its present footing, at least, that its tendencies were, at some previous period, of a beneficial character, if they have now ceased to be so. In proportion to the benefits formerly conferred by it, ought undoubtedly to be the rigour of the inquiry which should result in its condemnation; but if, upon a rigorous and impartially-conducted inquiry, the Parish Schools shall be found to be wanting, the condemnation, or, at least, the material modification of them, will become unquestionably matter of duty.

But, on the other hand, the General Assembly do respectfully submit, that the arguments which they have adduced, from solemn legislative sanctions, and from the blessings heretofore conferred by the National Institutes of Education, as superintended by the National Church, remain in all their integrity, if only it can be shewn, that the same Institutes, so superintended, are still capable of conferring blessings of equal amount. The hypothesis now put, even were it expressed in still stronger terms, the General Assembly fearlessly undertake to establish. They maintain, that the Parish School, as superintended by the Church, if only supported in conformity with the progress of society, will be found to be an instrument, in future, of even greater good than it has ever yet proved itself to be. They make this assertion on the ground, that the character of the education prosecuted in the Parish Schools of Scotland is, in conformity with the constitution of those schools, essentially religious. If, then, education is valuable in the *ratio* of its religious character, the institutions referred to must become of so much the higher value by how much the more religion, through improved means of inculcating its doctrines, shall be efficiently cultivated in them. But this position is denied; and it is affirmed, on the contrary, that a religious education, conducted according to the principles of any particular section of the Christian Church, becomes, by its fostering an uncharitable and sectarian spirit, highly prejudicial. For obviating the evil now mentioned, alleged to be of a very serious nature, it is anxiously recommended, that in all Educational Institutions of a public character, only those doctrines of religion shall be taught, in respect of which professing Christians, by whatever differences of denomination they may be distinguished, are generally agreed, and that religious instruction of a more special nature shall be reserved for private tuition. The General Assembly feel themselves called upon to express the most decided conviction, that the view of education, to which they have now adverted, is fundamentally erroneous and subversive of the first principles of religion. They apprehend the point involved to be one that by no means falls within the province of opinion, but which belongs directly to the far higher province of immediate and clear intuition. Education in religion—in the perfect law of Christian liberty—cannot, they submit, proceed by parts, or by fractional doctrinal views. It is a whole, and though unquestionably it may be apprehended, less or more distinctly, in the type as well as in the antitype,—in symbol as well as in substance,—yet it is only as a whole that it can be apprehended at all. If he that offends in one point of the royal law of love, is guilty of a breach of this law which renders him a debtor to all its requirements, then can neither the doctrines which it assumes, nor the precepts which embodies, be taught separately, since it is only in the complete organization that there are to be found, for the constituent elements

of such organization, their true significance and appropriate functions.

Neither, in the apprehension of the General Assembly, is religious education of a nature that can be restricted to particular times. Instruction in mere morals, it is admitted, may be so restricted, because the term *morals*, taken in the narrow acceptance in which it is usually employed, refers only to a particular and limited branch of science. But religion, if it is to be cultivated at all in the human heart, must be cultivated for all times, for all places, and for all circumstances. If a pretence is made to cultivate it otherwise, it is but a miserable abuse of words to designate the thing so cultivated as religious education. When those who would distinguish where there is no difference, can find a subject to which the human mind can legitimately apply itself uninfluenced by religion, and in respect of which, it receives from religion neither light nor a sense of obligation, then, indeed, may there be some meaning in their words, when they propose to restrict religious education to particular times or places. Till then, their proposal must continue to involve a contradiction in terms. How widely removed from all restrictions, whether of time or place, was the religious education by which God Himself formed the minds of His ancient people, when He led them through the wilderness! The fundamental idea of the School, then and there instituted, was the abiding in the midst of it, of the immediate presence of God. The pillar of cloud revealed Him by day,—the pillar of fire revealed Him by night. Nor were these awful symbols allowed, through familiarity, to become objects of indifference; for in the camp of His ancient people, the reality of God's power was ever felt to accompany the visible display of His glorious Majesty. "And thou shalt remember," said Moses to the house of Jacob, when the entrance to the promised inheritance was at length reached. "all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee; and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know; *that he might make thee know that man doth not live by bread only; but by every word that proceedeth out of the Lord doth man live.*" The happy result of this education is thus briefly, but emphatically told: "And Israel," it is written, "served the Lord all the days of Joshua; and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that He had done for Israel." The General Assembly dare make their appeal, even abstracting the authority of the Divine record, to all who are competent to judge in the case, whether the idea implied in the education given to Israel upwards of three thousand years ago, be not still a living idea in the world—an idea suited to all stages of social advancement—an idea yet as fresh and vigorous as when it first came forth from God,—and whether, on the principles of the soundest philosophy, in the very fact of its representing, as the end of education, the divine life interpenetrating and giving energy to the human, it afford not the proof of proofs that Moses wrote as he was inspired by the Spirit of Eternal Truth. The Education which has not this end, is unworthy of the name—it is even worse than useless. "Just," says an eminent living writer, "as a certain school of philosophy affects to obtain clearness, by excluding from the domain of philosophy the questions which the inquiring spirit is most anxious to search out, so does instruction which excludes religion, conciliate all parties, but at the expense of that which is the life of Education." In yet stronger language does the late profound Samuel Taylor Coleridge, express himself on the same point:—"I do not hesitate to declare," he says, "that whether I consider the nature of the discipline adopted, or the plan of poisoning the children of the poor with a sort of potential infidelity, under the liberal idea of teaching those points only of religious faith,

in which all denominations agree, pursued in certain so-called enlightened systems of education," (he alludes particularly to the system of Lancaster,) "I cannot but denounce such systems as pernicious beyond all power of compensation, by the new acquirement of reading and writing."

The General Assembly do not adduce these authorities as if the view here maintained by them either required, or admitted of proof from without; but only as shewing, that it is a view which commends itself at once as undeniable truth, to all who recognize in religion a living spiritual idea, commensurate with the entire nature of man, which to attempt to limit, is virtually to deny and repudiate. Those advocates, then, of a National System of Education, who would accommodate themselves to men of different creeds, by excluding from their so-called system all points of difference in respect of religious doctrines, necessarily, though probably consciously, exclude, at the same time, religion itself. They may propose, indeed, to give instruction in certain commonly-received religious opinions; though, if effect is to be given to the scruples and objections of all parties, it is doubtful how long religious instruction, in any form whatever, will continue to be tolerated. But waiving this consideration, and *assuming* the supposed religious instruction, such instruction, from its necessarily disjointed and fragmentary nature, cannot satisfy the cravings of the pupil's heart, nor be received by him but as matter of opinion only. It may give him new knowledge, but not the knowledge which is at the same time life. His attainments will be only of an instrumental character,—useful tools in his hands, it may be,—but not elements of power, which can be identified with his own being.

The General Assembly cannot but regard all such systems of Education as radically vicious—as leaving out of view what properly constitutes Education—as overlooking altogether the cultivation of the spiritual and responsible human being. The Education, on the contrary, which it is the object of the Church to promote in the Parochial and other schools under her superintendence, is first and principally directed to this object of paramount importance. Its main design is to bring the living truths of Scripture into immediate contact with the heart and conscience of the pupil—to make him clearly perceive, and, at the same time, deeply feel, that the Word of God, addressing him from without, is responded to by a still small voice of God, speaking in his own spirit. This design is, no doubt, more or less perfectly executed according to the capacities and acquirements of those who are employed as Teachers. In not a few instances it may still be the case, that the teaching of religion in the school, is a process rather of instruction than education,—rather a bare communication of knowledge to the understanding, than an unfolding, along with this communication, and by means of it, of the powers of the heart and conscience. In such a case, though the pupil should be abundantly supplied with religious knowledge, he is still, in the higher and better sense of the term, uneducated: and his education properly so called will then only commence, when the knowledge which he has received shall take root and develop itself in his spirit, as at least a principle of conscious obligation.

Where the truths of Scripture are taught merely on grounds of authority, little or no attempt being made to cause them to find an immediate higher sanction for themselves in the hidden man of the heart, the process of education cannot, save by accident, take place at School. The pupil, in this case, is not educated, but is left to educate himself at some after period; and the probability that he shall engage in such a work, will depend, humanly speaking, in no small degree, at least, on the attention which he may continue to give to the records of revealed truth. The work of self-education was certainly of more frequent occurrence than it is at the present time, in those bygone ages of the Church of Scotland, when the Bible and a few volumes of

kindred character, were almost the only books which were accessible to the majority of her members. It was thus that there were raised up in the country the resolute citizen, and the firm and independent peasant,—those men of character and energy who asserted the cause of its religious freedom, and who fought, and bled, and ultimately triumphed, in the glorious struggle. The General Assembly cannot recall the facilities which those simple times, undistracted by a press teeming with frivolous novelties, supplied for the formation of a religious, manly, and independent character; but they believe that facilities of equal value, for the same important object, might still be attained through an enlightened and well-directed Religious Education.

It is evident, however, that to conduct to the desiderated issue an education of the kind required, Teachers must be provided of a very high standard of qualification. It is not enough that the Teacher, in this case, should be impressed with the truth himself; he must be able, also, to analyse his impressions; and it is only when he has the results of such an analysis at his command, that he can hope to produce similar impressions on the mind of his pupils. The teaching required of him is no longer a mere mechanical art, nor is it even a process of the understanding only. It is a work, on the contrary, which demands a deep and experimental knowledge of the powers of the heart and will, enlarged by observation, and matured by reflection. But while the Parochial Teachers of Scotland constitute, it is believed on good grounds, the first class of elementary Teachers in the country; and while they are all, and, indeed, more than all, that could be expected of men in the narrow circumstances in which they have been so long suffered to continue; it is not to be supposed, that, as a general rule, individuals of the high qualifications which have now been alluded to, will offer themselves for a profession so miserably remunerated. The General Assembly entertain, therefore, a deep conviction, that if the Educational Institutions of the country are to be advanced according to the requirements, or rather the necessities of the times, the circumstances of the Parochial Teachers must be greatly elevated. Such remuneration must be held out as to attract to the profession men of cultivated minds, who have passed through a complete course of academical study. The General Assembly would propose, that the requisite additional emoluments should be regulated to a considerable extent, at least, according to a graduated scale, advancing in proportion to the Teacher's efficiency. It is not so much, they are persuaded, by multiplying schools, that the cause of education will be promoted, as by providing, in some such manner as that which they have now pointed out, an adequate remuneration for the intelligent and successful schoolmaster. The erection of additional schools may, no doubt, be necessary, in certain cases, to diffuse the blessings of education; and the General Assembly will gladly see the wants of the country, in this respect, adequately supplied. But they are yet more anxious to improve the *quality* of the education communicated, so as to fit it for constituting the basis of a thoroughly religious, independent, and resolute national character; and for the attainment of this object, they repeat their conviction, that the profession of a teacher must hold out far higher attractions than those which it at present affords. Were such an object accomplished, they firmly believe, that, with the aid of the two Normal Schools under the superintendence of the Church, the Seminaries for Elementary Education would soon attain, in all parts of the country, a measure of efficiency which has hitherto been scarcely dreamed of. The Normal Schools, though they confer important benefits, are meanwhile greatly crippled in the salutary influence which they might exert on education, by reason of the imperfect qualifications of the pupil-teachers who resort to them for instructions in the art of tuition. Were these pupil-teachers only well-educated young men, as would certainly be the case did the profession hold out to them the prospect of

an adequate remuneration, the training received at the Normal Schools would immediately assume a much higher character, and be such as to supply a constant succession of teachers, of an order of qualification keeping pace with the rapidly-expanding views of the age. In these circumstances, education would be no longer the aimless thing which, to the prejudice of the best interests of the country, it has so long been suffered to be; but, speaking generally, an almost infallible means of training up the youth of the land in the fear of God, in the love of their country, and in principles of honest and manly independence.

Should the latitudinarian views, already so prevalent in reference to education, unhappily acquire a preponderating influence, the General Assembly can anticipate no other result than a rapid course of degradation, terminating, ultimately, and probably at no distant period, in the ruin of the country; while, on the other hand, if the Legislature, in dealing with this question of the last importance, shall adhere to the good old ways,—providing for the subordination of all secular knowledge to Divine Truth, and taking the requisite measures, at the same time, for elevating the education aimed at, to the high place of social and national consideration which it so justly deserves to occupy, the Assembly cherish the joyful conviction, that the result of such proceedings will be the dawning of a brighter day upon the country than it has ever yet seen,—the dawning, they would almost say, of a second and still more blessed Reformation. An education, of which it shall be the single aim to advance the interests of vital godliness, looking at the subject even in a merely economical point of view, will repay its cost to the country, they are persuaded, more than a hundred-fold. From the attention now directed, both by Government and by the Legislature, to this great public interest, the General Assembly entertain with confidence the hope, that, through the blessing of God, a consummation so devoutly to be wished, will ere long be attained.

INDIA MISSION.

We cut from the *Home and Foreign Missionary Record* of the Church of Scotland the following interesting account of the Baptism of a Hindu youth.

Our readers, we are assured, will participate in the cordial gratification with which we announce that intelligence of a deeply interesting character has been recently received from Madras. "The truth," as proclaimed in the daily ministrations of our indefatigable missionary, has, for some months past, been stirring the minds of several of the most advanced pupils of the General Assembly's Institution at that presidency, exciting their interest to an unwonted extent, and giving birth in them to deep convictions of sin, and lively impressions of their need of a Saviour; and one of their number has been endowed with strength from on high, to break asunder the chains that held him to his ancestral faith, and to put on the Lord Jesus Christ by baptism.

An unusual degree of interest attaches to this case of conversion, inasmuch as it is the first which has occurred at Madras since the resumption of our missionary operations. In saying this, we are very far, indeed, from meaning to convey the idea that, because these have, for the first time, been instrumental in producing this important result, therefore they have, down to this period, proved utterly unproductive and abortive. The occurrence of a baptism—fit occasion as it is for devout thanksgiving to Him whose grace alone bringeth salvation, and for heartfelt rejoicing among those who are labouring with all the ardour of a holy passion to build up the Redeemer's Kingdom—is not in itself, and ought not to be considered, the only decisive criterion, or indubitable sign of the usefulness of a mission among the heathen; nor must it be supposed, that, because it does not take place, no real good

is being done, and no change, tending to the production of real good, is in progress. As reasonable would it be to think that, because a field exhibits no visible signs of vegetation, the husbandman has done nothing in the way of preparing the soil, and sowing the seed, and no process of germination is going forward beneath the surface of the earth! No one, who is tolerably conversant with the history of the actual working of modern missions, can require to be told that, in several cases, much of hopeful and promising character, and much, too, out of which, at a future period, most important results have been found to issue, has been witnessed, ere a single instance of true conversion to Christ, or even of the assumption of the external profession of His name could be reported. This assertion could easily be substantiated. Suffice it, however, to say, that it was so at Madras, when it was first occupied by the General Assembly of the Church as a field of missionary labour. And what happened before, has just happened again at that station, since, after a brief interval of suspension, that work, which is preeminently a work of faith and prayer, was resumed. During the four years that have since rolled away, no baptism has taken place till now. But have these been years of bootless expenditure, and unavailing toil? Very far from it. The minds of hundreds, nay, of thousands of Hindu youths have, in the course of them, been indoctrinated in the knowledge of Christ; the seeds of divine truth have been scattered abroad; right principles have been inculcated; prevailing errors have been tried by the touchstone of eternal truth, and exposed; a testimony has been borne against the evils and enormities of idolatry; and the impression has, within certain limits, been produced, that the Brahminical fabric of superstition is tottering to its fall, and that the lovely and beneficent religion of the Gospel is destined to rise upon its ruins. And who that knows and believes all this, will say that nothing has hitherto been done to reward the labours, and sustain the patience of the Church, when viewed as a great missionary institute?

But while we would thus earnestly guard against the fallacy to which we were adverted, we readily acknowledge it to be a ground for special thankfulness and joy, when the intelligence, from time to time, reaches us, that God has blessed the efforts of His missionary servants to the conversion of even one of those, to whom, amid many discouragements, they have ministered the word of life. The faithful and unintermitted labours of Mr. Grant, at Madras, have been thus owned of Him whom he serves in the Gospel of His Son; and while we desire to give hearty thanks on this behalf, we earnestly pray that, through the continued blessing of our great Master, in whose hands it is to give success, it may prove the first fruits of a most abundant harvest!

The following account of this interesting event is extracted from the June number of the Madras Christian Instructor:—

CHURCH OF SCOTLAND MISSION, MADRAS.—Yesterday evening, we are informed, the baptism of a young Hindu of the Naidoo caste, took place in the General Assembly's Institution. The convert, who is about 19 years of age, has been connected with the Institution for upwards of two-and-half years; at first as a pupil, and subsequently, as a teacher, in the girls' school. He is of very amiable character and disposition, and understands Tamil, Hindustani, and English, in addition to his native tongue, the Telugu. About two months ago, he began to express a desire for admittance into the Christian Church by baptism; but the important rite was deferred, until his knowledge of Christian doctrine should be more accurate and extensive, and the evidence of the sincerity of his convictions more convincing. On Wednesday evening his father was sent for to the Institution, and informed of the important step his son was resolved on taking. The old man manifested much self-command, but refused his consent to his son's baptism, principally on the grounds that he would lose the benefit of his

earnings, and that his family would be despised by their relatives and the natives generally. He ordered his son to accompany him home; but the young man declined to do so, fearing that violence would be used to prevent him from accomplishing his purpose. Yesterday morning, both his father and mother came to see him; and they returned in the afternoon, accompanied by a considerable number of their relatives and other persons. A crowd collected in front of the Mission premises, who began to demand that the young man should be delivered up to them; and on this being, of course, refused, proceeded to throw stones at the windows, to which considerable injury was done. They likewise used threatening language respecting their intentions on the following day, if their demands were not complied with. The police persons who came, were at first either unable or unwilling to repress the disorder, which continued until a European constable arrived, who effectually quelled the tumult.

It was after the riotous proceedings of the crowd had been, to some extent, arrested, that the baptism took place. The Rev. R. K. Hamilton commenced the very interesting proceedings by a prayer suited to the occasion. The Rev. W. Grant then put a number of questions to the young man; and from his replies, it appeared evident that he clearly understood the principles of the Christian religion, and felt his need of a Saviour, and believed that Jesus was the Saviour he needed. Mr. Grant then admitted him into the Christian communion by the initiatory rite. To avoid much excitement, there was no person present except the ministers of St. Andrew's Church, the missionaries, and a young native, a companion of the convert.—*Evening Advertiser*, May 18.

Since the baptism, no further disturbance has taken place. The attendance of pupils was diminished for a few days, but considerable numbers have now returned, and are gradually increasing. The young convert continues to reside on the premises, and to pursue his studies in the Mission schools. May he, and all others in similar circumstances, be "established, strengthened, settled," and enabled to hold fast the beginning of their confidence steadfast unto the end!

CHURCH INTELLIGENCE.

ST. CLEMENT'S CHURCH, ABERDEEN.—At a meeting of the congregation of this church, held on the 8th current, it was unanimously agreed to petition the Town Council of Aberdeen to appoint the Rev. Walter Carrick, A. M., at present assistant to the Very Rev. Principal Haldane of St. Andrews, to be minister of St. Clement's parish.

MUSSELBURGH.—The Trustees of the North Esk Chapel, Musselburgh, at a meeting held on Thursday last, the 6th current, unanimously chose as their pastor the Rev. Walker Carrick, M.A., at present assistant to the Very Reverend Principal Haldane, of St. Andrews. Mr. Carrick had preached at Musselburgh on the preceding Sabbath.

KINLOCH-LUICHART.—On Thursday, August 30, the Presbytery of Dingwall met for the ordination and induction of Mr. Duncan S. Mackenzie, preacher of the gospel, and son to the respected minister of Resolis. In this case the right of presentation to the church having devolved upon the Presbytery, Sir James J. R. MacKenzie of Scotwell, Bart., proprietor of the district, addressed to them a strong recommendation in favour of Mr. MacKenzie, to which effect was unanimously given by the issuing of a presentation. The Rev. Mr. Fraser, of Kilmorack, conducted, in an impressive and acceptable manner, the services of the day, after which the members of Presbytery, together with some friends, were entertained by Sir James and Lady Ann MacKenzie, with their usual courtesy and kindness, at Loch-Luichart Lodge.

REV. JOHN THOMSON.—We regret much to have to announce the premature decease of the respected minister of the parish of Kirkcowan,

of cholera, which melancholy event took place at Glasgow, on Tuesday last, after a very short illness. Mr. Thomson had gone to Bridge of Allan for a short time, and was on his return home when he was seized, and thus suddenly cut off. The grief of his parishioners and friends, in consequence of this unexpected event, is extreme. He died in his 27th year.—*Galloway Paper*.

REVEREND JOHN TULLOCH.—This young minister preached for the last time as their pastor to the South Church Congregation on Sabbath afternoon. He discoursed from Hebrews xiii. and 7th, "Jesus Christ the same yesterday, and today, and for ever." His prelection was an eloquent, judicious, and impressive exposition of the doctrine of Christ's unchangeableness. In the peroration, he, in a very neat and sensible manner, bade farewell to the congregation. The attendance was numerous, not a few from the East Church and other Established Churches in town being present.—*Dundee Advertiser*.

SOUTH CHURCH, DUNDEE.—A meeting of this congregation, called by intimation from the pulpit, was held within the church on Monday evening. Mr. James Christie, banker, was called to the chair, and Mr. J. C. Guthrie appointed clerk to the meeting. The meeting was constituted and closed with prayer by the Rev. James Cæsar. Resolutions were moved and seconded, and unanimously agreed upon, to the effect; 1st, that it is essential to the prosperity of the congregation than an able and faithful pastor, acceptable to the congregation, be appointed to succeed the Rev. John Tulloch; and that application be made to the Town Council for liberty to hear candidates, and to recommend from amongst them a suitable person to be presented by the Council. 2d, A deputation was then named to lay the foregoing resolutions before the Council at their next meeting. 3d, That application be made to the Presbytery for liberty to candidates to preach on the alternate Sabbaths not supplied by the Presbytery. 5th, A committee of communicants was appointed to look out for candidates to preach on the alternate Sundays. After a vote of thanks to the chairman, the meeting broke up.—*Dundee Warder*.

PRESBYTERY OF DUNDEE.—A meeting of this Court was held on Wednesday—Mr. Robertson, moderator. A discussion arose as to the best method of supplying the South Church with sermon during the vacancy, on every alternate Sabbath, when the Presbytery are not bound to do so, during which Mr. Irvine remarked that, were the congregation to make a very slight effort according to their abilities, this could be very easily accomplished. Mr. Tulloch observed that, were they to admit candidates on every alternate Sabbath, there would be no fears of the pulpit being regularly filled. Arrangements were then made for the dispensation of the communion in the South Church on the same day as is done in the other churches. After the transaction of some ordinary business, the Presbytery adjourned.—*Dundee Warder*.

CUPAR PRESBYTERY.—The Presbytery, met within the Parish Church Session-house of Cupar, on Tuesday last. A report was then read to the Presbytery by a member, who is convener of the committee in the Dairsie case, and which had been drawn up by them, to the effect that the request contained in the letter which had been received by Mr. Stewart's father, which was dated July, stating that if his son was not in a condition to fully discharge the duties of the ministry in the parish of Dairsie three months from that date, he should advise him to resign his charge, provided he was supplied with a sum of money sufficient for his support, should be granted. The report was allowed to lie on the table. A petition was also presented from the parishioners of Dairsie to the effect than an assistant minister be appointed to remain amongst them, in order that their hands might be strengthened in their Zion, and which would add very much to their comfort. The pe-

tion was allowed to lie on the table. The Presbytery, after disposing of some minor business, adjourned.

WEST CHURCH OF INVERNESS.—The Rev. Mr. Clark has intimated that a collection will be made in this church, at the forenoon, afternoon, and evening services, in order to aid in liquidating the debt on the building. The debt is still very large, and the efforts making for its liquidation have been strongly recommended by the General Assembly to the countenance of the friends of the Church of Scotland, as an object of much importance to the Highlands. We trust the collection will be a liberal one. It should also be kept in view, that as soon as the debt on this church is considerably diminished, schools of male and female industry will be erected in connection with it, open to the families of the working classes of every religious denomination. All the ordinary branches of industry will be taught there, in connexion with the elements of a plain and useful education, and so as to be accessible to the poorest of the population.—*Inverness Courier*.

PRESBYTERY OF EDINBURGH.—The monthly meeting of this Rev. Court was held on Wednesday—Rev. Mr. Nisbet, moderator.—A communication was read from the Rev. Mr. Stewart of Bowmore, presen-tee to the Gaelic chapel of Edinburgh, in answer to a letter authorised at last meeting to be sent by the Clerk to Mr. Stewart, asking him what his intentions were in regard to the presentation which had now been in his hands for three or four months. Mr. Stewart's reply was that he waited the orders of the Presbytery. After some conversation, it was agreed to call upon Mr. Stewart to preach before the congregation on Sabbath the 21st October, and next day to preach before the Presbytery, with the view to the call on him being moderated in on Friday, 2d November. Public intimation was ordered to be given in the pulpit of Lady Yester's, next Sabbath, that the church would become vacant after the first Sabbath in October, and that the congregation might proceed to make the necessary arrangements for calling a successor to Mr. Caird. On the supplies being read, it was intimated that it was Dr. Clark's turn to preach at the Gaelic Chapel on Sabbath, the 28th October—being the communion Sabbath in the city. Dr. Clark said, that on a former occasion, when called on to dispense the sacrament in another church on the same day the communion took place in his own, he had protested against it, and had been relieved of the duty by another member of court not so engaged being appointed to do it. He would also protest on this occasion; and he intimated that he could not conscientiously obtemper the authority of the Presbytery in this particular act. He held that to delegate the work to another, which he was appointed to do himself, was unconstitutional, and therefore he would not do so; and if the Presbytery adhered to appointing him, he would by his dissent and complaint carry the matter to a higher court, to obtain a judgment on the point whether a Presbytery, having a sufficient command of men within the district, should leave this duty in the hands of one having to assist at dispensing the Sacrament in his own church. A long conversation then ensued, in which various courses were suggested to Dr. Clark, and a number of members expressed their opinion that the appointments of Presbytery ought in every case to be adhered to; but Dr. Clark persisted in his dissent, and on motion to sustain the appointment he again intimated that he would not obtemper the decision of the Court, and protested for leave to complain to the Synod, which was granted. As Dr. Clark's appeal could not be disposed of until the meeting of Synod in November, it was suggested that another member should be appointed to the duty, but the Presbytery resolved to leave the matter in the hands of Dr. Clark. A certificate from the Presbytery of the Perth in favour to Mr. J. G. Tansh was read, and his name added to the Presbytery's roll of proba-

tioners. Mr. S. Muir then read a lecture before the Presbytery, which was sustained as part of his trials for license, and elicited the warm approval of the Presbytery.

PRESBYTERY OF PAISLEY.—A meeting of this Presbytery was held on Thursday, for the purpose of hearing the trial exercises of Mr. William Law, who delivered discourses on the subjects prescribed to him, and was examined in Theology, Chronology, Church History, &c. After considerable discussion, the trials were sustained, and the Presbytery appointed the ordination of Mr. Law to take place on Thursday, the 27th inst. at noon—Mr. Dale to preach and preside. Mr. Rennison was also appointed to preach on Sabbath next in Auldfield Church, and serve the edict of ordination.

PRESBYTERY OF MEIGLE.—Extract from the records of the Presbytery of Dundee, of date 22d August and 5th September, relative to the translation of Mr. Tulloch from Dundee to Kettins, was laid on the Presbytery table. The Presbytery appointed the 20th of September for the inclusion of Mr. Tulloch,—Mr. Gibb, Glenisla, to preach and preside.

NORTH UIST.—Carinish, which is the southwest point of North Uist, is a missionary station of the royal bounty, and at which Mr. Alex. Anderson has been minister for many years. At the disruption it was well observed by the *Witness* newspaper, that that event opened up the way to parishes to many preachers who, perhaps, would not otherwise have soon found their way to such preferment—some of them, no doubt, from want of access to patrons, and others from having, perhaps, no great claim to promotion. But although this was the way in regard to many, there were a few who were left in their former position who might have got a *step* or two on the occasion, and among these, I think, was Mr. Anderson. He administered the sacrament last Sabbath, when the place of worship was crowded to the door, and on Monday it was well filled. The number of communicants was upwards of ninety, and altogether for a missionary station it was most gratifying to behold the sight—a sight which only the fewest of our parishes in these parts can exhibit; but Mr. Anderson is very attentive to the duties of his office, and deserves well of the establishment for his firm attachment and activity, after many years of comparative neglect.—*Inverness Courier*.

The Presbyterian.

THE CHURCH AND THE NATIONS.

While for a long time, it has been, and still is, or at least seems to be, the aim of the Nations to secure civil liberty, they have not manifested any earnest desire to obtain freedom in religion, nor have majorities any where displayed any genuine respect for the rights of conscience in the minority differing from them. This may be observed under all forms of belief and unbelief, under all modes of government and all changes of parties in power. Intolerance seems to be an irradicable portion of our corrupt nature, and it would seem that every fibre of the old man must be destroyed in us, before we will cease from the proud presumption of judging another man's servants, and leave to God the things which are God's, by permitting our brethren and fellow servants, in the things of religion, to stand or fall before him as their only judge and master. This principle of persecution is not peculiar to popes and priests and kings; it is strong in the hearts of the whole body of the people.

In France, the most liberal opinions on all subjects have long been professed, and liberal laws with regard to the worship of God have long had a place in the statute book; but, Protestant ministers, dragged into their courts from year to year continually, to answer captious objections against their right to preach the word of God according to their conscience, and a French republican army hastening to re-establish the Pope in his tyrannical power over the bodies and souls of men, with little or no opposition, except from political parties on political grounds, are facts, which testify plainly enough, how little value France as a nation sets on religious freedom, and how little is to be expected from her towards the establishing of it in the earth. In the Swiss republic we see a Jesuit party, a party favouring state religion, and a democratic political party opposed to state religion, all opposed to one another, and all heartily opposed to genuine religious freedom. The Southern Nations of this Continent have passed through various political changes, without manifesting the slightest change in the spirit of religious intolerance.

But what most strikingly manifests how little real regard is entertained in the present age for religious liberty, is the manner in which Protestantism and Popery are viewed and treated by politicians and political writers and the great body of literary men, and what may be called the writing and reading public in general. With all these no language seems strong enough, to denounce what is called Protestant bigotry, while Popish intolerance is palliated, often half justified, under the strange plea of liberty of conscience, according to the maxim "populus vult decipi, et decipiatur." *The people wish to be deceived, and in such matters why should they not have their own way?* That the Protestant body, in every country and of every denomination, have no doubt much to learn in that lesson of charity, which teacheth not to boast of ourselves, and to think no evil, and believe in all the good that can be found, and hope to find still more and more in those who follow not with us; but something they have learned of this, and are daily learning more, and beyond all controversy, both their principles and their practice are immeasurably more in accordance with liberty of opinion in all matters civil and religious than those of the church of Rome, which will not admit even liberty of discussion. Much however of what is said and written by professed Protestants in behalf of the church of Rome, is mere loose declamation, signifying little or nothing, except that those who use it feel no serious interest in the cause of religious truth. The policy pursued by different governments toward the two professions is a much surer indication of the real state of the public mind with regard to them. Now, with regard to the Protestant body, it may be observed, that in every country, the tendency is for church and state to fall asunder and separate from each other, as if the

principles on which each is to be conducted, were irreconcilable, and the aims of Protestants as Christians in the church, and as citizens in the state, were so incompatible, that a man must lay aside the one character, whenever he wishes to act strenuously in the other, and the means by which each seeks to promote the good of society so opposed, that they who employ them cannot combine their efforts by any unity of purpose, so as to share each other's councils, and join hand in hand in carrying them into effect.

At the Reformation, and for some time after it, Protestants combined their efforts as Christians and statesmen to resist the double tyranny of Rome in church and state, over things spiritual and temporal, nor is it easy to discover how this double tyranny could have been effectually resisted without some such combination. History at least seems to sanction it. No where has the cause of religious freedom as yet triumphed, where the temporal power engaged in its defence sustained a defeat. In Bohemia and every country where the sword conquered for Rome, religious liberty was either utterly extinguished, or so crushed as to be hardly left breathing; and for the body of the people civil liberty shared much the same fate. Their destiny indeed seems bound up in the same bundle, and they must ever stand or fall together. Till the nations become nations of Christ's freemen, they will ever be what they have been, nations of the oppressors and the oppressed, of slaves and tyrants. Those who contend for the liberty of the press and the newspaper, though but little for that of the pulpit, and the Bible, and consent in any way, under any pretence, to see the word of God bound, in schools or any where else, whatever they may pretend to, can make no pretension to a sincere and enlightened desire to see the world made free with that liberty wherewith Christ makes his people free. But, whatever philosophers or politicians may think or say, there is no other liberty in store for the world but this. It never will, it never can be free, till so made free. This, we believe, to be the very lesson that God is now about to teach the nations by "things terrible." As yet we see but the beginning; ere the end come, so terrible we fear, will be the exhibition of human passions let loose in judgment, that the latest ages will not be able to read without awe the accounts of the scenes now opening on the stage of time. We have read to a considerable extent the history of the past fortunes of our race, as recorded in the Bible, as recorded in the histories of heathenism, as recorded by modern infidel philosophers, who when compared with the old Pagan writers, shew less honesty of purpose, less sincerity of principle, less virtue, less sympathy, with everything good, great or generous in this life, or noble and godlike in man's aspirations after a higher and a better life than this. From the perusal of each and all of these, we have been more and more confirmed in the conviction, that

there is no hope of genuine civil liberty apart from religion. Some support the cause of civil liberty, received from the religious principle, under the darkest forms of superstition. This was the only protection of the weak, the only support of the helpless, but, alas, feeble and ineffectual as the foundation on which the principle then rested. It requires the strong arm of true religion, to maintain the cause of true liberty. Who enjoyed liberty in the republics of Greece and Rome, except those who, by courage, strength and skill, could conquer and defend them? The mob, or mass of citizens enjoyed such liberty, by such means, as the mob of all times has enjoyed, the liberty of creating an uproar, destroying a few of their most obnoxious opponents, and, after their bursts of fury, being cozened into retiring to their homes, and submitting to their old masters, or choosing for themselves new ones, as the case might be. But what liberty was there for those who did not belong to any of the privileged classes, who were not even enrolled in the mob of citizens? For them there was no liberty, nothing but slavery, hard, almost hopeless slavery, for themselves and their children after them, and this class formed a large portion of the community in every heathen republic. Christianity alone pleads the cause of the weak and of him that has no helper. Liberty for the strong is oppression to the feeble. Christianity therefore, in her mission of peace and good will, leads true liberty by the hand through this world of slaves and enslavers, seeking to turn the hearts of each to each, that they may live as brethren, without envying one another, or seeking to defraud or oppress one another. These two therefore, Christianity and civil liberty, will go through the world together. They cannot be separated; they will not dwell alone. Nay, Christianity must go first, and prepare the way for the other. She must enter the state, and bless the house, and say peace be in it, ere true civil liberty can come in, and make it her abiding dwelling place. A Godless world and Godless nation always have been, always will be, a world and a nation of tyrants. The church must bring liberty to the state, for the state never will grant liberty to the church, till it has first received it from her. The present rulers of France put down, after a frightful effusion of blood, a tyranny, rising on the ruins of the government previously overthrown, and threatening to assume one of the most fearful forms of oppression the world has yet seen. But the nation has not yet listened to the gospel of peace, has not received Christianity, and with all its boastings on the subject, what has it achieved for civil liberty? Their interference on behalf of the Pope, is a striking comment on French progress in understanding or valuing liberty, whether civil or religious. As there is a secret unerring sympathy, by which men divine what considerations will have most weight with any tribunal, before which they wish

to justify their conduct, their defence on this occasion is a no less striking comment on the spirit of the age. France apologizing to the world, for seeming to interfere between the Pope and his subjects as a temporal prince, but feeling no apology necessary for interfering to support his spiritual claims as head of the Church, is a singular illustration of the respect felt in the present day for the rights of conscience and freedom in religion. If there were any sincerity in the professions of those who call themselves liberals, and to whom the French apology is addressed, it would have been felt more necessary to make one for interfering on religious than on purely political grounds, for sending an army to support a failing faith than to prop up a tottering throne. But here the defence of spiritual tyranny is unblushingly made an apology for infringing the rights of nations, and restraining and retarding the progress of civil liberty. Emperors of Austria, Kings, Dukes and Electors of Germany, might be dealt with by their subjects as they should see fit, but the tyrant of Italy must not be meddled with, because in touching him the head of the French Church is insulted and degraded. But where is this right of Popish nations, to interfere in behalf of the head of their Church to stop? This is a serious question for all nations. According to the principles which seem now to direct the counsels of nations, Lord Brougham's remarks seem unanswerable, when he said: "That the temporal power of the Pope was a European question, and his authority should be maintained for the sake of the peace and the interests of Europe. He did not think it possible that the Pope could exercise beneficially his spiritual functions if he had no temporal power. Otherwise he would become the slave now of one power, then of another: one day the slave of Spain, another of Austria, and another of France, and another of his own rebellious subjects." To this, if the Pope is to be maintained as the spiritual head of the Church, there is no reply. But we may go further than this and say, that all nations who have any dealings with the Pope, will find that they have to do with him as exercising his authority in things temporal as well as spiritual, civil as well as sacred. The Church of Rome is evidently about to become the pivot on which the politics not merely of Europe but of Christendom are to turn. The adjoining States of the American Union by their invasion of Mexico, have got fairly into the midst of Popish politics. They had a pretty strong infusion among themselves before, and they will be compelled to take some course with regard to them. Directly or indirectly, they must henceforward rule absolutely or nearly so in Mexico, and to a greater or less extent in all South America. They must endeavour to rule a Popish people by concessions to Popish principles, and through the intervention of the Pope. If France, or any other Popish power has a right, or claims a right, to support the Pope's spiritual supremacy,

then, that he may not become a mere puppet in their hands, he must have temporal possessions, through which he can be assailed, that, through fear of losing them or being disturbed in their enjoyment, he may himself resist the abuse of his spiritual supremacy to the purposes of any one nation, and dole out its benefits to them all in due proportions. If therefore Protestant nations are not prepared to deny, resist and beat down the Pope's spiritual jurisdiction within the limits of their government, they have an interest in the question of his temporal principality. Till the Papal power, spiritual and temporal, falls to rise no more, it will cease to embroil the nations in both civil and religious discord. Its claims are alike incompatible with a due allegiance to the God of heaven, and the powers that be, which he has ordained upon earth.

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 upon this head.]

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Whatever be the result of the present agitation about a political Union with the neighbouring States, our future is intimately mixed up with theirs in all the highest interests of man. He who has made of one blood all nations to dwell on the face of the earth, and marks out the bounds of their habitations that they may seek after God, in appointing the place of our dwelling, has decided that we must fulfil the great end of our being in close communion with them. The line of our destiny must run in a parallel direction, and at an almost imperceptible interval, to the whole progress to their ultimate fate, of the great people, along the borders of whose habitations our own are stretched out. In close fellowship with them we must seek after God; and the state of education and religion among them, will always exert a powerful influence over the same interests among us. The undulations of every great social movement among them, will speedily spread through a population so nearly allied to them in circumstances and character as ours. The conducting wires between the two societies are so numerous, their sympathies so congenial, that we must instantaneously respond to every impulse that vibrates among them. In the providence of God, therefore, our fate is linked to theirs, in matters that affect not the mere form of government or political institutions, but the very life and soul of society; and every day is binding us together more and more closely in all the vital interests of man: for every successive generation born in this country, bears, in its whole moral and social aspect, more and more visibly, the impress of the New World in which they have sprung up, while all traces of the

UTILITY OF COLLEGES.

(From an Address by Professor Haddock, of Dartmouth, at the Anniversary of the Society for Promoting Theological Education of the West.)

The question has been raised even here, whether colleges are of much use—whether they are not too aristocratic for a democratic community. It is the fashion to recommend the Common Schools as the true colleges of the people. The patronage of the State is generally withdrawn. A prejudice is even fostered against colleges, through the arts of demagogues, and the folly of the extravagant advocates of Common Schools. It is not true that the college is for the rich. Its chief benefits are reaped by the middling and lower classes. The college differs from the Common School, as the upper springs differ from the lower springs—running further and diffusing gladness and fertility over wider spaces on the hill-side. By far the larger part of those who are graduates of our colleges, are those whose parents are unable to pay the whole expense of their education. Much of the very best materials which we have the privilege of moulding in the college, are from the rough quarry of country life. I may be publishing a college secret, but it is a fact that, in our country colleges, we do dread to see a rich man's son come among us. We are afraid he is sent there, because his father did not know what else to do with him, or thought a college a good place to send bad boys to keep them out of mischief, or supposed that education was a gift which could be purchased with money.

The college is in fact the true leveller, always acting in the best direction—ennobling in the next generation the son of the commoner of this. There is no man so poor that on that account he may not hope to see his son occupying the most desirable position in society, through the aid of the college. In this country, where there are no hereditary powers, there is nothing which does so much as the college to bring social consequence within the reach of the sons of the poor. To run down the colleges, to make its advantages a ground of public distinction, is to bring a community into that most undesirable condition, where no man can hope for advancement who has *nothing but* his merits to recommend him. An educated man is himself a school to the community in which he lives. A well cultivated mind renders greater service among his neighbours, in forty years, than can well be described.

But it is said that all colleges are hot-beds of vice. He admitted that there are sometimes rows and rowdies in college, smokers of tobacco and drinkers of wine—sometimes noisy songs, and sometimes wanton mischief. But are they never found elsewhere? He gave it as his deliberate judgment, that a college is as favourable to purity of life and soundness of principle as any other place of education. And in a large class of cases, the habits developed were first formed elsewhere, at the academy or under the parental roof, and show themselves too soon after they come to college to allow its existence to be justly chargeable to the college.

The course of proceeding in our colleges has a general resemblance, not adopted without consideration, nor continued and extended from college to college, but after the most rigid scrutiny. He described the morning prayers, the reading of God's word, the studies, recitations, sciences, languages, duties. He asked how a course could be devised, which will better train and enlarge and strengthen the minds of youth. How electric, often, is the impulse given to a class by the signal development of intellect in some one of their own number; and how great is the effect of this generous competition of young men among minds of their own standing and familiar companionship.

We will give one extract more from an article in the *Biblical Repository and Classical Review*, by the Rev. Charles

Old World, from which their fathers came out, fade faster and faster away.

Since this seems inevitable, we rejoice to believe that, in the neighbouring States, they are approaching a turning point in some tendencies of their society to what was not good, and as we, in this Province, were like enough, from similar causes, to pursue a downward headlong course in the same evil direction, it gives us much hope for our future to think, that the waves of our population, ere they dash into foam on the rocks ahead, or die away in unwholesome swamps, or profitless flats of barren sand, will be met, and borne along with it, by the swell of a mighty billow returning to the old ocean of the world's experience to roll on in the prescribed channels, till the waters of wisdom and truth cover the whole face of the earth. We do not mean by this that they are about to adopt a monarchical form of government, or similar methods of regulating and supporting educational or religious establishments. We perceive no tendency that way. But, there is a disposition on this side of the Atlantic, to think all or nearly all political and religious institutions on the other side entirely wrong in principle and practice, and that all appearance of conformity to them should be carefully avoided. It is not duly considered that evils are inseparable from every thing done and devised by man. The men of former ages committed many crimes, fell into many mistakes, ordained many things unjust and injurious, as we do, but they also displayed some virtues, and found out many useful inventions; and it is neither wise nor filial in their descendants to deny the one or reject the other. They not only furnish us with examples of evil to be avoided, but patterns of good to be copied, in greater abundance than we have either wisdom or virtue to profit by. In groping their way through their dark and dangerous voyage on the stormy sea of life, they not only left their wrecks on many a shoal and sunken rock as a warning to steer clear of them, but they erected many a noble light house on the right spots, pointing out from afar to future voyagers the track that conducts to the desired haven. An immense majority of all that have made this continent their home, were dissatisfied with the various distinctions of rank existing in the societies of the old world. These distinctions might, in many instances, be unnatural, unjust, and injurious; be this as it may, the hatred of them has engendered a desire to produce and maintain an equality that is neither natural nor beneficial. The political world does not now come within the scope of our reflections; but what can be thought of this spirit, so justly condemned in the following extracts, as manifested towards Colleges, except that it is Equality gone mad.

White, D. D. President of Wabash College, Indiana. From these concurring testimonies, we may see how wide spread and pernicious this false feeling has become.

"Much time, labour and patience," he says, "are to be employed, in removing several formidable obstacles to the creation and diffusion of a high intelligence. The first is, a deep and general prejudice against all literary training in colleges. These seats of learning, as is supposed, produce and continue those invidious distinctions in society already too wide and too numerous. The working classes, confessedly a large portion of the worth and sinew of the community, are often heard to allege, that colleges, besides elevating a few, made by heaven their equals, to lord it over them, encourage lazy idleness and ill habits. They regard them as great lounging places made respectable, in which to beguile away time, that ought to be employed in the sober duties of life."

"Others, looking at them in a religious light, believe them formed to nourish sectarianism, bigotry, exclusiveness; to stereotype indelibly their own peculiarities of faith and morals upon all the unpractised unwary youth committed to their Jesuitical mint. This prejudice, standing directly opposed to almost the only means of a liberal education existing in nascent communities is deep rooted and widely diffused. Another obstacle is a settled impression, that instruction in the higher parts of an intellectual course, is unnecessary, perhaps prejudicial. Great numbers urgently insist, that Common Schools are the best and only needed Colleges for republicans."

We are not going, from the above, to take occasion at present to point out the benefits, that must necessarily accrue to all classes of society, from giving every facility to talents of every description for reaching the highest point of perfection to which they can be raised by education. The pedigrees of the various professors in the Colleges of the States, would no doubt shew, that the humblest classes of their people have furnished a fair proportion of those who discharge the duties, uphold the dignity, and enjoy the emolument of the highest places in their chief seats of learning. But we wish to see branded with its proper mark of infamy that base spirit, which instead of seeking to provide, for those on whom God has bestowed the gifts necessary for exalting and adorning human life, and the desire so to use them, a fair field and every encouragement to improve and bring them into full play, would rather secure an ignoble equality, by obstructing the rise of superior worth, and keeping all down to a point as little as possible elevated above our grovelling instincts, and what common indolence, ignorance, and imbecility may hope to attain. This feeling is the very basest in our nature; it is Envy. That which makes another's good seem an insult and an injury to ourselves. Emulation is not without its evils as a principle of action in society, but chiefly from the base alloy of envy usually mixed up with it. Woe therefore to the people that would substitute envy for emulation, that would refine out their gold, to preserve their dross pure and unmixed. To

what that is good or great, can a people hope to attain, if they discourage all generous rivalry among themselves and unite their efforts to secure a triumph for the envious and the base.

A MINISTER.

MISSIONARY INTELLIGENCE.

THE CONTINENTAL JEWS.

We find in the *Home and Foreign Missionary Record* for September of the *Free Church*, a very interesting paper respecting the condition of the Continental Jews.

It was drawn up by the Revd. Mr. Smith, one of the Missionaries of the Free Church to the Jews, and was submitted by him to its committee on Missions with the view of urging upon them the necessity of taking adequate measures to endeavour to bring the lost sheep of the House of Israel into the fold of the Christian church. It is well deserving of attention, for it evidently emanates from one, who is well versed in all the phases of the Jewish character. As it is rather lengthy for our columns, and few of our readers would have an opportunity of seeing it entire, we will present a sketch of the train of thought, as well as an extract or two, for we conceive that information, with regard to the present condition of God's ancient people, will be peculiarly interesting to the many reflecting Christians who are anxiously hoping for the day, when new life will be infused into the dry bones, and the ingathering of the Jews will be accomplished.

Mr. Smith views the condition of the Jews in three aspects, viz.: *firstly*, in relation to their ancient faith; *secondly*, in relation to Christianity; and, *lastly*, in relation to professedly Christian nations.

In the first aspect, he represents them as being founded in four different stages, viz.:

As strict Talmudists, adhering to that system from dread of change; secondly, as earnest seekers for a resting place in the Old Testament, their regards being fixed upon it by the display of the divine character in its pages; thirdly, as having thrown off both the Talmud and Bible, and become avowed infidels; and, lastly, as treading the dreary wastes of Pantheism.

In the aspect of the relation to Christianity, he again classifies them into three distinct sections:

1st. Those who view Christianity in the light of the double apostacy of popery, infidelity, and rationalism—seeing in the one an idolatrous worship, and in the others a denial of its very being; 2nd. Those who have come into closer contact with the Christian religion, and though their ideas are very vague, have yet begun to regard Christianity as their only refuge from the absurdities of the Talmud, and the untenable ground of the old Testament,

when trod upon without the light of the new covenant; 3rd. Those, who regard Christianity with the bitterest hatred as their natural enemy, whether as a system, or as enshrined in the hearts of its professors.

In the third and last aspect of their relation to professedly Christian nations, he gives the following graphic view of the temper of the Jewish mind, and of the peculiar features of the Jewish character:

It seems as if the time were come when the two great prophetic facts regarding the condition of the Jews in the latter day are about to be realized. On the one hand, they are described as a "burdensome stone for all people;" on the other, the receiving of them is declared to be "as life from the dead." The first of these antagonistic, but not inconsistent, intimations is already passing into fulfilment. It is not merely that judgments are poured on their account, but they themselves constitute a burden on the back, and a mill-stone about the neck, of those governments under whose sway they chiefly live.

Two things more especially make the Jews a source of danger to European society. These are, *first*, their peculiar character; and, *secondly*, the peculiar relation in which they stand to the lands in which they are dispersed. The Jewish character is, in a very high degree, energetic and persevering. Those form an entirely false estimate of it who draw their conclusions from the conduct of the Jew when set to manual labour, a thing he abhors, and in which, till his nature is changed, he never will excel. But give him a small capital to trade with, or offer him employment in any department of literary exertion, and he will exhibit a tact, an energy, a perseverance, a dogged resolution, in the prosecution of his end, which you in vain look for among Gentiles. As a race, we hesitate not to say, they are framed to take the lead and to rule. On the other hand, their relation to society is peculiar. They have no home, and no permanent interest in the countries where they reside. They are trying, indeed, to incorporate themselves with the nations; but it cannot succeed. History is against them. Their own they can never forget—that of Europe touches their hearts but slightly. Their whole conduct since their late appearance on the stage of European events is in harmony with this. Their efforts have been mainly directed to achieve for themselves supremacy, not to benefit the nations. Their spirit is essentially destructive. They seek to pull down whatever stands in the way of their own advancement, not to preserve what is dear to the recollections of the people. The whole tendency of their activity—and with many it has already become a conscious aim—is to level all distinctions in society, to sever the link which binds it to the past, to destroy old associations and reminiscences, that from amidst the universal chaos the more energetic and intrepid spirits may raise their heads, and assert their natural superiority. Then, they conceive, and I suppose with right, the Jew would be the head and not the tail.

When other men broach evil principles, they are frequently shocked, after these have had time to develop themselves, with the fearful consequences to which they lead; they find that to carry them out involves the destruction of many things most dear to them, and they rather choose to cast them off than accept their fruits. But the Jew has no such scruples. He has no home to which his heart clings—no fatherland of which he is proud—no history linked to the present which his memory cherishes—no paternal institutions which he reveres, and wishes to preserve. He is restrained by no such considerations. He exhibits, therefore, a boldness and a recklessness which on a large scale we find nowhere else. In fact, his position, instead of laying a check on the assertion of destructive principles, offers an actual premium in the contrary direction. And,

as we have said before, the strength of his character, and his intellectual superiority, as much fit him to propagate the principles he adopts as his circumstances tend to suggest them.

The Jews have taken a leading hand in all the late revolutionary movements on the Continent. So much is this felt to be the case, that it is commonly asserted on the part of the Conservatives, that the whole originated, and still centres, in them. Of course this is an exaggeration; but the general prevalence and the felt strength of the assertion lie in the acknowledged fact, that if their influence has not been exclusive, it has been very great. A large majority of the democratic societies have Jews for their leaders and chief speakers. If smaller in point of numbers, they have generally in these unions the ascendancy in talent, tact, and, what is of equal importance in such times—daring. The two levers of greatest power at present in the political world are money and the press. In respect to the former, the Jews have had long the supremacy. They rule the exchange in the greater part of Europe. Even governments have been known to tremble in the antechamber of a Jew. Their very existence has sometimes seemed suspended on his nod of acquiescence or refusal. Powerful combinations against governments, on the other hand, can hardly be organized without Jewish money; and it flows freely where there is prospect of success.

But the press of Continental Europe is no less in Jewish hands; every department of periodical literature, more especially, swarms with Jewish labourers. In the majority of cases, the newspaper press is conducted by Jews, as editors, sub-editors, and occasional contributors. The correspondence is almost entirely managed by them. When we consider the amazing influence now exercised by the public press, it gives a fearful intensity to the above statements. These men are, without doubt, the leaders of public opinion on the Continent, and are covertly or more openly, as it suits the circumstances of the moment, undermining at once the national faith.

Men are governed partly by their interest, partly by their intelligence. We have seen that the means of reaching both, in a greatly preponderant degree, are in the hands of Jews; we have remarked also, that they are using the elements of power in their possession with a determination and recklessness that should awaken in us the most anxious forebodings in respect to the future. Indeed, from what I have seen on the Continent, I am coming more and more to the conviction, that the last great apostasy of infidelity—the last fierce onset which Christianity has to endure before its ultimate triumph—will be headed by Jews, and that the last fiery furnace through which society itself will have to pass, and in which, perhaps, it may for a time be dissolved, will be mainly kindled by the same people.

But if, on the one hand, the Jews are beginning already to be a curse to the nations among whom they are dispersed, there are not wanting indications that the other predicted fact is also about to be realized, viz., "That the receiving of them shall be as life from the dead."—Rom. xi. 15. To this point I desire especially to draw the attention of the Committee. There can be no reason for limiting the above promise to the time of the *completion* of Israel's conversion. What is true of the termination must be true of the commencement; and of every part of this great work, where God, at least, has made no limitation, we ought to make none.

Here again the character and position of the Jews, which are both peculiar and evidently prepared for some great purpose, throw light on the subject. With respect to the first it may be said, that the energy and strength of purpose which in their unsanctified state are employed at present as instruments of destruction, would, if sanctified and used for God, prove as powerful a lever in the cause of truth. The exceeding eagerness of the Jew for discussion—his forgetfulness of every thing else while he endeavours to indoctrinate another with a new idea—constitute him essentially a propagandist. So strongly developed is

this class of qualities in his mind, that truth invariably finds in him a desirable friend or a dangerous enemy.

But, further, the position of the Jews gives them a peculiar influence. Two apparently inconsistent facts were foretold of them—that they would never lose their nationality, and yet that they would be scattered among all nations. They were to be among the nations, and yet not of them. Their isolation in history, interests, aims and sympathies, makes them as we have seen the reckless agents of revolution; but the same isolation makes them the most suitable channel for pouring in a stream of truth into the lands where they are dispersed.

Mr. Smith then proceeds to represent at some length, the reasons which induce him to believe that the solution of the difficulties besetting the attempt to evangelize the continent, will be best attained by operating indirectly on the professing Christian through the agency of a mission to the Jews, and illustrates his meaning in the following passage, with which we conclude our summary of this interesting report.

But, further, it is to be remarked, that the questions which require solution on the Continent are for the most part peculiarly Jewish questions—I mean, such as the Jewish mind is peculiarly interested in, and for the discussion of which it possesses peculiar advantages. Take as an example, the inspiration of Scripture, about which such loose notions prevail on the Continent. The elementary views and feelings with which the Jew has been brought up, and which, more or less, retain their hold even after he is lapsed into infidelity, give him a peculiar interest in this question, and fit him for the discussion of it. The same may be said of the doctrine of the Sabbath, the wrong decision on which, more than any other cause, has been the ruin of the German churches. The doctrines of the Trinity, also, as the proper antagonist to pantheistic atheism, possess a peculiar value for the Jew, who, on the ground of pure theism alone, endeavours to meet this most fundamental error. Lastly, when one endeavours to exhibit to a Continental Christian that great branch of internal evidence which lies in the development of the Divine scheme from the beginning of time—in that wonderful series of means and appliances by which God, out of the rude block of fallen humanity, has been rearing a church to himself on the earth—in the effulgence of the Divine character which emanates from all parts of this plan—and in its extraordinary and beautiful adaptation to the wants of man at the various stages of his progress;—when one endeavours to exhibit this to a Continental Christian, one meets almost with insuperable difficulties in his extreme ignorance of Old Testament history, and generally of the Old Testament dispensation. When one turns to a Jew, one feels himself at home. The Jew is familiar, if not with the principles, at least with the facts and the language of the Old Testament. His mind has often pondered and searched in vain for an adequate explanation of the strange multiplicity of arrangements in that wonderful economy. When he is furnished with the key, and he finds that it opens lock after lock—when one knot after another is unravelled before his eye—and when he discovers that those ceremonies which he had been tempted to regard after all as trivial and insignificant, and those promises, in which he could discern nothing more or higher than mere poetical effusions, constitute together one beautiful and consistent system, which forms a fragmental and preparatory, but still necessary, link of the great government of God—his joy knows sometimes no bounds. I can say, from my own experience, that this species of evidence I have always found the most effective; and that, humanly speaking, it requires less labour to con-

vince five Jews by means of it of the truth of the Bible than one unbelieving Christian, just because the former are already possessed of all the facts which form the groundwork of the argument.

If, therefore, I were asked, what were the best practical means for diffusing through Germany these and other truths, so important, so essential at the present crisis, I should at once say, Establish a strong mission among the Jews. In fact, I know of no other that could be adopted with any great prospect of success.

After what has been said, it is needless to insist on the desirableness, or rather necessity, of a banner being displayed for the truth, whether for the benefit of the Gentiles, or, still more, of the multitudes of Jews themselves who are continually pouring down like a stream from the heights of Talmudism to the miry swamps of infidelity; nor on the obligation resting on this Church to engage in this work, on a scale commensurate to its greatness, and by an instrumentality adapted to the present crisis.

(From the *Edinburgh Christian Magazine*.)

THE MISSIONARY ENTERPRIZES OF THE CHURCH OF SCOTLAND.

(Concluded from last No.)

In entering upon the duty of sending the Gospel to the heathen, the attention of the Church was naturally directed, in the first place, to those with whom, in the course of Providence, this country had been brought into immediate contact and political relation. For many years, Hindostan has formed a source of wealth and aggrandizement to Great Britain; and there are few families in Scotland that have not, through some of their members, derived from it temporal advantage, many of them affluence, with distinction, and high position. No reflecting mind, however, can revert to the origin of our connection with India, and follow the train of events by which, as by an advancing tide, that vast continent has been covered by the British presence and power, without deep anxiety, as regards both the moral history of the influence so acquired, and the responsibility which such an ascendancy imposes; nor can any expectation, limited to temporal interests, satisfy the Christian heart which ponders and faithfully meets the question here raised. Are we to contemplate our national conduct in the light of human responsibility, or of Providential instrumentality? Looking at the history of British conquest with reference to human action merely, it yields profound consolation to the anxious spirit, searching in vain for a ground of righteous vindication, to contemplate the unspeakable advantage which the myriads of immortal souls, breathing upon those sunny plains, will derive from their invaders, if, in exchange for the wealth and luxury conceded to British arms, they shall owe to the British missionary the imperishable treasures of grace. But coming events begin to shew more openly what the mind of faith never doubted—that all has been ordained by Sovereign power, making the wrath of man to praise Him who useth all things, even oppression, injustice, carnage, and rapine as instruments to work out "His great intent."—to cover the fields of strife with the fruits of never-ending peace.

India, then, is the chosen scene of the Church of Scotland's evangelical labours among the heathen, which are prosecuted by the Committee of V.—FOREIGN MISSIONS.

This mission was projected, and its basis of principles founded, by the sagacious and enlightened mind of the Rev. Dr. Inglis, the first convener. Its characteristic features, are, the communication of Divine truth to the Hindu child, while his mind is ductile, and not preoccupied by superstition, and the employment in this work of missionaries, whose talents and attainments qualify them to cope with the inherent and acquired power and subtlety of the native mind. It is well known, that this mission owed its first great success to the able and indefatigable exertions of

Dr. Duff, whose praise is in all the churches. Since the loss of his services, in 1843, by the lamentable breach in our Zion, it is matter of heartfelt gratitude to the God of missions, that even in that depth of apparently irremediable abandonment. He heard the secret prayer of His children who long for the bringing of the heathen; and that, in a manner and measure unlooked for, and which the Church had no visible reason to expect, men of evangelical disposition, and apostolic spirit, with minds well stored, and suitable intellectual preparation, have been raised up to carry on the work.

The mission is in operation at each of the Presidencies.

1. *Calcutta*.—The Institution—a great educational seminary—is conducted by three missionaries, all licentiates of the Church of Scotland, aided by twenty-six teachers, most of whom are natives. Secular knowledge, advancing to a high point of attainment in literature and science, is communicated in connection with the knowledge of Divine truth, which is taught openly and avowedly. Scholarships have been instituted by friends of the mission, to enable promising pupils to continue their attendance, in the hope that they may become attached to the Institution, and trained as catechists and preachers. The average number of pupils receiving instruction last year, was 912, and this year there is the prospect of an increase.

Some promising pupils have embraced the medical profession, which implies the renunciation of Hindu prejudices, identifies them with Europeans, and opens up a sphere peculiarly favourable to the diffusion of Gospel truth.

2. *Madras*.—A similar institution is carried on here by four missionaries,—one an ordained minister, two of them experienced schoolmasters from Scotland, and the fourth, a native, trained at the Normal Seminary of Edinburgh. Before the arrival of the two teachers, the labour of the mission, as well as other onerous duties, were carried on with exemplary zeal and devotion by the Rev. Mr. Grant. The attendance, last year, was sometimes 430; at the examination, 382.

3. *Bombay*.—The missionaries here are two ordained Germans, and an experienced teacher from Scotland. The number of pupils on the roll is 370.

Ghospara, in the Presidency of Bengal, is a mission conducted by native converts, at the exclusive expense of the congregation of St. Stephen's, Edinburgh, at an expense, last year, of L.150. The attendance in 1847-48, consisted of 80 pupils.

The expenditure last year amounted to L.5988. 19s. 2d.

Auxiliary to the Foreign Missions, is *The Scottish Ladies' Association for the advancement of Female Education in India*, which supports the following Seminaries, viz:—

At *Calcutta*, an Orphan Refuge, in a commodious building, the property of the Association, conducted by a lady superintendent, a matron, and an assistant native teacher; and seven day schools, conducted by nine teachers. By these, a Christian education is imparted to 188 Hindu girls.

At *Madras*, a Hindu Girl's School, conducted by an experienced teacher from Scotland, as general superintendent, and fifteen native assistants. Number of pupils present at examination, 263.

At *Bombay*, a School for Indo-British and Portuguese orphans, conducted by an experienced female teacher from Scotland, and four schools for Hindu girls, containing, in all, 98 pupils.

In *Ceylon*, four Schools, with a fifth receiving aid, conducted by seven Teachers, and four local superintendents, all under the general superintendence of Dr. and Mrs. M'Vicar. The number of pupils is 208. By Dr. M'Vicar's management, these schools diffuse extensive good at a comparatively small expense.

The expenditure of the Ladies' Association last year, was L.1492, 11s. 9d.

Conversions in connection with the India Mis-

sion are, as yet, rare. But here it is *open* conversion only that is meant. God alone knows the heart. In this matter the missionaries exercise a sound and praiseworthy discretion. The formidable obstacles to an avowal of Christianity, opposed by caste and native prejudice, are well known. The profession of the Gospel by a native, implies his permanent alienation from his family and friends. But if reference is allowed to indications of inward conviction, there is ground of hope. Hindoo rites are in some parts abandoned; and in their communications with government, the natives speak rather as worshippers of the true God, than as idolaters. Generally, the symptoms are manifest, that idolatry is being undermined, and beginning to totter and crumble; and the friends of missions have good cause to exercise the faith of the husbandman, who casts his seed into the ground, and waits with undoubting confidence for the harvest.

The Committee anxiously contemplates the extension of the mission, so as to embrace stated preaching of the Gospel, in order that the lessons of the school may not be lost, by the want of means to establish and confirm in the adult the impressions of the pupil.

The schemes hitherto described are designed to carry the message of salvation to all in different spheres, who, though not after the flesh, are yet children of Abraham, and heirs of the promise according to faith. In tardy compliance with the Saviour's injunction, that the missionary effort should have its "beginning at Jerusalem," it was not until the fields already mentioned had been occupied, that the Church of Scotland instituted her scheme for

VI.—CONVERSION OF THE JEWS.

The others have all, more or less, their scenes territorially defined; but there can be no geographical limit in a mission to those who, for eighteen centuries, have been scattered upon the face of the earth, and have no common earthly home but the grave. This Committee, therefore, sends its Missionaries wherever there appears to be, in Providence, a hopeful opening for tendering God's message of reconciliation to His ancient people. Hitherto, three principal stations have been opened,—one of which the Committee has just been forced to abandon, when the fruits of the mission were beginning to appear.

Tunis.—This station was entered upon in 1844, the sphere being important; inasmuch as there are about 100,000 Jews in Barbary. The work was prosecuted by the distribution of Bibles, and by intercourse between the Missionary and his Jewish brethren, leading to serious inquiry. He had also obtained a position of acceptability and usefulness among the Protestant inhabitants, almost all of whom attended public worship, conducted by him on the Lord's day. The direct fruits of the Mission appeared in the baptism of four converted Jews, and the readiness of seven others to receive that symbol of their faith in Christ. Latterly, however, for causes which do not appear, the Mission was not viewed with a favourable eye by the British Chief Consul at Tunis; and a fierce persecution having arisen against the converts, the Missionary, who is himself a converted Jew, found that he could not obtain protection for them, and left Tunis, in order to remove any irritation arising from his presence. The Committee has the impression, that a very slight exercise of the influence of the British Consul would have prevented this calamitous termination of their efforts. They have made full communication of their sentiments to Lord Palmerston, and invited the strictest investigation of their Missionary's conduct. This has been withheld; and the Foreign Secretary appears to have yielded himself entirely to the influence of charges made by the Consul in strong but *general* terms; and which, in so far as the Committee can discover, are such as would be caused by the success of any missionary labours in the same field. It is with great regret, on account of the Missionary cause generally, and more especially for the sake of the Protestant population and Jewish converts in Tunis,

that the Committee has yielded to a necessity which they deplore, in resolving that their Missionary shall not return to Tunis.

London.—A Missionary to the Jews is employed in this wide field. He preaches on Sabbath to a mixed congregation, including a considerable number of Jewish inquirers and converts, and gives instruction on Sabbath evening to a class of Jewish youths and children. He holds a week-day service in his own chapel, and a weekly meeting also in Bishopsgate Street, where many Jews reside; and he is also constantly seeking intercourse with Jews in hospitals, in places of public resort, and in their own houses.

Here, besides other Jewish converts, the rite of baptism has recently been administered to a native of Hungary, whose piety and zeal, accompanied by meekness and firmness, afford hope of his future usefulness, in bringing many of his brethren to a knowledge of the Saviour.

Karlsruhe.—Here a zealous and devoted Missionary is labouring, full of hope. In several adjoining villages, the Jews assemble in considerable numbers to hear the Word of Life, and though few openly profess Christ, many are becoming gradually convinced that He is indeed the promised Saviour. One young Jewess has received baptism; and an interesting and intelligent youth, having been brought to a knowledge of the truth, desired to become a Christian; but his father has removed him, and burnt his New Testament.

A place of worship will be opened at Karlsruhe when suitable accommodation can be found.

Cochin.—The work is carried on here by a Missionary, through the instrumentality of schools and preaching. It has lately been obstructed by the prohibition of the Synagogue, alarmed by the Missionary having begun to preach in Malayalam. The Jews, in consequence, disappeared from worship, and the children ceased to read the Gospel; the schools in the country, however, have not suffered from these fulminations; and the children there are making progress in the knowledge of the Word of Life. Many black Jews are inquiring, and most of the Protestant residents attend the Sabbath services. The Committee has made a grant towards the erection of a chapel. The Malayalam congregation meets every Sabbath afternoon, numbering nearly a hundred persons, of whom twenty are children.

The expenditure during last year, was £2611, 14s. 4d.

The labours of this Committee are aided by the *Ladies' Association for the benefit of Jewish Females*, which employs a female Agent at Cochin, and had a similar Agent at Tunis, until the Mission there was suspended by the circumstances already mentioned.

Such is a rapid sketch of the Missionary enterprises of the Church of Scotland. While her members ought to be grateful that she has received grace to give herself in any measure to such labours, no one who has a right conception of the Missionary work, and of the duty which it imposes upon every true Christian, can look at the picture just drawn, without being deeply humbled. Insignificant indeed, are these contributions, when contrasted with the magnificent revenues of other bodies,—the Church of England Missionary Society, and the Societies of the Wesleyan Methodists, and Baptists;—how immeasurably deficient, when tried by a juster measure, the value of immortal souls, each one of which is more precious than a world! We would not condemn the day of small things, but how feeble must be the faith from which efforts so feeble proceed? Let every friend of the Church pray that her faith, and the faith of her children, may be strengthened.

Reader! Are you a Christian? Have you a Bible? Can you read it? Do you pray? Have you Gospel privileges? Think on God's mercy in these blessings,—and think also of those who have them not, and to whom the disciples of Christ are bound to communicate them by their Saviour's command.

REVIEWS AND EXTRACTS.

CHALDEAN CHRISTIANS OF KURDISTAN

(Concluded from October No.)

After the fall of the Caliphs, the power of the Chaldean Patriarch in the East rapidly declined. The sect endured persecution from the Tartar sovereigns, and had to contend against even more formidable rivals in the Catholic missionaries, who now began to spread themselves over Asia. The first great persecution of the Chaldeans appears to have taken place during the reign of Kossan, the son of Arghoun, the grandson of Hulaku. But it is to the merciless Tamerlane, that their reduction to a few wanderers in the provinces of Assyria must be attributed. He followed them with relentless fury; destroyed their churches, and put to the sword all who were unable to escape to the almost inaccessible fastnesses of the Kurdish mountains. Those who at that time sought the heights and valleys of Kurdistan, were the descendants of the ancient Assyrians, and the remnant of one of the earliest Christian sects.

From the year 1413, the Chaldean records contain scarcely any mention of the existence of the Nestorian church beyond the confines of Kurdistan. The seat of the Patriarchate had been removed from Baghdad to Mosul, and from thence, for greater security, to an almost inaccessible valley near the modern Kurdish castle of Julamerik, on the borders of Persia. A few Chaldeans still dwelt in the cities and villages of the plains; but they were exposed not only to the persecutions of Turkish governors, but to the machinations of Popish emissaries, and did not long retain their faith. Those alone who had found refuge in Kurdistan, and on the banks of the Lake of Oroomiah in Persia, remained faithful to the church. The former maintained a kind of semi-independence, and boasted that no conqueror had penetrated into their secluded valleys. Although they recognized the supremacy of the Sultan by the payment of an annual tribute, no governors had been sent to their districts; nor, until the invasion and massacre described in the last chapter, had any Turk, or Kurd, exercised authority in their villages.

It is only in the mountains of Kurdistan, and in the villages of the district of Oroomiah in Persia, that any remnant of this once widespread sect can now be discovered; unless, indeed, the descendants of those whom they converted still preserve their faith in some remote province of the Chinese Empire. The Nestorians of India were even in the last century represented by the Christians of St. Thomas, who inhabit the coast of Malabar; but, from some unexplained cause, this community a few years ago abandoned its church and united with the Jacobites, or Monophysites.*

By a series of the most open frauds, the Roman Catholic emissaries obtained many of the documents which constituted the title of the Chaldean Patriarch, and gave him a claim to be protected, and to be recognized as head of the Chaldean church by the Turkish authorities. By a system of persecution and violence which could scarcely be credited, the Chaldeans of the plain were compelled to renounce their faith, and to unite with the church of Rome. A rival Patriarch, who appropriated to himself the titles and functions of the Patriarch of the East, was elected not *by* but *for* the Seceders, and was put forward as a rival to the true head of the Eastern church. Still, as is the case in all such forced conversions, the change was more nominal than real; and to this day the people retain their old forms and ceremonies, their festivals, their chronology, and their ancient language in their prayers and holy books. They are even now engaged in a struggle with the church of Rome for the main-

* There may have been from the earliest Christian period a mixture of Nestorians and Jacobites on the Malabar.

tenance of these last relics of their race and faith.

If I have, in these volumes, sometimes called the Chaldæans "Nestorians," it is because that name has been generally given to them. It is difficult to ascertain when it was first used; probably not before the Roman Catholic missionaries, who were brought into contact with them, found it necessary and politic to treat them as schismatics, and to bestow upon them a title which conveyed the stigma of a heresy. By the Chaldæans themselves the name has ever been disavowed; and although Nestorius is frequently mentioned in their rituals, and book of prayer, as one of the fathers of their church, yet they deny that they received their doctrines from him. Ebedjesus, a Chaldæan, who wrote in the fourteenth century, asserts that "the Orientals have not changed the truth; but, as they received it from the Apostles, so have they retained it without violation. They are therefore called Nestorians without reason, and injuriously. Nestorius followed them, and not they Nestorius." And even Assemani, a member of the Romish church, who wrote their history, calls them "Chaldæans or Assyrians; whom, from the part of the globe which they inhabit, we term Orientals; and, from the heresy they profess, Nestorians."* Paul V., in a letter to the Patriarch Elias, admits their origin, "A great part of the East," says he, "was infected by this heresy (of Nestorius); especially the Chaldæans; who for this reason have been called Nestorians."† The name still used by the people themselves is, "Chaldani," except when designating any particular tribe; and the Mussulmans apply to them the common epithet of "Nasara." The Patriarch still styles himself, in his letters and in official documents, "the Patriarch of the Chaldæans, or of the Christians of the East;" using the titles which are found on the tombs of such of his predecessors as were buried in the convent of Rabban Hormuzd, before it fell into the possession of the converts to Roman Catholicism ‡

The peculiar doctrine of the Chaldæans—that which has earned for them the epithet of heretics—may be explained in a few words. With Nestorius they assert "the divisibility and separation of the two persons, as well as of the two natures, in Christ;" or, as Assemani has more fully defined it, "the attribution of two persons to Christ, the one being the word of God, the other the man Jesus; for, according to Nestorius, the man formed in the womb of the Virgin was not the only-begotten Word of God, and the Incarnation was not the natural and hypostatic Union of the Word with the human nature, but the mere inhabiting of the Word of God in man—that is, in the human nature subsisting of itself—as it were in its Temple."§ This, of course, involves the refusal of the title of "Mother of God" to the Virgin, which the Chaldæans still reject, although they do not admit, to their full extent, the tenets on account of which they are accused of heresy by the church of Rome. The distinctions they make upon this point, however, are so subtle and so refined, that it is difficult for one who discourses with them to understand that which most probably they scarcely comprehend themselves. The profession of faith adopted by the Fathers of their church, and still repeated twice a day by the Chaldæans, differs in few respects from the Nicene creed. I give it entire, as it is both interesting and important. In their books it is entitled, "The Creed, which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a city of Bithynia, in the time of King Constantine the Pious, on account of Arius, the infidel accursed."

"We believe in one God, the Father Almighty, Creator of all things, which are visible and invisible.

"And in our Lord Jesus Christ, the Son of God, the only begotten of his Father before all

worlds; who was not created; the true God of the true Gods; of the same substance with his Father, by whose hands the worlds were made, and all things were created; who for us men and for our salvation descended from Heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the Virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died, and was buried, and rose on the third day, according to the Scriptures, and ascended into Heaven, and sitteth on the right of his Father, and is again to come and judge the living and the dead.

"And we believe in one Holy Spirit, the Spirit of Truth, who proceeded from the Father—the Spirit that giveth light:

"And in one holy and universal church.

"We acknowledge one baptism for the remission of sins, and the resurrection of the body, and the life everlasting."

It will be perceived that there is nothing in this creed to authorize the violent charge of heresy made against the Chaldæans by their enemies; and it is certainly evident, not only from this document, but from the writings of Nestorius himself and the earliest Fathers of Eastern church, that much more has been made of the matter in dispute than its importance deserves.* But however this may be, it should be remembered that it is only with *this* fundamental heresy that the Roman Catholic charges the Chaldæan. It is not denied that in other respects they have retained, to a great extent and in all their purity, the doctrines and forms of the primitive church. Mosheim, whose impartiality can scarcely be doubted, thus speaks of them: "It is to the lasting honour of the Nestorian sect, that of all the Christian societies established in the East, they have preserved themselves the most free from the numberless superstitions which have found their way into the Greek and Latin churches"† It is, therefore, highly interesting to a Protestant to ascertain in what respect they differ from other Christian sects, and what their belief and observances really are.

They refuse to the Virgin those titles, and that exaggerated veneration, which were the origin of most of the superstitions and corruptions of the Romish and Eastern Churches.

They deny the doctrine of Purgatory, and are most averse, not only to the worship of images, but even to their exhibition.

The figure of the cross is found in their churches, and they are accustomed to make the sign in common with other Christians of the East; this ceremony, however, is not considered essential, but rather in the light of a badge of Christianity, and a sign of brotherhood among themselves, scattered as they are amidst men of a hostile faith.

In the rejection of the doctrine of Transubstantiation, they agree with the Reformed church; although some of their earlier writers have so treated of the subject as to lead to the supposition that they admit the actual presence. Any such admission is, however, undoubtedly at variance with their present professions, and with the assertions that I have, on more than one occasion, heard from their Patriarch and priests.

Both the bread and wine are distributed amongst the communicants, and persons of all ages are allowed to partake of the sacred elements. Christians of all denominations are admitted to receive the holy sacrament, whilst Chaldæans are allowed to communicate in any Christian church.

With regard to the number and nature of their sacraments, their books are full of discrepancies. Nor were the statements I received from the Patriarch, and various priests, more consistent. The number *seven* is always mentioned in the earliest Chaldæan writers, and is traditionally retained to this day; but what these seven sacraments really are, no one seems to know. Baptism is accompanied by confirmation, as in the Armenian

church, when the *meiron*, or consecrated oil, is used; a drop being placed on the forehead of the child. This confirmation, or consecration, appears to have originated in the custom of giving extreme unction to an infant, in the fear that it might die soon after immersion. Through the ignorance of its origin, this distinct sacrament came to be considered an integral part of baptism: but neither extreme unction nor confirmation appear to have been recognized as a sacrament by the Chaldæans.* Auricular confession, which once was practised as a sacrament, has now fallen into disuse.†

A doubt also exists as to whether marriage is to be considered a sacrament. In the early ages of the Chaldæan church, the degrees of consanguinity and affinity, within which intermarriages were prohibited, were numerous and complicated. Ebedjesus enumerates sixty-two; but the laws on this subject, if ever very strictly observed, have been greatly relaxed. The Patriarch has the power of pronouncing a divorce, and is the sole judge of the sufficiency of the grounds.

The five lower grades of the clergy, including the Archdeacon,‡ are allowed to marry. In the early ages of the church, the same privilege was extended to the Bishop and Archbishop, and even to the Patriarch.

Ordination is a sacrament. Oil is only used in the ordination of the Patriarch. In other instances prayers are said over the candidates, with an imposition of hands, and with the tonsure of so much of the hair from the crown of the head, as when grasped in the hand rises above it. The early age at which the clergy, including bishops, priests, and deacons, are ordained, has long formed a ground of reproach against the Chaldæan church; which, in this respect, differs not only from all other Eastern churches, but acts in direct opposition to its own statutes.

The fasts of the Chaldæans are numerous, and they are very strictly observed, even fish not being eaten. There are 152 days in the year in which abstinence from animal food is enjoined; and although, during the time I was carrying on my excavations, I frequently obtained from the Patriarch a dispensation for the workmen, they never seemed inclined to avail themselves of it. The feasts are observed with equal strictness. On the Sabbath no Chaldæan performs a journey, or does any work. Their feasts, and fast days, commence at sunset, and terminate at sunset on the following day.

The Patriarch is always chosen, if not of necessity, at least by general consent, from one family. It is necessary that the mother should abstain from meat and all animal food, some months before the birth of a child, who is destined for the high office of chief of the Chaldæan church. The Patriarch himself never tastes meat. Vegetables and milk constitute his only nourishment. He should be consecrated by three Metropolitans, and he always receives the name of Shamoun, or Simon; whilst his rival, the Patriarch of the converted Chaldæans, in like manner, always assumes that of Usuf, or Joseph.

The language of the Chaldæans is a Shemitic dialect allied to the Hebrew, the Arabic, and the Syriac, and still bears the name of Chaldee. Most of their church books are written in Syriac, which, like the Latin in the West, became the sacred language in the greater part of the East. The dialect spoken by the mountain tribes varies slightly from that used in the villages of the plains; but the differences arise chiefly from local circumstances; and it is a singular and interesting fact, that the Chaldæan spoken near Mosul, is almost identical with the language of that very remarkable tribe the Sabæans, or Christians of St. John, as they are vulgarly called,

* La Croze, *Christianisme des Indes*, lib. iii. p. 176. Assemani, vol. iv. p. 27. Smith and Dwight, *Researches in Armenia*, pp. 227, 228.

† Assemani, vol. iv. p. 285.

‡ The Chaldæan church reckons eight orders of clergy. 1. The Katoleeka, or Patriarch, the head. 2. The Mutran, or Metropolitane, the Archbishop. 3. The Khalifa, or Episkopa, the Bishop. 4. The Arbidjakono, or Archdeacon. 5. The Kaska, or Kesheesha, the Priest. 6. The Shamasha, the Deacon. 7. The Hoopodyakono, or Subdeacon. 8. The Karooya, or Reader.

* Vol. iv. p. 1.

† Assemani, vol. iv. p. 75.

‡ See previous chapter, p. 199.

§ Assemani, vol. iv. p. 190.

* See Assemani, vol. iv. p. 192. *Researches in Armenia*, &c., by Smith and Dwight, vol. ii. p. 225. Mosheim, *Eccles. Hist. Cent. XVI. sec. iii.*

† Mosheim, *Cent. XVI. sec. iii. part i.*

who are found in the districts near the mouths of the Euphrates, and the provinces of Khuzistan, or Susiana; and are probably the descendants of the ancient inhabitants of Babylonia and Chaldaea.

It will be seen, from the foregoing remarks, that there are some most striking points of resemblance between the Chaldaean Christians, and the members of the Protestant church; which are the more important, and the more deserving of attention, inasmuch as they confirm many of the doctrines of the Reformed religion, and connect them with those of the primitive church; and whilst the peculiar doctrine which has brought upon them the accusation of heresy—even admitting it to the fullest extent—can only be charged against them as an innovation; their being uncontaminated by the superstitious of the church of Rome, and their more simple observances and ceremonies, may be clearly traced to the primitive form of Christianity received by them before they were corrupted. Isolated amongst the remote valleys of Kurdistan, and cut off from all intercourse with other Christian communities, they have preserved, almost intact, their primitive faith. Corruptions may have crept in, and ignorance may have led to the neglect of doctrines and ceremonies; but, on the whole, it is a matter of wonder that, after the lapse of nearly seventeen centuries, the Chaldaeans should still be what they are. There are no sects in the East, and few in the West, who can boast of such purity in their faith, or of such simplicity in their forms of worship.

The Protestants of America have, for some past, taken a deep interest in the Chaldaeans. Their missionaries have opened schools in and around Oroomiah. A printing press has been established, and several works, including the Scriptures, have already been issued in the vernacular language of the people, and printed in a character peculiar to them. Their labours have, I believe, been successful. Although members of the Independent church, they profess to avoid any interference with the Ecclesiastical system of the Chaldaeans; admitting, I am informed, that Episcopacy is the form of church government best suited to a sect circumstanced as the Chaldaeans are.

It is to be hoped that the establishment of the authority of the Sultan in the mountains, and the removal of several of the most fanatical and blood-thirsty of the Kurdish chiefs, will enable the Chaldaeans to profess their faith without hindrance or restraint; and that, freed from fears of fresh aggression, they may, by their activity and industry, restore fresh prosperity to their mountain districts. As the only remnant of a great nation, every one must feel an interest in their history and condition; and our sympathies cannot but be excited in favour of a long persecuted people, who have merited the title of "the Protestants of Asia."

MONUMENT TO WISHART.—It is with satisfaction we understand that the Rev. Mr. Buchan, minister of Fourdoun, Kincardineshire (the native parish of the Martyr), is actively engaged in raising subscriptions for the purpose of erecting a monument to the memory of George Wishart, one of the earliest and most devoted preachers of the reformed faith in Scotland. The sum obtained for the work as yet is small, but we trust it will go on accumulating, and we earnestly recommend the scheme to the favour of the earnest Protestants of Scotland. Fourdoun, in the Strathmore Valley, is a place of some note in the Scottish annals. Here, it is said, St. Palladius had his seat in the fifth century. John Fourdoun, the famous author of that historical treasury the *Scottichronicon*, was in all likelihood born in the parish. So was the profoundly learned Lord Monboddo. The parish school was at one time taught by the amiable and gifted Dr. Beattie, one of Scotland's most favourite metaphysicians—a thorough Christian in an age too much marked by vain philosophy and scepticism. It is the

desire of Mr. Buchan and his friends that the Wishart memorial should be erected in the church-yard, which occupies a beautiful wooded locality, overhanging the romantic glen through which flows the river Luther. A finer spot can scarcely be found among the Grampians.—*Edinburgh Evening Post.*

We would again urge upon the attention of our friends the propriety of exerting themselves to remit us the subscriptions due in their various localities. The year is now rapidly drawing to a close; and it would be obliging if all who are in arrears would remit the amount at once, for though the sum may be to them a trifling one, these small items form a large aggregate.

We would also respectfully suggest that the present would be an appropriate season for obtaining new subscribers for the ensuing year.

We would beg to remind the Clerks of several of the Presbyteries, that we would be greatly obliged to them if they could furnish us, from time to time, with reports of the proceedings of those Reverend bodies. We are very anxious that our journal should present as accurate a view as possible of the operations of our Church in this Province; and this object will be easily attained in the manner requested.

The letter of "A Subscriber" has been received, and the article alluded to, shall receive consideration as soon as we can refer to it.

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