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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 11, November, 1848.

Price 2s. 6d. per annum.

The Presbyterian.

THE CHURCH IN CANADA.

LAY ASSOCIATION.

The Annual Meeting of this Association was held on the evening of Tuesday, the 3rd October, in the Vestry of St. Paul's Church.

The Honble. PETER M'GILL, President of the Association, was in the Chair, and the meeting was attended by a number of members, but not by so many as on former occasions, and by several persons from a distance.

The Rev. Dr. MATHIESON opened the meeting with Prayer.

The Recording Secretary handed in the Annual Report, which was read.

ANNUAL REPORT, 1848.

The proceedings of the Lay Association of Montreal during the past year having been from time to time made public through the columns of the "Presbyterian," and those matters of more peculiar interest having been alluded to in the Quarterly Reports, also circulated through the same medium, the Board of Managers consider it unnecessary in this, their Annual Report, to enter so much into detail as on similar occasions in previous years.

Since the Board last met the Association—at the Quarterly Meeting in July—the Synod of our Church held their Annual Assembly in this city. In accordance with your instructions, given on the occasion referred to, a Deputation of your Office-bearers personally presented an Address of welcome to the Reverend Court, in which, at the same time, the aim and objects of the Association were again brought before the Synod. The Address was ably and warmly responded to by the estimable clergyman filling the chair of Moderator, and the several matters, therein alluded to, engaged the attention of the Synod, at a subsequent meeting, when an expression of cordial approval of the Association's objects and proceedings was recorded.

In their last Quarterly Report the Board brought

under your notice the subject of so far modifying the Constitution of the Association as to admit the applications of the Funds towards the encouragement of young men studying for the Ministry. The time that has since elapsed has still further confirmed your Board in the opinion, then expressed, that the efforts of the Association should be directed rather to objects which will advance the general interests of our Church than to the relief of particular Congregations throughout the Province. Indeed, should the forthcoming year, like those that have passed, show a continued drain on our resources for the pecuniary relief of Congregations at a distance without a single contribution thereto from any similar quarter, it will become matter of serious consideration whether the operations of the Association should not be circumscribed within narrower limits than its plans have hitherto contemplated. Should the Association consider it advisable to hold out encouragement to students of Divinity by the establishment of bursaries or otherwise, it will be in the power of the present meeting to effect that object by making the requisite alteration in the Constitution.

It is with gratification that the Board have to announce the continued success of the periodical established by the Association in January last, under the name of the "Presbyterian." During the three months that have elapsed since our last General Meeting; its circulation has experienced a steady increase and there is every reason to believe that the deficiency in the receipts on its account, as compared with the disbursements, will be considerably less than was anticipated on its establishment.

It is also very satisfactory to your Board to acknowledge the greater interest taken in the "Presbyterian," as evinced by the number of contributions to its columns received of late from members of our Church not resident in Montreal. It is earnestly to be desired that the increase of such contributors should be still more rapid, as the interest excited by a periodical like that now in question depends almost in as great measure on the variety of contributors as of subjects.

The Treasurer's Report, herewith submitted, will exhibit the state of our Funds. The balance deposited in the Provident and Savings Bank at the time of its suspension of payment has nearly all been secured by the transfer of a mortgage; but, as this amount cannot be realised before the expiration of six months, the Board has been unable altogether to fulfil the engagements previously made by the Association for the relief of Congregations. The subscriptions now due will be applied to that purpose as collected, and

in the interim the only new grant made by the Board has been the sum of Ten Pounds to aid the Congregation of Camden East in paying off the debt on their Church.

The Report of the Treasurer was then read.

TREASURER'S REPORT.

The amount at the credit of Donation accounts "Relief Fund" and "Publication Fund" respectively remains, as before, £228 and £50. These are invested in City Bank Stock, which cost £275 15s. No dividend was received at the usual half-yearly period in June.

The Collections for the past year have been very irregularly taken up, and only a small portion of them has been handed to me. I understand, however, that they are now in course of collection, and it will be seen from the following statement that it is necessary that a large amount should speedily be realised.

The total amount at the credit of the two Funds is—
Relief - - - - - £101 6 10
Publication - - - - - £37 17 5

but the latter sum only is in the meantime available, as, from the circumstance of the Provident Bank no being in a condition to pay, I deemed it prudent to take from it the transference of a mortgage with undoubted personal security. Until the mortgage is paid off, which will not be sooner than six months hence (and may be later if the mortgage is adopted as a permanent investment), there will be no means at the disposal of the Association for the purposes of the Relief Fund, unless the Collections for the past year be vigorously proceeded with. The Provident Bank have retained in their hands the sum of £10 15s 2d to meet any loss which may occur in winding up that Institution.

The small sum at the credit of the Publication Scheme will, in all probability, be required to meet any deficiency that may occur in the payment of the Association's Monthly Journal—"The Presbyterian." This, it may be recollected, I anticipated in my last Annual Report. If some of our friends at a distance would both be more prompt in remitting for the Presbyterian, and also in endeavouring to extend its circulation, I see no reason why in another year it should not support itself without deriving any aid from the Association. When twelve monthly numbers shall have been issued, I will submit the accounts to the Association.

The following is a short Statement of the Assets of the Association as at this date:

Bank Stock - - - -	£275 15 0
Mortgage - - - -	100 16 5
Cash in Savings Bank - - - -	10 15 2
Cash in my hands - - - -	17 17 8
	£405 4 3

For the receipts and disbursements of the past year I respectfully refer to the Cash Book, which at a glance shows all the transactions.

ANDREW H. ARMOUR,
Treasurer Lay Association.

26th September, 1848.

Moved by MR. ALEX. MORRIS, seconded by MR. JOHN MURRAY, That the Reports now read be approved, of, adopted and published in "The Presbyterian."

In moving this Resolution, Mr. Morris alluded to the fact, that this Association has since its organization virtually been a Provincial Association, while its funds are entirely raised by subscriptions in Montreal and its vicinity. It was at one time supposed that the example set in the formation of the Montreal Lay Association would have been generally followed throughout the country; but, as this has not been done, he would suggest that it might perhaps be found practicable to appoint Local Boards or Committees in every Congregation to co-operate with this Association, to assist in augmenting its funds, and in the selection of deserving young men desirous of studying for the Ministry, and, lastly, to extend the circulation of "The Presbyterian."

The Hon. MR. MCGILL said that, while he was desirous of seeing similar associations formed, he was sorry to observe that, although every effort had already been made to procure the establishment of branches, so many difficulties had interposed that unfortunately nothing had been effected.

DR. MATHIESON thought that the suggestion was a valuable one, and would be found to be practicable. In his opinion the appointment of the Committees would ultimately lead to the establishment of Local Associations. He knew in fact that in several Congregations the people were only waiting for the initiative to be taken. This plan would meet these cases, and would be found to work well.

After some farther remarks from others of the members present the discussion was dropped, and the motion was carried unanimously.

It was afterwards moved by MR. MONTGOMERIE, seconded by MR. A. H. ARMOUR.

That the following words be inserted in the preamble of the Constitution after the words "the erection of churches"—"of rendering assistance to young men studying for the Ministry."

MR. MONTGOMERIE introduced this motion at some length, observing that, as the meeting had approved of the Report, the members would probably be prepared to support this Resolution. The Managers of the Association were convinced that, in adopting this change, they were likely to benefit the Church in this Province, and greatly augment the Association's means of usefulness. This motion was carried unanimously.

Thereafter it was moved by MR. H. E. MONTGOMERIE, seconded by MR. A. H. ARMOUR,

That three Bursaries, of £10 per annum each, be established for the benefit of young men studying at Queen's College with the view of entering the Ministry of our Church, and that the Board of Officers be authorised and instructed to prepare Rules for the proper disposal of such Bursaries, and to have the same carried into effect.

This motion was carried unanimously.

It was then moved by MR. H. E. MONTGOMERIE, seconded by MR. JOHN MURRAY,

That Act XV. of the Constitution after the words "may direct" shall read as follows:—"There shall be three separate Funds of this Association; "The Relief Fund," "The Bursary Fund," and

"The Publication Fund." Should the available Funds from the "Bursary Fund" in any one year be less than Thirty Pounds, the deficiency shall be made up from the "Relief Fund;" but in no other case shall it be competent to apply any of these Funds, or any portion thereof, otherwise than for the purpose originally intended, without the consent of four-fifths of the Members of the Association present at any General Meeting.

This motion was carried unanimously.

MR. A. DAVIDSON PARKER then moved, seconded by MR. A. MORRIS,

"That the thanks of this Meeting be given to the Office-Bearers for the zeal and assiduity with which they have discharged their duties during the past year."

Which was passed unanimously.

The Meeting then proceeded to the election of Office-Bearers to serve for the ensuing year, when the following gentlemen were declared duly elected,

President,

Honble. Peter M'Gill.

Vice Presidents,

Robert Armour, John Fisher, Dugald Stewart, John Frothingham.

Treasurer,

Andrew H. Armour.

Recording Secretary,

Alexander Morris.

Corresponding Secretary,

John Greenshields.

Managers,

Hew Ramsay, John Smith, T. A. Gibson, Hugh Allan, A. Davidson Parker, Neil M'Intosh, John Birse, H. E. Montgomerie, John Armour, Henry Fowler, William Whiteford, Robert Esdaile, John Murray.

Chaplains,

Rev. Dr. Mathieson, Rev. Robert M'Gill.

A long conversation then took place regarding the state of the Finances of the Association, and several suggestions were thrown out on this subject by members on the subject, which was finally left to the decision of the new Office-Bearers. The Rev. DR. COOK, of Quebec, who was present at the meeting, suggested a plan in regard to the Collection of the Annual Subscriptions, which he had found to work very well in other Societies at Quebec. It was, for the Managers to divide the labour of collecting among themselves, each one taking those names that were best known to him. In this way the trouble would be little felt, and the money well collected.

The Rev. ROBERT M'GILL, having been called upon, closed the meeting with prayer.

JOHN GREENSHIELDS,
Recording Secretary.

REV. MR. HAIG, OF BROCKVILLE.

Still another instance of the assiduity with which the Church of Scotland is labouring to meet our wants, and to supply our vacant congregations, has been afforded by the arrival of the Rev. Mr. Haig, lately assistant-minister of the Parish of Kilsyth, near Glasgow. Mr. Haig arrived in this city on the 13th ultimo, preached in St. Andrew's and St. Paul's Churches on the following Sabbath, and on Monday left for Brockville, to which charge he has been

appointed by the Colonial Committee on an application from the Congregation, and where, we learn, he has been kindly received. We sincerely trust that Mr. Haig's residence in Brockville may prove satisfactory to himself and to the Congregation over which he has in the Providence of God been appointed to exercise the ministerial charge, and that his labours may be blessed to the conversion, and building-up in the Faith, of many souls.

QUEEN'S COLLEGE.—The Session of Queen's College commenced on Wednesday, the 4th October. On Wednesday last the Rev. Dr. Machar, Principal of the College, delivered in presence of the assembled Students an eloquent and appropriate Address in reference to the diligent and successful prosecution of their studies, and the cultivation of religious and moral habits. We are happy to observe that the number of Students is materially increased, and that the Institution is evidently advancing steadily from year to year in public favour. The present Session appears to open under more favourable auspices than any preceding one; and we trust that this will only be the earnest of still increasing prosperity. We may also mention that the Preparatory Department, or College School, has received such an accession to the number of pupils that the present accommodation is found inadequate, and steps are now in progress for providing, before winter sets in, a larger and more commodious place of meeting. The Trustees have shown in this respect a laudable desire to advance the public convenience, and we trust that their exertions will be properly appreciated.—*Kingston Argus, Oct. 13.*

PRESBYTERY OF BATHURST.

On the 13th ultimo the new Presbyterian Church belonging to the united Congregation of South Gover, Mountain and Oxford, in connection with the Church of Scotland, and under the pastoral care of the Rev. Mr. Anderson, was opened for Divine service by the Rev. John Dickey, of Williamsburgh. This place of worship is built on a site bestowed by Mr. Robert Hyndman in Mountain. The service of the day was commenced by the Rev. Mr. Anderson reading and explaining the 15th Psalm. After the Psalm was sung, Mr. Dickey offered up a solemn prayer, invoking the Divine blessing on the work in which they were engaged. He then chose for his text I Kings, VIII. 29, "That Thine eyes may be open toward this House night and day, even toward the place of which Thou hast said, My name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make toward this place." The discourse, which Mr. Dickey delivered on this occasion, was truly appropriate and

impressive, and was listened to with much marked attention. Thereafter Mr. Anderson explained the nature and object of the Lord's Supper, and administered that Ordinance to a goodly number of communicants. This is the second Church which has been built under the pastoral care of Mr. Anderson within the last two years, in connection with the Church of Scotland. It speaks well for the members of this new Church that they have it opened, and clear of debt, and mostly through their own sources.

PRESBYTERY OF TORONTO.

ADDRESS TO REV. JAMES GEORGE ON HIS INDUCTION TO HIS FORMER CHARGE IN SCARBOROUGH—*May, 1848.*

MY DEAR SIR,—In the estimation of him who gives himself up to do the will of God it is comparatively of little moment what the opinion of man is. His great inquiry is, what is the will of Him, whose will determines what is right and what is wrong, and whose sentence is final and absolutely just.

Amid all the wrestlings and intense emotions of your spirit, and amid all the steps you have taken in the matters relating to Scarborough and Belleville, we feel assured that you looked up to God, and onward to the day of judgement; and that your absorbing wish has been, that the pure light of Heaven might shine around you, and that you might receive Divine approbation and favour; and that, in coming to the conclusions at which you have arrived, you were actuated by the purest motives, and by no worldly and selfish considerations.

We too looked to the glory of God and the good of His Church; but we could not see that the field of labour in Belleville equalled the more than interesting and important field you occupied in Scarborough. We knew that in Scarborough there were very many to whom God blessed your labours, whom you regarded with Christian esteem and respect, and who esteemed you in no common measure. We believed that we clearly saw the path of duty; and our Presbytery Records attest the extreme reluctance with which we consented to your translation. Be assured that our deep conviction is, that you have done right in returning, that we welcome you with no common measure of welcome, and that your return affords us great encouragement.

The past is registered by God in His book of remembrance, and, though past with us, is present with Him; and in looking to it, we require to lean on the everlasting Covenant, and through it to obtain acceptance with God.

We now look to the future; and the duty of addressing you regarding it has been devolved upon me. And I do say that to me the duty is pleasant, very pleasant; for I have long witnessed and admired your high intellectual powers, high moral worth,

and powerful eloquence; and I have long witnessed and admired your entire devotedness to your Saviour, your energy, ardour, earnestness, perseverance, and fidelity in His service.

Addressing you regarding the future, I need not say one word. You know your field of labour, you know your duty. You love your work, you have experience. I simply state that the Spirit has chosen you to impart Divine light, peace, love, purity, and blessedness to the human soul. I do not say one word regarding the nature of these blessings. They will afford you ample and happy employment to the very close of your journey in time, and in Heaven for ever. In your private retirement, in your family, in the House of God, in the families of your people, and in the chambers of the sick and dying, they will afford ample scope for your ministry. In communicating these blessings you prepare the immortal spirit for the full light, love, purity, and blessedness of Heaven.

Your work is a work on which time cannot impress marks of decay. It will require the utmost exertion of those high powers that God has given you. No human work can equal it in real usefulness and importance, or in moral beauty and sublimity. It commands the admiration of the Holy Angels. To judge of it aright, all its effects and consequences must be seen. Oh! Sir, it is a most glorious sight to good Angels to contemplate the present, the future, and the eternal benefits that are to result from the impressions you are to make upon the human soul; the glory to God, and happiness to man that may result from your faithful ministerial labours.

Those to whom you impart the blessings of the Gospel will soon be removed to Heaven, where they shall possess them in full perfection. But, before they go hence, they will communicate them to others; parents will communicate them to their children; their children will communicate them to *their* children: and thus the Divine light, purity, and blessedness which you communicate, may be found in the descendants of these people, generation after generation, to the close of time.

But, notwithstanding the vast importance of your work; its moral grandeur and sublimity; its eternal duration; and its unspeakable benefits; you are not to suppose that your path is to be smooth, pleasant, and strowed with flowers, or that you will find it like the garden of Eden. You are not to suppose that all will see the vast importance of your work, and admire it, or that all will be anxious to become partakers of the Divine nature, and to take part in its angelic employments. You may hope and believe that those, whose minds are enlightened, and whose hearts are converted by the Spirit, will receive you as a messenger from the Lord with tidings to their souls; will encourage and strengthen you; will

defend you, and co-operate with you; will feel and take a deep interest in your comfort and success; and that their prayers for you will daily ascend to Heaven. But you are not to expect perfection in them. They have received Divine light, peace, love, purity and blessedness only in part, and require to be furnished with additional supplies. Some you will require to address in the language of exhortation and comfort; some in the language of warning and reproof; some in the language of clear and profound argumentation. You are to declare to them the whole counsel of God whether they will hear or forbear.

But there is a different class with whom you have to deal—those who are in a state of hostility to God. You will strive with the utmost earnestness to conduct them to the pure doctrines and precepts of Revelation: but they have no relish for them. Instead of regarding them as green pastures, on which their souls may recline and be satisfied, they regard them as the heath of the desert. You will strive to lead them to Him who bled on Calvary, and to enthrone Him in their hearts: but they can see no beauty in Him. You will strive to conduct them to regions of perfect light, purity, and blessedness: but they will show themselves determined to settle down in regions of pure and unmixed darkness, of deep moral pollution, and of increasing misery. In proportion to your earnestness will their dislike to your instructions arise. Some of these may avowedly hate, oppose, and speak against you. One after another, they may forsake you. Dealing with these, you will feel your insufficiency, that your success must come from the Lord, and that the entire structure of the Spiritual Temple is begun, carried on, and completed by Him. Dealing with these, you will find that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." You will meet with difficulties and trials; but you will receive support and encouragement. The armies of Hell are opposed to you; but the armies of Heaven are on your side. What! though the legions of Hell array themselves against you, and exert themselves to the utmost to throw difficulties and temptations in your way. What! though, every time you assemble in the House of God, a spirit of darkness from the bottomless pit should be present, exerting himself to prevent the seed of the Kingdom from taking root in the human soul! an Angel of light is also present to help you, and to co-operate with you. Of those holy angels who are employed by God around His throne, some, for a time, will leave the regions of glory, take up their abode with you, and take part with you in your work. When the servant of Elisha trembled for his own and master's safety, Elisha answered "Fear not, for they that be with us are more than they that be with them." And

Elisha prayed and said, "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha."

SYNOD OF NEW BRUNSWICK.

We have much pleasure in directing the attention of our readers to the proceedings of the Synod of New Brunswick at their late meeting at Miramichi, promptly and obligingly transmitted to us for publication by the Synod Clerk. After the Synod had been opened with an appropriate sermon by the Rev. William Henderson of Newcastle, Moderator for the past year, and duly constituted, the Rev. James Steven of Restigouche, one of the oldest and most respected Ministers in the Synod, who has laboured for more than twenty years with much diligence and acceptance in that remote part of the Colony, was unanimously chosen Moderator. The business of the Synod, as recorded in the Minutes, appears to have been highly interesting. After the usual Committees had been appointed, the important subjects of Theological Education, Correspondence with the Synod of Canada, Presbyterian Statistics, the formation of a Widows' Fund, and of a Synodical Association, were successively brought under discussion. Measures were proposed and adopted for securing a more regular attendance of the Ministers and Elders from kirk-sessions at the meetings of the Synod; and the Ministers were enjoined to direct the attention of their people on the fourth Sabbath of October, or as soon thereafter as may be convenient, to the state of the country, particularly with regard to the late harvest. Loyal and dutiful addresses were drawn up, and unanimously adopted, to Her Majesty the Queen, and to His Excellency Sir Edmund Walker Head, Baronet, Lieut. Governor of the Province; and various regulations passed for advancing the interests of religion, and promoting the spiritual welfare of the Presbyterian population.

The meeting of Synod was rendered more than usually interesting by the presence of Rev. Emile Lapelletrie, the indefatigable French Missionary of the Synod of Canada, who was invited to take his seat in the Synod, and afford the members his counsel and advice. This much respected clergyman, who has lately visited the neighbouring States and Europe, and collected £500 in the United States and £900 in Scotland in aid of the French Missions in Canada, not only took part in the proceedings of the Synod, but preached repeatedly in Newcastle and Chatham to numerous and attentive congregations, and favoured his audiences with a striking and impressive account of the Mission in which he and his assistants in Canada are engaged among the French Catholics.—*Halifax Guardian.*

MEETING OF THE SYNOD OF NEW BRUNSWICK.

(Extracts from the Proceedings.)

On the 14th Sept., 1848, the Synod met in St. Andrew's Church, Chatham, Miramichi, pursuant to adjournment. The Rev. William Henderson, A. M. Moderator, preached an excellent and appropriate sermon from Judges, viii. 4. "Faint, yet pursuing."

The Synod having been constituted with prayer, the Roll made up and called, the Rev. James Steven of Restigouche was unanimously chosen Moderator and took the chair accordingly.

The Rev. Emile Lapelletrie, Missionary of the Synod of Canada among the French Canadian population in that Province, being present, was requested to take his seat with the Members of Synod and favour them with his advice.

The Clerk of the Presbytery of St. John read the Minute of the ordination of the Rev. Wm. Stewart, and of his admission as a Member of the said Presbytery, when his name was ordered to be added to the Synod Roll. The usual Committees for the arrangement of business and the examination of Presbytery Books being appointed, it was resolved unanimously that some portion of time to-morrow be set apart for devotional exercises, and that the Rev. Messrs. Stewart and Lapelletrie be appointed to conduct the same.

The Clerk stated that he had no farther Report to make in regard to the proposed plan of educating young men for the Ministry—that the whole matter had been submitted to the Deputation last year, and their good offices had been solicited, but he had not yet heard of anything being decided upon it. The Synod re-appoint the Committee to which this business was entrusted and instruct the Clerk to renew their request that the General Assembly should in the meantime sanction the course of study in King's College as a preparation for Students in Theology.

The Clerk reported that he had not received any answer from the Synod of Canada in regard to the proposal for a friendly intercourse with this Synod by corresponding Members or by letter. It was stated, however, by Mr. Lapelletrie, and it appears from the account of the proceedings of that Synod published in the Presbyterian, that the proposal had been most favourably received.

The Synod renew the Committee on the subject, with instructions to answer any letters that may be received.

With the view of procuring the most ample details possible respecting the different Presbyterian Settlements in the Province, the Synod direct that Presbyteries shall at their earliest convenience call for Reports from the respective Ministers within their bounds, and be prepared to lay the whole before the Synod at its next meeting.

The Clerk reported that he had, in accordance with the instructions of Synod at its last meeting, transmitted the thanks of that Court to the General Assembly of the Church of Scotland for the continued interest manifested in the welfare of her Children in these Provinces, and particularly for having again sent a Deputation, whose late seasonable visit has been attended with such beneficial results.

Mr. Brooke brought under the notice of Synod the Association lately formed by the Synod of Canada for the purpose of establishing a Widow's Fund, suggesting the expediency of corresponding with that Synod with a view of being admitted, on condition of complying with their terms, to a share of the benefits of that Institution, should such admission not be inconsistent with Regulations. The Synod order an Extract of this minute to be furnished to Mr. Lapelletrie, and request him to bring the matter before the Synod of Canada, or its Commission at the earliest opportunity, and to obtain all necessary information regarding it. The Synod, in reference to the Overture of last year respecting the formation of a Synodical Association with the view of raising funds for certain objects therein specified, instruct the different Ministers within their bounds to take measures without delay to form Societies connected with their respective Congregations for the accomplishment of the ends in view.

Mr. Henderson reported that he had, in consequence of the deliverance of Synod just mentioned, taken measures to form such an Association in his

Congregation, and the result of last year's operations had been the collection of the sum of £27 3s 7d.

Mr. Henderson read the draft of an Address to Her Majesty the Queen, which was unanimously approved of, ordered to be engrossed, and signed by the Moderator in name of the Synod; and Mr. Brooke was instructed to request His Excellency, the Lieutenant Governor, to forward the same to Earl Grey for presentation. Mr. Brooke read the draft of an Address to His Excellency the Lieutenant Governor, which was approved of, ordered to be engrossed, and signed by the Moderator in name of the Synod. The Synod appoint Messrs. Brooke and Stewart a Deputation to present this Address to His Excellency.

The Synod adjourned to meet at Fredericton on the fourth Thursday of August 1849, and the proceedings were closed with prayer.

JOHN M. BROOKE.
Synod Clerk.

PROTESTANT ORPHAN ASYLUM.

We take leave to direct the attention of our readers throughout the Province to the claims which this excellent and admirably managed Institution presents to them for aid, as these are detailed in the Statement which is subjoined. It will be seen that, in order to do justice to their interesting charge, the Directresses were compelled to erect a building of their own; and, but for the unpropitious character of the times, there is no doubt that they would have succeeded in doing so without the necessity of a public appeal for funds. Unfortunately many persons, who in more prosperous circumstances had generously subscribed for the purpose of erecting an Asylum, are now unable to fulfil the obligations thereby incurred; and there is great danger, unless others promptly supply their places, of this valuable charity being seriously crippled in its means of usefulness. The sum required to render the building tenable is not large; and, when it is considered that the usefulness of the Asylum is not confined either to the City or District of Montreal, but, on the contrary, that many of the Orphans, whose education and maintenance are faithfully and affectionately cared for, come from a distance, we think it not unreasonable to expect that a considerable accession of funds may be derived from different parts of the Province. Unlike many similar institutions, the watchfulness of those entrusted with the management of the Protestant Orphan Asylum does not expire with the residence of the children within the walls; much attention is paid in selecting proper Masters for them when able to do something for their own support, and thereafter a careful supervision is maintained over their progress as they advance in years.

The Protestant Orphan Asylum has existed in Montreal for twenty-six years, having been established in the year 1822 under the immediate auspices of the Clergymen of the Protestant Churches, by whom the Constitution of the Society was drawn up.

This charity has since been continued and supported by the voluntary contributions of the citizens of Montreal, aided, since the

year 1832, by an annual Parliamentary grant.

The Directresses have encountered many of the difficulties incident to young and unendowed institutions of a similar nature in their progress of utility; but, under the blessing of Divine Providence, they have been enabled to keep out of debt, and to receive and provide for five hundred Orphans since its establishment. It is deemed unnecessary here to dilate on the internal management of the Institution, as their Annual Reports are regularly published, and the Rules enforced adverted to. Suffice it to say that the children are carefully and religiously instructed, and, when about to be placed out, certificates from Clergymen are required that the applicants are persons fit to be entrusted with the care of children. The most serious inconvenience the Society has hitherto experienced, has arisen from the great difficulty of procuring in a populous city like Montreal a salubrious and suitable dwelling; and, when epidemic or contagious sickness has visited the Asylum, the circumscribed premises occupied by them has been a source of danger and anxiety both to the children and the Ladies whose duty it is to visit and provide for their welfare.

To obviate these difficulties, it has for many years been the cherished object of the Directresses to obtain the means of erecting a building for the purpose of an Asylum; and, with that desirable end in view, they solicited and procured from the Provincial Legislature in 1843 an Act of Incorporation, authorising them to hold landed estate.

Subsequently they obtained from the Honourable Mr. Justice Smith, the late Duncan Fisher, Esq., Q. C., and the other proprietors of the McTavish property, a Donation of a valuable lot of land in St. Catherine Street, being a most favourable situation. One lot being deemed insufficient, the adjoining lot was purchased for the sum of £175, and the friends of the Institution then proceeded to solicit subscriptions towards the erection of such an Asylum as would reflect credit alike on the benevolence and good taste of a city renowned for charitable deeds.

In 1847 the sum of £800 was cheerfully subscribed by many kind friends, and promises of farther assistance held out by so many others that the Ladies considered themselves justified in commencing the building to the extent of their available funds.

This has been done; but in the interval it has pleased Divine Providence to afflict this country with unprecedented commercial distress; and many with the best intentions have not now the means of aiding in this good work. Could they have foreseen the great monetary changes that have taken place, they would have deferred their undertaking; but the above promises, and the then prosperous state of the times, fully authorised the commencement of the building.

The new building is still unfinished in the interior, and to place it in a merely *habitable* state is the anxious wish of the Directresses, who earnestly appeal to those of their fellow-citizens, who have not yet contributed, now to come forward and lend their aid.

It is most desirable that the Orphans should be removed to their new home on the 1st May next, as the heavy expense of house-rent for the ensuing year would thereby be avoided, and many other advantages secured; but, to attain this end, a further sum of £500 is required, of which £200 is due to the builders, and the balance will barely suffice to render the building habitable in the most economical manner.

REGISTERS KEPT BY THE CLERGY.

Having had occasion lately to consult the Tabular Statements of Baptisms, Marriages and Burials, laid before the Provincial Parliament at its last session for the year 1847, we were greatly astonished to find that in very many instances no Returns had been made, and that in not a few of these instances the parties, who had failed to comply with the requirements of the law, belonged to our own Church. Indeed, with the exception of the Roman Catholic Priests, a great degree of carelessness appears to have characterized the conduct of the Clergymen of other denominations in making up and transmitting annually to the proper Civil Officer the Registers entrusted to them. Not only does the want of these papers seriously impede the Legislator in many of his enquiries; but parties in search of dates necessary in legal or other proceedings are obliged to hunt otherwise for proofs which they ought to be able with the utmost facility to find in the Public Registers. If the same carelessness be persisted in, it is not difficult to foresee that the Executive will be speedily forced to go to the expense of employing other persons to keep these important Records. We trust, however, that the mere calling of public attention to this matter may have the effect of inducing such of the Ministers of our Church as have hitherto wholly neglected their duty, or have only irregularly complied with the Act, to be more careful for the future. It has been a common observation respecting the operation of all Canadian Laws that, however wise in design and beneficial for the people, their virtue is lost from inattention to the details. The trouble imposed on our Clergymen is not great, the duty is a clear and obvious one, and surely it becomes them in this, as in all other things legal and right, to give a good example to the people confided to their charge.

To show at a glance the inconvenience resulting from the want of Returns, we take the County of Montreal for 1847. There are thirty-eight Churches of all denominations enumerated, from eleven of which no

Returns have been made, and in this list of eleven there is not a single Roman Catholic. The total Births returned are

Males . . .	1851
Females . . .	1968
	— 3819

And the Burials—

Males . . .	1976
Females . . .	1974
	— 3950

Showing a Decrease of 131

Now, whether the Returns from the delinquent eleven would convert the Decrease into an Increase or not, we cannot say; and one of the very first objects of the Law-Makers is thus defeated. We know that a late eminent Physician has repeatedly stated that, if Quebec and Montreal were unaided by large annual supplies of emigrants, they would fall off in population; but we take leave to think that the very great mortality is amongst this very class of emigrants themselves. This view is borne out by the condition of the neighbouring Parishes, where neither the climate, habits of the people, nor other causes are so different from those in the Parish of Montreal as to account for the disproportion. In Terrebonne, for example, there are sixteen places enumerated, which have all made Returns. They show an Increase on the year of 807. In Vaudreuil there are ten places enumerated, which have all made Returns, and show an Increase of 678. For the whole District the Births for the year were . 18,772
And the Burials 9,435

Showing an Increase of . . . 9,337

In like manner with Quebec, though the County of that name shows a Decrease of 818, yet the District exhibits an Increase of 1494. For the County of Quebec the Returns are complete; and therefore it is highly probable that, even though the delinquent eleven in the County of Montreal had furnished Reports, the result would still have been a Decrease.

It would make the Returns more useful for Sanatory and other public purposes, if in the case of emigrants of the then current year a distinction was made between them and the regular resident population. Whether this be resolved on or not, one thing is clear that every one of our readers—that every member, indeed, of the community is deeply interested in seeing the Registers entrusted by the Government to the Clergy regularly kept and annually transmitted to the Prothonotaries of their respective Districts.

CORRESPONDENCE.

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

TO THE EDITOR OF THE PRESBYTERIAN.

THOUGHTS ON THE SEALS, TRUMPETS, AND VIALS IN THE BOOK OF REVELATION.

A circumstance that cannot fail to impress strongly the mind of the most careless reader of the Book of Revelation is the division of the Prophecy into three parts;—*first*, the Seven Seals; *second*, the Seven Trumpets; *third*, the Seven Last Plagues or the Seven Vials of the Wrath of God. Would it not therefore seem a reasonable step towards the interpretation of the Prophecy, in fact the first appearing necessary to be taken, to endeavour through the medium of History to find three periods or divisions of events which, from the momentous consequences they exercised in society, and from the lasting nature of their effects, might fairly be presumed to be the subject of Prophecy; and, if we can, will it be presumptuous in us to fix upon them as the periods to which the Revelation refers? Now, a very careful study of History enables us to point out three such events as much superior in the influence they have exerted upon mankind as were the four Kingdoms designated in *Daniel* superior to any that have gone before or followed after. With these few preliminary remarks I proceed to the consideration of the first—the Opening of the Seven Seals. There has been no transaction recorded in History that has exerted as great or as durable an influence on society as that produced by the spread of Christianity and the overthrow of that system of Pagan Idolatrous Worship which had for so many centuries exercised its baneful influence. Might not this important event be symbolized by the opening of the Seven Seals; and, if so, extending from a short time after the vision was seen by St. John to the establishment of Constantine the Great, when Christianity became the religion of the Empire, it was as necessary to the development of the other two events contained in the Prophecy that Pagan Worship should be overthrown as is the opening of a seal to the arriving at the contents of a letter. The Stone cut out of the Mountain without hands—the fifth and last universal Kingdom (*Daniel* chap. II., 45.) was now in being. Without human intervention and against all probability it had made a great conquest. Rome Pagan was gone.

Before, however, going into the consideration of the second period—the Sounding of the Seven Trumpets—it may not be out of place to take a review, necessarily a short one, of the Roman Empire at the close of the first, and see if in it we cannot find the seeds sown that produced the results that so immediately followed the establishment of the Christian Religion as that of the State. Long before the time of Constantine, while the Christian was yet a persecuted religion, we find the wealth and importance attached to the

Bishopricks so great as to make them objects of ambition. Men of standing, possessed of wealth and influence, were desirous of being elected to fill them, and scenes occurred at the election of Christian Pastors, that for their disgraceful results throw far into the shade the most notorious “elections” of our own time. The Man of Sin had commenced his rise; religion, and all that belongs to it, was thought less of than personal advancement; those who filled its high places had preferred the service of Mammon to that of God; there only remained for his complete development the overthrow of Imperial Rome, and that was not far distant. The long intestine war, that had preceded the success of Constantine, had much weakened the Empire. The removal of the seat of government to the new city of Constantinople, and the ultimate division, consequent upon that removal, into the Eastern and Western Empires—all tended to the destruction of the power which had so long and successfully ruled the nations of the earth.

The second period therefore opens with the following extraordinary changes in the aspect of the world. In religious matters the Christian Religion had supplanted the Pagan; in civil, Rome had given place to Constantinople as the seat of government, followed shortly by a division of the Empire; the Empire weak, and the whole of its northern and eastern frontier threatened by barbarians who hardly knew and certainly feared not the Roman name, showed but too plainly that its end was fast approaching.

The Seven Trumpets constitutes the Second Period. As previously stated, it was necessary to the full development of the Man of Sin that Imperial Rome should cease to exert and possess influence in the Western Empire. Until this should become the case, no other power or person could exercise an independent jurisdiction within its limits, as St. Paul hath it; “For the mystery of iniquity doth already work; only he, who now letteth, will let until he be taken out of the way.” The fearful wars, that were continually carried on while this was accomplishing, are prefigured in the first two trumpets immediately after. “The third Angel sounded, and there fell a great Star from Heaven burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of waters, (ch. VIII. 10);” in this we have the apostacy of the Church of Rome symbolized—its fall from the heaven of righteousness. Many circumstances in the vision lead to this conclusion. The fall of a great Star from Heaven; on referring to the description of the Seven Churches (Chapter 1st), we find them represented under the figure of Stars and Candlesticks; and we are expressly told, as if with a view to our future guidance, that the Star represents the Angel of the Church, that is, the Ministers or Priesthood who

conduct or govern the Church. The Priesthood of the Roman Church might very fairly be represented as a great Star, comprising, as it did, within its jurisdiction all the Western Empire, “burning as it were a lamp;” pretending to be of the true faith, showing, as it were, the light of a Gospel Church. Mark how guarded the expression “*as it were*,” clearly implying that it had all the outward semblance, but wanted the reality. “It fell upon the third part of the Rivers and upon the Fountains of waters.” In Chapter seventh we are directed to interpret water as referring to people and multitudes and tongues. In those days there were but three great divisions of the earth—Europe, Asia, and Africa. One third, Europe, became and continued long under the exclusive religious dominion of the Church of Rome. “The fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars, so as the third part of them was darkened.” (c. VIII., 12.) The darkness, here alluded to, is that occasioned by the spread of Christian Idolatry, which obscured the light of the Gospel. From History we gather that about the year 606, or a little before it, it became general throughout the Latin Church. Taking the text in another light, and extending our observation to the influence produced by the Romish doctrines, we cannot fail to be astonished at its correspondence with the fact.

The Sun and the Moon are common figurative expressions for the heads of Governments, Emperors, Kings, &c. In Europe, the third division of the habitable world, the Sovereigns under the rule and through the instrumentality of the doctrines of the Church of Rome were smitten with darkness, so that they lost all sight and knowledge of their own power and dignity, and were thus compelled to comply with the wishes and dictates of the Church of Rome. Stars have been already shown to be the symbol by which we are to recognize a Ministry or Priesthood. The willingness of the Clergy of all Europe to acknowledge the Pope, or, as he was and is called, the Head of the Church, needs no comment.

G.

TO THE EDITOR OF THE PRESBYTERIAN.

POPERY AND DEMOCRACY.

If those, who are seeking to replace Royalty by the power of Democracy, had just views of Freedom and the means of attaining it, and securing the exercise of it, either in the State, in the Church, in the intercourse of Society, in the Family, in the hearts and consciences of individuals, they could entertain no other question about Roman Catholicism but how to get rid of it; for in the Church, in the State, in the Family, in the intercourse of Society, in the heart and conscience, it is op-

posed to, and cannot be reconciled with, true freedom of either thought or action. But there is nothing to lead us to suppose that those concerned in bringing about present changes in the world are concerned about true Freedom. The great majority of the leaders are evidently striving for the mastery with each other. Of the inferior actors also it is obvious, that the greater part, who have any views at all, have the view either of bettering their condition individually or that of the class to which they belong, and that, so far from being anxious to secure equal liberty to all, they think it would be but fair if they could get their turn of playing the master. When it is power, or place, or reputation, or personal advantage that men seek, even supposing that they had just views of liberty and the means of securing it, would they act upon them, would they not rather adopt measures suited to accomplish the real object of their desire? Now the causes of the changes taking place in the present day in the political and social world, however obscure in particular instances, are sufficiently obvious in their general nature. A clearer understanding, perhaps a more wide-spread and conscientious admission of the mutual rights and duties of all ranks and degrees of men in society, has something to do with them. But the circumstance, that men now seek wealth and station and influence by trade and commerce, and not, as formerly, by war and conquest, has far more to do with these changes than any progress made in the love of justice and equity, regard for mutual rights, and a sense of mutual duties. Witness the United States. Is it possible to believe they have become and continued democratical in their government from a genuine respect for the mutual rights of citizenship, when slavery, as the condition of a large number of their fellow-men, is still maintained among them by law, and as yet no provision made by which in due time they may be emancipated, supposing necessity had justified a temporary suspension of their rights? For any thing that we can see, slavery and the rights of man are equally eternal principles in their constitution—a mockery of God and man and all principle, for which doubtless a day of reckoning will come. Had war, whether for conquest or defence, been their chief occupation since the date of their independence of Britain, their government must long ere this have become that either of a Military Aristocracy or of a Royal Captain, that is, a King, as in other nations whose habitual condition was war. It is but a fond conceit of our neighbours to suppose that their virtue has preserved their Republican institutions; even as it is an idle dream of the inheritors of the titles of military aristocracies, that they can maintain in society the place of the Dukes and Barons bold, whose names they bear, when themselves have become graziers and proprietors of coal-

mines and sleeping partners in banks, and provision-furnishing and other manufactories. This is a change for the better both for them and the rest of the world; but it has quite changed the relation in which they stand to society from that in which their forefathers stood. While war was the pleasure or the necessity of the people (and throughout many ages it was just as much the pleasure and necessity of the people as of their rulers), they chose for their rulers such as were most able to lead them in war. A long tract of war, waged with one another from generation to generation since the fall of the Roman Empire and before it, had, everywhere among the nations of Europe, placed the descendants of the leaders of their hosts to battle in all posts of honour and dignity and power and wealth. For a time they retained all that arbitrary power both over the bodies and property of men, which had been necessary in times of war. But, when the retainer of the feudal captain became the workman of the merchant and manufacturer, the merchant, and the merchant's clerk, and the lawyer who assisted in settling their disputes, and many other classes springing from them, and dependent upon them, began to contest with dukes and earls and knights and squires their right to the honour and power and public revenue which they no longer earned by service in the field, and could not maintain by armed followers, and dependents that no longer existed. That the legislation of peaceful money-makers should be less arbitrary and high-handed than that of armed warriors is a thing to be expected; but that they will have no recourse to any crooked ways of policy, and rule only for the general good without any special eye to their own interest, is by no means so certain. That they should endeavour also to rule by fair speeches is quite in character; every trader must have his mouth filled with such. It is not his part to offend any customer by rudeness, but to accept the smallest profit with thanks, and send every one away well pleased. It is his part in short to please every body, and profit by every body, and serve every body, and himself at the same time. Merchants will never think of ruling over their customers in the same way as a captain does over his soldiers, or meet those, by whom they wish to make gain, in the same manner as the marauding feudal chief met those whose possessions he coveted and desired to make change hands. But that any other freedom than the freedom of their own trade is much dearer to the hearts of modern legislators than to their predecessors, remains yet to be proved. Of the first French Revolution nothing needs be said. With all the fine speeches of those who took a prominent part in it, they could not accord one another liberty to live and think, far less to speak and act. The present revolutionists show that they

too are actuated by a desire for the mastery. But, where a spirit of striving for the mastery exists, there can be no genuine love of liberty, equality and fraternity.

The priests are disliked and feared as the allies of their old masters; but, if they should make it appear that they will become their own hearty allies in managing the people, there are no rulers of any nation who would not willingly avail themselves of their help. The Bourgeoisie of France would much rather keep the peace by means of the Pope and the priesthood, if it could be managed, than by means of another Napoleon and his army. It is therefore no very extravagant hope on the part of Popery to hope to find favour in the eyes of the new rulers of the world, whoever they may be. It is likely they will have a harder bargain to make about money than with the rough old soldiers. The philosophers too, and editors of newspapers, and other literary men will contest their old exclusive right to direct public opinion; but much may here be done also by prudent concession. If the choice is to be between Popery and Protestantism, there will be fully as many for, as against them. The press is full as little disposed to submit to the authority of the Word of God as to that of the Pope. He would be the more easy of the two to make a compromise with. To all human appearance the cause of Popery is by no means in so desperate a condition as many seem to think.

But, if, instead of ranging herself on the side of those classes that are seeking to maintain peace and order, and assisting them in their work, Popery should join herself to that dark, turbulent mass that is every where showing itself on the edge of civilized society, heaving and swelling with all the furious and malevolent passions of our nature, exasperated by misery and suffering in all their most unendurable forms of hopeless poverty bordering on starvation—if Popery should unite her cause with that of this portion of humanity, and sanctify it in their eyes with the name of religion, she has a chance, as far as man can judge, of becoming more powerful and more terrible in her power than at any past period of her history. She might raise such a tempest in the world, and both ride on the whirlwind and direct the storm, as no man opposed to her might hope to outlive or see reduced to a calm, whose trust is not in the arm of the Almighty. All the boasted reason, and civilization and wide-spread knowledge of the age, would flee before her like chaff from the summer threshing-floor. The wisdom of this world would bow down before her; even now it kisses its hand to her power. The self-glorious reason of this time, with all its lofty contempt for superstition and priestly authority, would humble itself in her presence, and lick the very dust at her feet. Did all the loud-speak-

ing and fierce-writing apostles of liberty and equality of the French Revolution humble themselves before Napoleon and come crouching to ask him to appoint their work and their wages, to give them leave to live, and trumpet forth his praise, if he had no other employment for them? Yet what was the power of Napoleon, or what the terror of his name, but those of a man, a mere man, who had no God nor the shadow of a God behind him, whose power on earth was not backed by any idol or spectral form from the invisible world, that could terrify even children. He was but THE MAN of his time, and, though aware of the power of the spiritual over the minds of men, he caused himself to be proclaimed by his hireling applauders as The Man of Destiny, yet few feared to resist him, lest in so doing they should be found fighting against God. The fear and the dread of him was altogether of the earth and earthy. He could feed and clothe the body or kill it, but after that there was no more that he could do. Rank and honour out of the army he could hardly confer. Who thinks of any other Napoleon nobility but that of the Marshals? Very different would be the Priestly King whom Popery could give to the masses now every where rising against present authorities. When we say Priestly King, we do not mean that the Pope will either take the title or attempt to exercise the direct authority of a temporal ruler. On the contrary, we believe he will be constrained by circumstances to part with any direct civil authority he now has, but only to interfere more extensively and with greater weight and influence in the politics of all countries where there are any who recognize him as their Spiritual Head. The Pope and the Cardinals about Rome may wish to retain their little principality, but in their, as in other dynasties, the general voice will prevail in the end. There is that too in the cause of the masses which with a very fair show might receive the sanction of religion. Rome has attempted to sanctify and in the eyes of men has seemed to sanctify many a worse-looking cause, many a more apparently unholy undertaking, than that of the starving hard-working poor, seeking to obtain a more equal share of the common inheritance from the idle, full-fed, luxurious rich. There is no king too who has so many or so loyal subjects among the poorer classes as the Pope. Loyalty to Sovereigns, since they ceased to lead their people forth to war, except perhaps in Russia, is more a sentiment of the head than a feeling of the heart; and the Emperor would be the most formidable adversary of the Papacy. But the Pope has many loyal subjects in many lands. If he could put himself at the head of a popular cause, if he could present himself as the patron of a popular principle, he would have no lack of adherents among the very classes now everywhere

in motion, and threatening to overturn society from bottom to top. Besides the multitudes that have been educated in a reverential regard for the Roman See there is a great deal of religious feeling among the less educated classes every where; and, when this has not under proper instructions been directed to the right object and found rest in God through Faith in Christ, it may very easily be turned aside to veneration for the Pope, if the Pope seemed to be taking under his special protection the interests of the poor in opposition to the favour of the rich and great.

The Pope would surely appear a much more respectable leader than Joe Smith, the prophet of the Mormons. Besides the body of the Priesthood are generally attached to the Papacy. Some disaffection there may be amongst them; but, as it seems to spring more from dissatisfaction with their own present condition under it than any conscientious scruples about abetting a false system of religion, a struggle for power with the great ones of the earth on the part of their Church would be the very thing to enlist their energies and confirm their allegiance. The most of them too are poor, and sprung from among the poor, and share in most of their feelings and prejudices. The greater part of them look upon society much in the same way as the discontented workmen. They do not think their place or their pay what it ought to be. It is a great mistake to suppose that, because the Court of Rome, the Pope and the Cardinals and higher dignitaries of the Church, have for a long time been leaning upon the power of Sovereigns, the Ministers of their religion at large have been doing so. The reverse is nearer the truth. They have not, as a body, been in any great honour with Princes and Prime Ministers. They have received but a contemptuous kind of protection and support from them. For the dog's bone they have been expected to do the dog's service and watch and bark for their Master and put up with dog's treatment. But for years past it has been made manifest that the Priesthood are not satisfied with this state of things. They have everywhere been endeavouring to lift themselves up into a political power independent of the state, and with more success than is generally supposed. They made no protest against the expulsion of Louis Philippe from France. We do not hear of their making any efforts in behalf of any one, whom they might consider a more legitimate possessor of the throne. We do not indeed hear of any anxiety expressed on their part that there should be in France any monarch or any throne at all. Like the other powers of Europe, they have acquiesced in the change, and accepted of it as a separate power; for there can be no doubt they regard themselves in the light of an independent power, and, as such, stand prepared in their own name to

treat either with king or republic, and make the best terms they can. It is evident indeed from the election of the present Pope and his subsequent conduct that the Cardinals and other dignitaries of the Roman Church are seeking to withdraw themselves from dependence upon Princes, and turning their eyes in that direction where their chief strength lies--the masses of the people and their numerous inferior Clergy. They seem indeed now almost committed to what is called the cause of the people, and, though they may now and then recoil as from a fearful enterprise full of unknown danger and of very doubtful result, yet they will most likely be drawn in by the progress of events, half willingly and shutting their eyes against consequences, to embark in it with all their energy for better or for worse. They cannot stand still. The world has changed around them, and they must change with it. They must either join present movements, and, as far as possible, get them under their direction, or oppose them, for there is that in their Church system which will not allow them to be neutral, or stand aside, and do the duties of their calling, and allow the political world to pursue its own course, and work out its own changes in its own way.

If the discontented classes get Rome for a leader, they will get what they very much wanted at the time of the first French Revolution, and the want of which was felt at every stage of its progress. None of the early leaders of the people then knew what they would be at. This seemed to be felt by themselves. The opposing of a foreign foe invading their country first furnished them with an aim and a definite object of pursuit. At length came Bonaparte, who, perceiving that all the raving about liberty and equality was mere sound and fury signifying nothing, that it was the old game of "striving for the mastery" which was playing, and not that of "give every man his own, and supply his lack out of your abundance"—that the talk about the regeneration of the people was all talk—that they were the same sinful race of Adam which had always existed upon the earth, and might be led by the same means after the same objects as heretofore, he turned them at once into the old, beaten track of war and conquest, along which the nations have rushed since the world began, driven by the same unholy passions. "For whence come wars and fightings among you? Come they not hence? even of your lusts? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and make war, yet ye have not, because ye ask not." But, if the Church of Rome be received as the Patron of the present movements, there will be no want of heads to guide it from the very beginning. There is a corps of able negotiators quite prepared to make the most of every success and seek a remedy in every defeat, and

make preparations for renewing the contest on the first favourable opportunity. If Popery had been a power likely to take a part with any prospect of success in the first French Revolution, no other power would have had any chance to obtain the services of Talleyrand. He would have stuck by his order, if he had not seen that it was paralyzed by its dependence on what was about to fall. But, whatever it may be that is now stirring the multitudes of the people, it is but too evident, that the spirit, which is at work in them, will not be easily laid, nor speedily quenched. Many great and violent changes will take place throughout the world before any very settled order be established. That Popery will be able to establish itself permanently as the ruling power in spiritual things, and occupy the same position as a Church in the new order of things as it did for so long a period under the order that is passing away, we do not believe. But our confidence that it will not, rests upon the promise of God, and the power of His Spirit. Neither to the distribution of Bibles nor the preaching of the Word, nor to any thing that man can do, do we look with confidence for a victory over error, superstition and sin, but to the effectual working through these means of that Spirit Who is mighty to the pulling-down of strongholds, to the casting-down of imaginations and every high thing that exalteth itself against the knowledge of God, and to the bringing of every thought into captivity to the obedience of Christ, Who is able to do exceeding abundantly above all that we can ask or think.

That Popery is able to grapple with mere political Protestantism, and philosophical enquiry, and the light of mere human literature, we have no doubt. These may also contend with and make head against Popery, and compel her to modify her system, and abate some of her claims. They may change, but cannot overcome and destroy her. It seems altogether likely that she will confound the wisdom of such wise men, that those who have proudly lifted themselves up against God and His Christ shall be compelled to humble themselves to their pretended Vicergerent upon earth, not indeed with a believing superstitious veneration, but something more abject and vile, with mean outward homage to a power which they dare not resist, yet stoop to flatter with an inward feeling of their own baseness. Popery and infidelity will, we think, be each other's plagues.

Whatever course events may take, every thing indicates, not only that the Church of Rome will be intimately mixed up with them, but that it will exercise a great influence upon them, and that that influence will be of an active character, that she will endeavour to influence them, and make the utmost efforts to turn them in some way or other to the advantage of the

Hierarchy. Every movement therefore, that is made from that quarter and in that direction, will need to be narrowly watched. The first French Revolution took the Church of Rome, as well as every other established system, by surprise. But it is not so now. They are thoroughly awake to the perils of their position. They are not looking exclusively to any particular external power as that on which to rest the success of their cause. They are relying mainly on their own peculiar internal strength, which is still very great. They are looking abroad, not for protectors who will sell their protection for subserviency, but for allies, with whom they may make terms. They are anxiously considering with which of the great parties and principles, now struggling for the ascendancy, they may most advantageously connect themselves. The cause of the people, which will often mean the passions of the people, is the one which will best suit their purposes. It will enable them at one time to take the side of order, and at another that of disorder. At one time the cause of order will justify them in supporting the real interests of the people in opposition to the hasty views of their passions. In such instances, as if they were real Fathers, they can plead that they are only thwarting short-sighted inclination for their real, permanent, substantial benefit. At another they can serve, or give way to their passions when they cannot be resisted, and justify disorder on the plea that great wrongs must be redressed at the risk of some confusion, outrage and injustice. It was in the character of patrons of the people, and assertors of their rights; that the Church of Rome acquired her authority over kings and rulers at the first. She is not likely again to commit the mistake of making herself the slave of kings by becoming their whippers-in of the people. The "*Salus populi*," *Salvation of the people*, will now be her watchword; and, as in the Roman Republic, so in the Roman Church it will be found a maxim that justifies every thing—the making of treaties, and the breaking of them—the enjoining of war and the inculcating of peace. The salvation of the people will on occasion dispense with all laws; for itself will be made to appear the highest law and, like Necessity, subject to no law. It was this principle which justified every thing in the name of liberty, equality and fraternity, and from long practice the Church of Rome knows well how to make use of it. It is now as clearly their inclination, as it is their interest, to adopt it, and every day will show more and more clearly that they have adopted it.

REVIEWS.

THE CHRISTIAN'S DEATH, NO CAUSE FOR SORROW; A SERMON PREACHED IN ST. ANDREW'S CHURCH, MONTREAL, ON SABBATH, 21ST MAY, 1848, BY ALEXANDER MATHIESON, D. D.

In their journeyings through the Wilderness God moved before Israel in a Pillar of Cloud by day, and in a Pillar of Fire by night, an emblem of the way in which He moves before His people through the world in all generations. In circumstances which do not seem to call for any particular care or anxiety about their journey, because light is on their path, and the way they have to go lies plain before them, and they feel as if they needed no guidance but their own to enable them to follow it, then the Lord appears before them in a Pillar of Cloud, both pointing out and concealing the route they must pursue. Every Christian feels that, when his whole path is most clearly marked out, and, walking in the light, he can see far and wide around him, and descry no danger from any quarter, yet he cannot see to the end of his journey, there is a cloud before him, and what of danger or difficulty may lie behind it he cannot tell, but he knows the Lord is in the cloud, and that He moves before him in the emblem of darkness, just that the necessity of His guidance may not be forgotten in the midst of the surrounding light. But, when all around is dark, then the Lord goes before His people in the Pillar of Fire. When they can discern nothing else, they can still see the emblem of His presence, their light in darkness, the token of protection and safety; and, while they cannot see whence danger and distress may come, they see clearly whence will come their help and their salvation. In the same figure the Lord goeth before His people in the Ministry of the Word, when rightly divided and accommodated to their circumstances. When the Congregation are moving on, according to the usual tenor of life, amidst its ordinary joys and sorrows, trials, and difficulties, the usual directions and instructions for the every day's march are given, and the preacher's voice is then generally heard to sound the notes of warning to make the thoughtless and the rash beware, or of rebuke and exhortation to quicken the diligence of the slothful. In such circumstances he is apt to direct attention to the Lord going before in the Pillar of Cloud. To many of his hearers it may seem as if his message were only a message of warning and rebuke, as if the Word of the Lord which he utters were the only voice of terror to be heard while all else whispered safety, as if the Cloudy Pillar, to which he pointed as the place of the presence of the Lord, were the only sign of darkness and danger in the whole horizon, and all else could be seen lying peaceful and still in the broad light of day. But, if the preacher addresses his Congregation in general, or

any of them in particular, as sitting in darkness amid sorrow and suffering and doubt, all is changed. His voice speaks the language of consolation and hope, his words are of mercy and deliverance. He points not to the Pillar of Cloud, casting its shadow on the day, but to the Pillar of Fire, which illumines the darkness of the night. How great in this respect is the difference between Christianity and Heathenism! In the writings of the Heathen all is joy and rejoicing in the day of prosperity, we hear nothing but the voice of joy and gladness, in his day he will see no darkness, or, if a cloud arise, it is viewed only as a dark-ground shading of his brilliant landscape; but his night also has no light. For him there is no Pillar of Fire, showing the presence of the Lord. He can raise no voice but the voice of wailing and woe, or sit mute in dumb despair. But the Christian looks out through the gloom with awe and silent delight in the bright token of his sure defence, his song arises in the night. "Then in the tabernacles of the righteous is heard the melody of joy and health. The right hand of the Lord is exalted. The right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore, but He hath not given me over unto death. Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This is the gate of the Lord, into which the righteous shall enter."

The circumstances under which the discourse, which we thus introduce to the notice of our readers, was written, and the design, with which it was delivered, are stated in a short Preface. "It was delivered on the occasion of the lamented death of an amiable young lady, a member of the Church to which the author statedly ministers, in circumstances that rendered that sad event doubly affecting, and the consolations, that are suggested in the discourse, both pertinent and just. Several families had also been called to mourn their separation from some dear object of their love—a child, a parent, or a friend. The discourse was composed without any view to its publication, and solely with the design of bringing before the mourning families of the lamented dead the consolations of the Gospel of Christ." The discourse is beautiful in thought and in language. The thoughts are beautiful, for they are Scriptural, as is also much of the language; and for the rest, it flows from the foundation of all beauty in expression—true feeling, which clothes "the thoughts sent from the heart" in a garment of beautiful words, and specially so when their beauties are the beauties of holiness. From a short discourse we cannot make long extracts. Nor in that which we lay before them must our readers look for any new thought; nothing new can be said on the subject of the consolations of the Gospel.

It was the same Pillar of Fire which the Israelites saw night after night illumine the darkness of their wilderness journey; and night by night it proclaimed invariably the same truth to the believer, "I will never leave thee nor forsake thee." It is the Lord Who wounds, and it is the Lord Who must heal, and He applies uniformly the same remedy, pouring in the balm of consolation from the promises of His Word. But, though we have nothing new in the following passage, we have what is true, which is far better:—

"But it is the view which the Gospel gives us of the state of the dead who die in the Lord that extracts the sting from grief. It is the light of life and immortality, radiated from the pages of Inspiration, that gives the text its force and meaning, and causes the wounded heart, even in the deepest gloom of bereavement, to 'rejoice with joy that is unspeakable and full of glory.' It must be confessed, it is a bitter thing to be separated from our friends and families by death. It is terrible to be severed forever from those beloved beings on whose affections our hearts could evermore repose—whose intercourse threw over the path of life a ray of serene gladness, and to endure that intense anguish that accompanies the rending asunder of ties that have long bound us to those with whose existence our own seemed inseparably entwined. Oh! it is distressing to bid a long farewell to those who have counselled and instructed us, and taught us to walk in the path that leads to everlasting life, and whose holy examples have encouraged us to virtue and godliness,—to part with those who have borne with us the sorrows and trials of life,—to surrender those young and happy beings who have entwined themselves with the tenderest of our heart-strings. Deep is the sorrow, and gloomy is the hour when such afflictions fall upon us. A thousand endearing recollections come upon the memory 'to point the parting anguish,'—a thousand apprehensions crowd upon the imagination to render the future terrible. But still, it is not a scene of unmingled gloom. The dark shades of sorrow are beautifully tinted with the lights of hope and joy. A ray, warm from the source of immortality, illumines the darkness of the grave, and dispels its horrors; and the bitter cup, which the mourner drinks, is sweetened with the tenderest love of our Heavenly Father. When we consign to the grave, 'in the sure and certain hope of a blessed immortality,' the ashes of our friends, we are borne above the world and its sufferings. Our chastened hearts experience the consolations that flow from the annunciation of the Holy Spirit, the Comforter, 'Blessed are the dead that die in the Lord;' and the mind delights to repose on the peaceful scenes of the Heavenly Paradise, revealed to the faith of the Christian. As the children of mortality, we grieve for the departure of those we love; but it is our own condition, rather than theirs who have gone to their 'inheritance in light,' that awakens our sorrow. It cannot be for them we weep. 'They have fought the good fight and finished their course;'—they are freed from the troubles and conflicts of time;—they have passed into a region, where all that is pure and spiritual on earth shall be enlarged; and they shall find in God a well-spring of blessedness, and in the holy Angels, and glorified Saints around the throne, fit associates in their happiness. Weep not then for the dead; neither bemoan them who die in the faith of the Gospel. 'Their sun shall go no more down,' 'the days of their mourning are ended.' They are the inhabitants of that better land, 'where all tears shall be wiped from every eye,' and sorrow shall be forever unknown.

"Take comfort, Christians, when your friends
In Jesus fall asleep;
Their better being never ends—
Why then dejected weep?"

We remember many years ago strolling through a Church-yard, musing on such

thoughts as the place suggested, and speculating rather in the spirit of that philosophy which the wisdom of this world teaches, which at the time formed the subject of our study, than in the spirit of the Faith of a Christian, that our eye suddenly fell on an inscription on a tombstone, well fitted to arrest attention, and which changed the whole current of our meditation. It recorded the names, ages, and deaths of as many as five or six children of the same family, who had all died of some of those diseases to which our early years are exposed, so near to one another that they might have been buried on the same day, as they were in the same grave. We had been reading some of those simple lines, and the composition was poor enough, generally a dilation into doggerel verse of some Scriptural sentence, in which the humble mourners had expressed their pious hopes. But this heavy blow of a whole family, cut off, as it were, at a single stroke, seemed, in chastening the heart, to have already simplified and refined the taste, for below were written the plain impressive words of Scripture, "Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven." As we read them, we could not help saying to ourselves, since these few and simple words were spoken, have they not imparted better consolation to more hearts, assuaged more sorrow, cheered more drooping spirits, than all that sages and moralists of this world's wisdom have written or spoken since the world began, or are likely to write or speak till time shall be no more. None, we felt, had ever been able to make such flowers spring up from the grave as those strowed on it by the hand of Him Who went about continually doing good, and that no watering but that of the Spirit He had promised could make them blossom and grow. We felt that no teacher but a teacher come from God could lead us to God, that our hopes, to be firm, must rest upon Faith in the truth of the words of our teacher, and not upon confidence in the justness of his reasonings. How many through faith in these words "Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven," have triumphed over death by anticipation, have received into their heart the sharpest arrow from his quiver, and felt that the wound was not deadly! A part of them has died, and behold! after the first sharp pang they feel that yet it lives, that it lives in Christ, that it is alive to them, that they still carry it in their bosom, that they will carry it with them to the grave, and will rise with it in Heaven.

"HEATHEN CONVERTS TO THE WORSHIP OF THE GOD OF ISRAEL, BY THE REV. GEORGE MACDONELL.—*Bathurst, New Brunswick; Edinburgh.—Myles M'Phail.*"

It may seem a little singular that two

clergymen, unknown to each other, widely separated on this continent, the one in New Brunswick, the other in Canada, and both far from their native land, the one—the author, and the other—the chance reviewer, of this book, should have to express their gratitude to the same individual for, most likely, similar acts of kindness. But so it is. The author in a short dedication, as “a Former Pupil” expresses his gratitude for “personal benefit received from John Wilson, Professor of Moral Philosophy in the University of Edinburgh.” The reviewer, another former pupil, though reviewing etiquette conceals his name, very thankfully embraces this opportunity of recording his gratitude to the same distinguished writer, and kind-hearted man, for an act of kindness very kindly done many years ago, and long forgotten by him who did it, as well as the name of the party for whom it was done. Thankful to have been thus able to show that it is not forgotten by us, we now proceed to the work in hand.

From various discussions on the subject in the New Testament it is manifest that the Jews of those days did not rightly understand the place which their peculiar economy occupied in the general dispensation of God with regard to the Covenant of Grace made with sinful man through Christ. All Christians are agreed that, immediately after the fall, such a Covenant was made with Adam in the name of all his posterity who should comply with its conditions. In what precise terms these conditions were made known before the flood, we are not clearly instructed. But we know in general that the sum of them was “Faith working by Love.” With what distinctness or fulness also the Mediator of this Covenant of Grace was set forth to these antediluvian ages, we do not know; but we do know that their Faith was directed to the great Mediator between God and man, the Lord Jesus Christ, the only foundation of the sinner’s hope, from the words “The Seed of the Woman shall bruise the head of the serpent.” We are also very imperfectly informed by what outward institutions this Covenant was signified and sealed and guarded, or by what ceremonial observances faith in it was publicly testified in these times; but this we know that the Great Atonement had its appointed symbolical representation in the sacrifices ordained from the beginning. When the Bible began to be written, these generations had long passed away from the earth, and those which were to follow would live under such very different outward circumstances that examples drawn from the one would probably have been of little use to direct the other, and are therefore omitted as not profitable for reproof, correction, or instruction in righteousness. After the flood the same Covenant made with Adam was renewed with Noah, and again in the name and on the behalf of the whole human race who should comply with its conditions. Again, with regard to

the time which elapsed between Noah and the calling of Abraham, the records are brief and the information scanty, for probably the same reason, that the condition of the Church was thenceforward to be so different that examples from the one state would have no very direct and forcible application to those living under the other. The great outward change now produced was by the Church being put in possession of a stable, outward revelation of God’s will in the written revelation of His Word. Much has been said in the praise of Letters; but this is their chief glory, that, after the gift of His Son—the unspeakable gift, and the gift of His Spirit—the indispensable gift, the greatest boon which God hath conferred upon man, is the gift of His Written Word. This made so great a change that examples would hardly apply from other dispensations to those to whom it could be said, “To the Law and to the Testimony, if they speak not according to this Word, it is because there is no light in them.” The circumstances of the Patriarchs before Moses is hardly an exception to this state of the Church, their numbers were so few and their revelations so frequent and it is to be observed that from Jacob, whom, it may be almost said, God guided with His eye and led by the hand, till the time of Moses when the Law was written, we hear little or nothing of the history of Israel, either for our warning or examples. Now, as we learn from the Apostle Paul, the great design of the Jewish Economy was to receive and preserve this written revelation of the will of God; this was the highest glory and chief advantage of the Jews, that to them were committed the Oracles of God. For the securing of this object, the preservation of the Sacred Writings, many burdensome restrictions were imposed upon the Jews. Not only were they forbidden all participation in the sinful and idolatrous practices of the nations around, but they were interdicted from the pursuits of commerce and everything that was likely to produce any extensive or close intercourse between them and the rest of the world. This may in part be accounted for by its tendency to preserve them from learning the ways of the Heathen; but, as this reason would have been equally powerful under the Christian Dispensation, when all these restrictions were removed, we are led to look farther for the intention of them in the Jewish one. This we find in the circumstance, that it was not the purpose of that dispensation to propagate the Truth, but to preserve it. The Jews were not indeed forbidden to preach the Truth among the Heathen, but neither was this strongly enjoined upon them. They were not appointed to be missionaries, but guardians of the Oracles of God. They were constituted keepers of the ark, in which was the Covenant of Promise, and the Covenant, thus shut up as it were, seemed to be taken from the whole race, in whose favour it had been at first made, and not

only the care of preserving it entrusted to a single people, but its application limited to them. But the gifts of God are without repentance. He did not cast off the nations, nor set any restrictions upon His grace, that He might not have mercy upon whom He would have mercy unto all the ends of the earth.

The greater part of the Jews indeed thought that they had been made exclusive heirs of the Covenant of Grace in virtue of their descent from Abraham according to the flesh. Yet according to the very terms of the Covenant made with Abraham all the families of the earth were to be blessed in Him. “And the Covenant,” says the Apostle Paul, “that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Gal. 3 17. This the Apostle says of the Covenant as confirmed with Abraham; but the same reasoning holds good with regard to the Covenant made with Adam after the fall, and renewed with Noah after the flood, in behalf of the whole human race. The Covenant made with Abraham did not disannul the Covenant as made with Adam and Noah, nor exclude any one from a hope in its promises, who adhered to them as received by tradition from their Fathers. We sometimes hear indeed of the Heathen being left to the uncovenanted mercy of God, but we do not read in the Scriptures of any uncovenanted mercy. They may have lost the knowledge of that Covenant, and, because they did not like to retain God in their knowledge, the means of laying hold of the promises may have been taken away, as the candlestick has been removed from Churches professing Christianity; but we have no reason from Scripture to believe that God has broken or altered His Covenant of Grace, or introduced any limitation into the terms of it as made in the beginning, or excluded from the benefit of it any man included at the first, or that a single human being has been born into this world under the law of sin, and not also under the Covenant of Grace. Not one individual among all the generations of men has come under condemnation through the offence of Adam, unto whom the free gift of justification through the righteousness of Christ might not be extended according to the terms of the Covenant of Grace. Not one has borne the image of the earthy, to whom, without infringing the terms of this Covenant, God could not have granted to bear also the image of the Heavenly. It is on the very ground—that all are included in this Covenant, that the Gospel is to be preached to every creature. That the Covenant, as confirmed with Abraham, did not in any way restrict its blessings or limit its privileges, as previously enjoyed, is manifest from the instance of Melchisedec. Melchisedec was a priest of the Most High God. But under what Covenant was he a priest? Not surely under the Covenant of Works. That

required neither priest nor atoning sacrifice. It was then under the Covenant of Grace. His calling was of God, but not according to the tenor of the Abrahamic, but the more general promulgation of the Covenant. His person, his services, his sacrifices were accepted of God, but not through the Covenant as confirmed with Abraham, but as confirmed before with the Fathers of the whole human race, Adam and Noah. Whether there were other priests after the same order as Melchisedec in the world, at the same time with himself, we do not know; but it is not improbable that there were. Nor do we know whether God called any more after the same order to succeed Him but as little do we know that He did not. For any thing we know, He did; and we know not when He ceased to call such, or when the knowledge of God's Covenant of Grace and its promises were utterly lost among the nations. But we know, that, when Christ came into the world, He came as a priest after the order of Melchisedec, a priest according to the principles and for the purposes of the Covenant as confirmed with Adam, Noah, and Abraham, to send Salvation to all the ends of the earth, and bless all its families, and not after the limited and restricted order of Aaron, whose institution had more respect to the preservation of the knowledge of the Truth, than the spreading of it through the world.

It is the object of the author of the book, which has given rise to the above remarks, to call attention to the fact, that, even from the peculiar privileges of the Jews, and during the subsistence of the economy of Moses in all its force, the Gentiles were not in the purpose of God excluded.

In directing attention to these converts from Heathenism during the subsistence of the Mosaic economy, every opportunity for making moral reflections or presenting religious instruction afforded by the various events of their history as recorded in Scripture, together with the traits of character drawn forth by them, has been laid hold of by the author; and we think he has been very happy in selecting them, and has turned them to account in a very pleasing and impressive manner. A spirit of great amiability, as well as of warm piety, pervades the whole. The style flows on in a gentle equable current, always simple and easy to be understood; and, from the way in which phrases and longer passages of Scripture mingle with the author's own words in almost every sentence and paragraph, it is evident that the language of the Prophets and Apostles is very familiar to his mind, and is that in which his thoughts find their most appropriate utterance.

As a specimen of his manner we give a passage from his chapters on the case of Ebed-melech, the Ethiopian, as recorded, *Jeremiah, XXXIX* :—

"How pleasing is the pledge and the presage that we behold in Ebed-melech of what God will yet do for Ethiopia and for

every heathen land! How satisfactory a proof have we in him of the power and willingness of the Lord to convert in circumstances the least likely; and to confer 'the washing of regeneration and the renewing of the Holy Ghost.' How consoling an instance of the truth that no human being, no sinner of mankind, ever sought in honest earnestness to know the way to be saved, whose cry was not heard, and answered from the Throne of the Eternal! How encouraging to every devoted child of God is the experience of Ebed-melech! What honour did his Father in Heaven put upon him! Let every partaker of the same faith and trust evidenced by him, rejoice and say, 'Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.' 'Let the children of Zion be joyful in their King. This honour have all His saints.'"

JEW'S CONVERSION.

[From the Church of Scotland's Missionary Record.]
JOURNAL OF MISSIONARY OPERATIONS AT TUNIS
BY THE REV. MOSES MARGOLIOUTH.

The commencement of Mr. Margoliouth's narrative connected with the state of the Tunis Mission appeared in our March number. We now insert a farther portion, convinced that its statements will be perused with deep interest by the readers of the Record, who cannot but feel the claims of the descendants of Abraham upon the solicitude and prayers of all who love the Saviour; and desire the progress of His kingdom in the world.

November 21st.—I officiated to-day, and preached on the peculiar duty and benefit of attending public worship. Mr. Davis read the Hebrew service in the afternoon. We took a walk in the evening with a Jewish inquirer as far as the Jewish cemetery. On the way Mr. Davis had a good deal of conversation with the inquirer about the necessity of making a bold stand for the Truth he professed to believe, and the danger there is of indulging in hypocrisy. The Jewish, like the Mahomedan cemeteries, are in the open field; but the former are neater, the grave-stones are handsomely carved, and some are adorned with pretty and chaste Hebrew epitaphs. Our Jewish inquirer pointed out several to us, of which he was the author. The Jewesses go there every Friday and white-wash the tomb-stones, which affords a striking illustration of the words of our Saviour, when, in His last sermon in the temple, He rebuked the leaders and masters of Israel, saying, "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." The tomb-stone of a Jew lineally descended from the tribe of Levi and from the family of Aaron—this is the only tribe that is distinctly known in the present dispersion (see my "Israel's Ordinances Examined," pp. 39, 40)—is marked by an engraving of two hands united, according to the manner in which the priests, the sons of Aaron, hold their hands, when on the grand festivals they are called upon to pronounce the priestly blessing, Numbers vi. 24—26. This is the only office they are now called upon to perform. The tribe of Levi, according to the law of Moses, was to "teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses;" and was to try "every controversy and every stroke," and to teach Jacob God's judgements, and Israel His law; their lips were to keep knowl-

edge, and the Israelites were to seek the law at their mouth. But the rabbis, who make the Word of God of none effect, have actually expelled the tribe of Levi from all those offices to which God in the Old Covenant appointed them, and have usurped them to themselves. Alas! to whatever department of modern Judaism one turns his attention, he finds that it is not founded on the ancient Jewish law.

November 22nd.—Called upon the Jews' bookseller, about whose shop there is always a considerable number of Jews. The bookseller showed us a fine copy of Rabbi Joseph Albo's *Sepher Ekarim*, or "Book of Principles." I opened the second part in the twenty-eighth chapter, where the following passage occurs,—"The Scripture calls Messiah's name 'Jehovah our Righteousness,' because He is to be our Mediator, that we may obtain God's righteousness through Him." This passage naturally introduced us at once to the twenty-third chapter of the book of the prophet Jeremiah, and I had a most favourable opportunity of preaching Jesus as the only Mediator between God and man in the ears of many of our brethren, who would fain deny the necessity of a Mediator, and in their zeal and ignorance, "are going about to establish their own righteousness." Thence we proceeded to the large synagogue; we first paid our respects to the few old persons stationed there; having spoken a few words of exhortation to those poor men, we went up to the synagogue. We found two old rabbis with a respectable number of young men deeply engaged in studying the *Talmud*. Some of the rabbis designate that book *Yam Hatalmud*, "an ocean of Talmud." We sat down and looked over their books, and confidently asserted, though sorrowfully, that they wasted their time in useless toil; that, if they thought they would find pearls, they were greatly mistaken; pebbles only would be gathered after all their toil. The expression used was in accordance with a rabbinical proverb. As a matter of course, we were not allowed to have our assertion unquestioned; the rabbis and students began to make counter-assertions, and a warm discussion ensued; we, however, stood firmly on the vantage-ground we occupied, and proved to our antagonists from their cherished books that not only cannot the Talmud be likened to an ocean, but that it may justly be compared to "broken cisterns which can hold no water." The inmates of the seminary seemed conscious that they had the worst of the argument, and therefore imperceptibly dropped it. Whilst I was speaking, I observed that a student appeared to recollect something and immediately got up and left the room. In a few minutes he returned with a Jew, whose countenance seemed charged with tenfold more zeal than his brethren in the seminary had shown. He took his seat between the rabbis, and I had not spoken long before he attacked my statements, and forcibly turned me back to argue about the beauties of the Talmud. He was very proud of his extensive knowledge of that book. We were reluctantly obliged to retrace our steps, but he seemed soon convinced that, whatever his comrades thought of his Talmudical erudition and acumen, we formed no high estimate of the display. I told him plainly that it was a great pity that he did not try to become acquainted with the simple but sublime law of Moses instead of darkening his understanding with a multiplicity of obscure and unintelligible sayings. He protested that he was well acquainted with the Pentateuch; I asserted that his acquaintance did not extend to the meaning, but was confined to the letter of the law, and challenged him to explain the meaning of the leper's sacrifice, Leviticus xiv. 1—7, as well as of Aaron's stonement, Leviticus xvi. 2—10. He attempted several expositions, which were rejected even by his party. At last he said that the book of Leviticus was a very difficult one, and that its right meaning was unknown at present. I insisted that its meaning was only hid from such ages as he was, but not from those who make the simple Word of God their diligent study. He then threw down the gauntlet to me, when I had a most favourable opportunity of preaching man's depravity, Christ's mercy and holiness, His atonement, His death, His resurrection, His ascension, and that He now ever liveth to make intercession for us. I then took out a Hebrew New Testament from my pocket, and said, "this contains the most harmonious exposition of the book of Levit-

icus." Two students struggled very hard to get it, but were prevented from accepting it, when I offered it to them, by the interference of the champion, who seemed very anxious to get it himself, as he whispered to me, "I should have no objection to read it, but not now, not now." We then left them on the most friendly terms to discuss our message amongst themselves. May the promised Comforter be in the midst of them to teach them all things necessary to their souls' salvation!

November 23rd.—The colonel of the Bey's soldiers at Susa called upon Mr. Davis this morning. He brought several officers with him. Mr. Davis had a great deal of conversation with them; and the visitors had an opportunity of hearing much about Christianity, though in an indistinct manner. One needs a great deal of discretion in introducing the Gospel to Muslims under authority. The colonel being a native of Constantinople, Turkish was his vernacular language. He expressed a wish for a Turkish Bible; and, as I had a few with which I was furnished by the Bible Society, I gladly complied with his desire, and gave him a copy of that precious book. He kindly promised to afford us every accommodation in the event of our visiting Susa, which we purpose doing ere long in order to carry the message of Salvation to our brethren there. I must not omit to record that the colonel was anxious to read something on the controversy at issue between the Christian Church and the Papacy. Mr. Davis, having several tracts in Arabic on that subject, was able to gratify his desire. After our visitors left us, we went into the Jewish quarter. We entered into the second largest synagogue in this city, belonging to the Leghorn Jews; it is used in the middle of the day as a school. We found in it a rabbi instructing several intelligent Jewish children in the Talmud. The rabbi was but ill fitted to be a master in Israel. The few answers we were able to extract from him betrayed mournful ignorance; he manifested great reluctance to reply to the questions which we put to him. However, this did not prevent us from delivering our message of peace; and we were heard with much attention by the pupils, who seemed interested in our communication.

November 27th.—Took a drive to-day as far as the Bardo. In its neighbourhood we met with a small encampment of Bedouins. When we stopped, almost all the men, women, and children surrounded us, and looked as inquisitively at us as we at them. We asked the men whether they took any interest in the education of their children. They said that at their principal encampments they had several persons who took charge of the instruction of the youth. The instruction of course must be of a very slender nature. The Bedouins are far below the level of civilization. Their employment here is something like that of the lower classes of the Irish in England during harvest-time, when they leave their homes and come over in crowds to the Saxons to help them to reap their fields. The Bedouins do the same during seed-time, which is just now. They leave the mother encampment and wander about till they get something to do. Very often they take a plot of ground and sow it, and wait till harvest-time, when they gather the produce and return to the place whence they came. The present year, however, is by no means tempting for farming; on the contrary, it is a most unfavourable one for husbandmen. The whole country is in the most wretched condition, brought about by the oppression of the Bey and his ministers. Not only is commerce impeded, but agriculture is also effectually checked by the enormous taxation which is imposed on merchants and farmers by the impoverished and yet haughty and ambitious ruler of the district.

November 28th.—Mr. Davis preached this morning. Soon after morning service we were called upon to perform the painful duty of following the remains of the Swedish consul's son to the house appointed for all living. The funeral procession was rather larger than I expected. Mr. Tulin, being one of the consuls-general of Prussia as well as of Sweden, received tributes of respect on this melancholy occasion from the different individuals under authority here, who accompanied the mourners to the cemetery. The procession had a very picturesque effect. There were about thirty dragomen, belonging to the different distinguished personages who formed

part of it, going a-head, clearing the way for us. Four little boys, neatly dressed for the occasion, carried the coffin, which Mr. Davis, dressed in his gown, and myself followed. Behind the chief ministers of the Bey, who were followed by the different consuls and vice-consuls who reside here, and many other friends of Mr. Tulin. Many understood English, and listened to our burial service very attentively.

November 29th.—Called on Mr. Tulin to-day to speak a word of consolation to his mourning family. Thence we proceeded to the Jewish goldsmiths' quarter, which is extensive and thickly inhabited. Almost all the Jews were so busily engaged in their work that scarcely any opportunity could be obtained to speak one word to them about their souls. We met, however, with better success on entering a Jewish seminary. In such places we always find a door of utterance opened for us "to speak the mystery of Christ." We there boldly proclaimed to several of our brethren that free pardon and grace are offered to the chiefest of sinners through the precious blood of Jesus Christ.

December 1st.—Selected six of the grown-up boys and formed them into a class for learning English. We trust this may be the means of our being able soon to read with them unreservedly the New Testament. Whilst engaged with the English class, a Jew was waiting for an opportunity of speaking to me. He asked for further evidence to prove that the portion of Scripture, from which I preached last Sunday, was typical of Christ. I took occasion to refer him to many passages, showing at the same time the whole counsel of God respecting our redemption. I have reason to trust that he left me deeply impressed with the words he had heard. He spoke Hebrew very well.

December 5th.—I officiated this morning, and preached on the blessed rest reserved for the people of God. At the request of the American consul I read my sermon again this evening to his daughter, who is, I am afraid, on her death-bed. The Bey's mother died to-day.

December 6th.—This morning we went to witness the procession of the Bey's mother's funeral. I had an opportunity of seeing the appearance made by the soldiers of this regency, as they all went before the coffin. They were an ill-dressed and fierce-looking set. It is customary amongst Mahomedan sovereigns that, if any debtor should touch the coffin of a parent of the sovereign during its procession to the grave, the debtor is set free from his obligation and the royal mourner pays the debt. Accordingly in this case a poor woman, who was indebted 1000 piastres (about £30), rushed and seized hold of the coffin, but, instead of saying "God bless the Bey," she, by what is called *lapsus lingue*;* exclaimed, "God do not bless the king," which slip is very natural in the Arabic expression. She was put into prison for twenty-four hours for this unintentional offence, but her debt was at last liquidated. A great number of the poor congregated together at the tomb, where they expected to obtain some gift. About fifty sheep were slaughtered for the purpose of distribution amongst them, so that the expectants were not disappointed. This custom is called *al kaffarah*—the expiation—which is supposed to wipe away the minor sins of the deceased. On my return from viewing the above scene I proceeded to the Jewish quarter, and first paid a visit to a Jewish bookseller, where I am always sure to find a few Jews, and there had an opportunity of speaking to some of my brethren a word in season respecting the things belonging to their eternal peace. Thence I went to a Rabbi L., who is a scribe, viz., a writer of the Pentateuch, of Phylacteries, of M'zuzans, &c. He showed me several manuscripts as specimens of his penmanship, which I could not but admire. The manuscripts were some rolls of the five books of Moses. I unrolled them, and called his attention to several passages which speak in most palpable terms of Him who is the Saviour of the world. From his replies I am strongly of opinion that he is a secret believer in the Lord Jesus Christ, who for fear of persecution conceals his conviction and hides his light under a bushel. I am convinced there are many such in Tunis. I would beseech all sincere

Christians, who rejoice in the extension of the everlasting Gospel, earnestly and fervently to pray that a spirit of grace and supplication may be poured out upon them, so that they may not be afraid to confess their faith in Christ crucified. Rabbi L. then conducted me to his uncle, who is also a learned man, but rather bigoted. I found four other Jews there. After a few words of introduction about the books which were shown to me I took occasion to direct their attention to the New Testament, as containing some of the best books ever written by Jewish writers. They admired St. Paul's writings, as far as style and diction were concerned, but began to oppose me as soon as I spoke of its inspiration. If that be the case, was my rejoinder to their arguments, then on the same grounds I may not believe the writings of the Old Testament Scriptures, and shall demand, therefore, a proof of their Divine origin. My Jewish friends then set about convincing me of the sacredness and infallibility of the books of Moses and the Prophets. I noted all their arguments, and then applied them with more force to the books of the Evangelists and the Apostles,—for I demonstrated that the latter had infinitely more difficulties to contend with in obtaining votaries for their doctrines than the former; and, unless they had written what was according to Truth, never could have had courage to fight with a world of opponents; nor would the Almighty ever have allowed the Gospel to be thus universally circulated. I here thought it well to give my attentive little audience a sketch of the history of the Church Missionary Societies of all the Protestant countries, as well as of the Bible Society. I also told them into how many languages the Bible was already translated, how many nations are already reading that Sacred Volume, and how many have learned to know the Redeemer, the Holy One of Israel. I then adduced a great many prophecies in support of my statements. Lastly, I drew a contrast between the only true religion, as professed by Protestant nations, and all false religions, as professed by Popish, Mahomedan, and Heathen nations. The former are not afraid to submit the Bible—the code of their religion—to the criticism of the whole world. The Papist never allows the Bible to be read, and condemns translations of the same. The Mahomedan does not allow any one except a Muslim to touch the Koran; the Jews say that none can understand their books but the rabbis; and thus it is with all Heathen nations. I then made another and stronger appeal to their consciences in behalf of the inspiration of the New Testament; and, as I paused a little, I observed them giving the deepest attention and anxiously looking at each other. I thought it best to leave them, and allow them to converse among themselves, praying that the words spoken might have the desired effect, that their disobedient hearts might be turned to the wisdom of the Just One. When I was leaving the house, Rabbi L. followed me, saying, "Perhaps you would like to see my father's library? I will show the way to his house." I accepted his offer. He brought me to the residence, and introduced me to his father, Rabbi David Bunan by name, and the principal rabbi of the Portuguese congregation at Tunis. I saw a great pile of rabbinical books most irregularly thrown together. I looked into several, the old rabbi expatiating all the while on the extraordinary wisdom contained in those large folios of the Talmud, Medrashim, Yatkutim, Poskim, &c. &c. After listening to all he had to say for his self, I observed that I had formed quite a different opinion of the merits of those books and moreover considered that their tendency was of a most blasphemous nature. The poor rabbi shuddered. "Believe me," I continued, "I would not have made use of so strong an expression if I were not convinced that these traditions have proved an awful curse to my brethren; and, as for my saying that the tendency of the Talmud is of a blasphemous nature, please allow me for a moment the folio you are now reading, and I will make my assertion good." The old man handed me the ponderous volume, and I pointed out to him the Talmudical narratives respecting the excommunication of Rabbi Eliezer and the death of Rabbah bar Nachmany. In the former instance God is represented as having been defeated in argument by the rabbis respecting the oven of

* [i. e. A slip of the tongue.—ED. PR.]

Achnai; and, because Rabbi Eliezer was of a different opinion from the rabbis, he was excommunicated. And in the latter instance Jehovah is represented as almost defeated in controversy by the rabbis in Heaven, if it had not been for Rabbah bar Nachmeny, who was chosen umpire in order to decide who was right and who was wrong. Rabbah bar Nachmeny was, during the process of that memorable controversy, yet on this earth, but he died by a certain stratagem, of which the Almighty is said to have made use, and, as soon as that rabbi's soul left its body, it exclaimed that God was right. Having read both those narratives, I then turned confidently upon the Talmudist, and said to him, "Well, Rabbi David, can there be anything more awfully blasphemous in the most profane book that was ever written?" Rabbi David was silent. I availed myself of his silence, and gave him a short lecture about the injustice on his part in rejecting the New Testament, written by Jews,—a book untainted in its holiness and in perfect harmony with Moses and the Prophets,—and espousing the Talmud, which is stained with superstition, ignorance, bigotry and blasphemy. Without giving him time to make any reply I quoted a number of passages from the Old and New Testaments, showing the beautiful harmony there existed between the two Sacred Volumes, which we Christians consider as but one. I then left the old man. Rabbi L. accompanied me home. It almost appears to me that the latter was anxious that I should set his relations' minds to think on the important subject of the salvation of their immortal souls.

December 7th.—After giving instruction in English this morning, we went to see some Jews in their synagogues. I was delighted to see an old man reading one of the Hebrew Bibles which were circulated by Mr. Ewald. The place he read was Isaiah xi. I sat down beside him and expounded the whole chapter, comparing it with other parts of Scripture, and preaching Jesus to him in the plainest terms. Whilst I was thus occupied with this Jew in one corner of the synagogue, Mr. Davis was similarly occupied in another. The students in the seminary which is attached to that synagogue, and held in the gallery, having heard our voices below, manifested great impatience for our coming up to them. We did not keep them long in suspense. We bade our old brethren farewell, and ascended to the gallery, where we found a dozen students seated cross-legged on the floor with large folio volumes before them. As a matter of course, the Talmud was uppermost, and it became therefore the first subject of discussion. Our young friends displayed great acuteness in solving Rabbinical quibbles. They indulged in many panegyrics about that work and pronounced it in their zeal the most holy book that was ever given to the children of men. After they had done with their assertions, we commenced with our arguments, and pointed out to them from the books in their hands that the Talmud was anything but what they described; and I showed also from the Talmud that the majority of the rabbis, whose names are mentioned in that book, were most immoral men. Having stopped their mouths on that score, we preached the Gospel, and called them to repentance towards God, and to faith in the Lord Jesus Christ. I must not omit noticing that Rabbi Z.—called upon me this morning, stating that the chief rabbi of the Tunis Jews, as well as his father, suspected that he was favourably affected towards Christianity, and therefore searched his house last night very minutely in order to find traces of Christian books. I exhorted him to put his trust in God, and not to be afraid of men. I reminded him of what the Prophets and Apostles of old had to suffer and undergo for the Truth's sake.

December 8th.—About one o'clock in the afternoon a Jewish bookseller called upon me about a small Hebrew MS. which I wished to buy of him. He is very clever in his own way. After we concluded our business, I made the bookseller sit beside me, and requested him to give me an exposition of any passage of Scripture he pleased, offering to give an exposition after him on the same passage. He agreed to my conditions, and selected the history of Joseph's misfortunes—I suppose because it was read in the synagogue last Saturday as the passage for exposition. He began thus; "Do not our rabbis

say, 'The messengers in a meritorious work are never hurt;' and how did it happen that Joseph, who was engaged in executing his father's command, which was doubtless a meritorious action, should have met with such an injurious accident?" I did not wish to interrupt him, but to hear his reconciliation of the fancied difficulty. I said, therefore, "Well, how do you reconcile this extraordinary disagreement?" To which he replied triumphantly, "Joseph violated the command of his father, and therefore all that evil came upon him. Now for the proof: His father told him to go only 51 miles, as the words [Go, I pray thee, Gen. xxxvii. 11] imply; Na [I pray thee] amounts numerically to 51, by which Jacob meant to tell him that he should only go as many miles; but Joseph must needs go 52 miles, as the words 'Nasoo Mizeh' [They are departed hence, Gen xxxvii. 17] imply; Mizeh [hence] amounts numerically to 52." The solution was quite in keeping with the proposed difficulty. Having expressed my opinion to my expounder, I said, "Now is my turn, and you must keep as quiet as I have done during your exposition." I pointed out the typical character of the whole history of Joseph; then I unfolded the whole history of Jesus, and showed him how the narrative of Joseph was intended to teach the children of Jacob the way of Salvation. My auditor had not a word to say for himself. I then asked him to select another text for exposition; he declined doing it to-day, but promised to do so on some future occasion.

December 10th.—A Jew called upon me to-day, apparently in great ecstasy, having a volume of the Talmud under his bournuse, which he soon produced, in order to point out to me that, even according to the rabbis, Messiah must have come at the period of the appearance of Jesus of Nazareth. The passage he referred to has been frequently quoted by Jewish controversialists, viz., "The world is to stand six thousand years; two thousand years to be those of confusion; two thousand years those of the dominion of the law; two thousand years consisting of the days of Messiah." Rabbi S. Jarchi, in commenting on the passage, observed: "After the two thousand years, therefore, of the legal dispensation, it was decreed that Messiah should have come, and the wicked kingdom be extirpated, and Israel's subjection come to an end."—[Talmud tract, Sanhedrin, fol. 97, col. 1.] The poor fellow offered to be my servant in order to be at the same time my pupil.

December 11th.—The Jews seem sensible themselves of the effect produced by the entrance of the Missionaries of the Church of Scotland into Tunis. They are beginning to bestir themselves in right earnest to oppose the work of love. It appears, moreover, that they have called over the French Jews to their aid. I heard to-day that the Jews of France are about to establish schools here for the express purpose of counteracting the good done by the Scotch schools; which schools are to be under the patronage of Baron Rothschild. The words of Gamaliel, recorded Acts v. 35—39, occurred to my mind on hearing the above statement made.

December 13th.—We went out to visit the *sookhs*. We met several Jews. We called at the *sookh* of a Moor who returned lately from Mecca. The most consummate haughtiness rested on his brow. We did not hesitate to tell him that we considered him remarkably proud, which pride he could not possibly conceal, for we could read it in his features. The Muslim frankly told us that "pride over the infidels is paramount to prayer." Mr. Davis reminded him that pride, according to his Koran even, hurled Satan headlong from Heaven and chained him to this earth, and all, that were proud, were his children. A little discussion then ensued about the comparative merits of the New Testament and the Koran. After we left him, we were accosted by another Moor, who called us to his shop and treated us very kindly. The latter Mahomedan once carried on an epistolary controversy with Mr. Ewald when he resided in Tunis as Missionary to the Jews. My English class have already made considerable progress in the English language, and this day I began to read with them the Gospel according to St. John. They seem highly pleased with this department of instruction. The Jew, who called upon me on the 10th instant, called again to-day, telling me that his

brethren are taking steps to incarcerate him, having heard that he had been in communication with us. I told him, if he was sincere, not to be apprehensive of consequences, and read with him at the same time, Matt. x. 16—42.

December 14th.—Several Jews called to-day in a spirit of humble inquiry asking questions connected with the doctrines of Christianity, so that both Mr. Davis and myself were busily engaged for some time in answering them, which, I trust and pray, may prove profitable to the souls' salvation of the inquirers; and we have every reason to believe that, whilst we are engaged in watering others, our own souls also received fresh vigour.

December 15th.—We paid a visit to the Greek priest, a venerable old man, who showed us his chapel. It has a very idolatrous appearance, and I did not like to stop long in it. We then called upon Rabbi David Bunan, and found there several Jews, all engaged in preparing to go to a wedding. Mr. Davis, having witnessed many Jewish weddings in Tunis, had no great desire to see this, but returned home; but, as I never had seen one in Barbary, I accompanied Rabbi David Bunan, who was to perform the ceremony, to the bride's house, where the marriage took place. It was far inferior to a Russian or Polish-Jewish marriage-ceremony. It evidently appears to me that the Jews residing in those countries retain more of their ancient customs than the Jews in this part of the world, and for the following reason;—The Russian or Polish Jew detests everything practised amongst his Gentile neighbours; his every custom, therefore, is strictly Jewish, whilst the Jew of Barbary adopts many ceremonies in use amongst his Mahomedan neighbours; a striking illustration of which I observed in the marriage of to-day. The virgins—generally ten—watching for the appearance of the bridegroom, and the bridegroom studying to surprise them by arriving at an hour and from a direction least expected, are a beautiful illustration of Matt. xxv. But the Barbary Jews have not those interesting customs, whilst the Russian and Polish Jews have. I returned home in company with Rabbi David Bunan and his colleague Rabbi Yehuda Halevi, as well as with several other Jews. We conversed on the typical character of marriage. I quoted in the Hebrew language Eph. v. 31, 32, and Rev. 7—9. The rabbis observed that those quotations exactly agreed with other Jewish writings. It is remarkable that a Jew will listen to one discoursing of the doctrines of Christianity as long as we keep the word "crucified" out of his ear; but no sooner does the Israelite hear that word than he stumbles. I remembered, however, that my office was the same as that of St. Paul, and that my duty was therefore to preach that very name which was to the Jew a stumbling-block. I told my companions in the plainest terms that I considered Jesus of Nazareth to be the *bridegroom* or husband mentioned in the Old and New Testaments and quoted Is. liv. 5; Jer. xxxi. 32; Hos. ii. 16; Matt. xxv. 10; 2 Cor. xi. 3, &c. &c. They made no reply; I dropped the subject for fear of stirring up opposition on their part. I judged it proper that the Jews, who heard me conversing with the rabbis, should rather not listen to their leaders opposing me, which, I trusted, might have a better effect upon their minds than if they had seen them assume an angry appearance of disputation. I began to sneak about the number of Jews in Tunis; the rabbis were of opinion that there were not more than 10,000 Jewish souls here. I am inclined to think, from what I have seen of the synagogues and of the Jews, that they are right. The Sardinian consul expressed a great desire to attend our Protestant Divine service, and stated that he was only prevented from doing so by the fear of being reported to his government.

December 20th.—A Jew called upon me this morning to tell me how much pleased he was with yesterday's Hebrew sermon. He said that he did not go to bed last night before he had carefully read through the whole history of Joseph, and compared it with that of Jesus; this is a gratifying token from the Almighty to an humble servant that the Lord of the vineyard is no respecter of persons, but has no regard to the work of the meanest of His labourers. I am happy to observe that my English class is progressing rapidly, and that the Jewish youth enters

Into the spirit of the Gospel according to St. John. Taking a walk into the Jewish quarter, I stopped first at the shop of the Jewish bookseller; as soon as I sat down on the threshold of the little *sookh*, a good number of Jews congregated about the spot. Seeing many books before me, I thought it well to introduce my message with a short lecture on Jewish literature—its history in the different ages—which naturally led to that part of literature which admits of Scriptural interpretation, when I took occasion to point out the right meaning of several prophecies referring to the Messiah, His atonement, His mediatorship, &c. &c. Thence I proceeded to a small seminary, where I found a rabbi with a few pupils sitting and shivering on some mats on the floor, as the custom is here. The rabbi sat wrapped up in his *bournouse*; and from a casual circumstance I was induced to enter into a disquisition on the meaning of Faith, and was thus enabled to demonstrate to him and his intelligent pupils that no faith would be placed in the writings held by them in such esteem, but that it is due to the writings of Moses, the Psalmist, the Prophets, the Evangelists, and the Apostles; and exhorted my hearers not to waste their time over such volumes as they handled while I was there, but rather to employ their fleeting moments in studying the Word of the living God. The rabbi quoted Deut. xvii. 11, as an argument in favour of the doctrines of the rabbis; from which very passage I proved that the votaries of the Talmud violated the law of Moses, inasmuch as the declaration in that passage imposes obedience to the teaching of the priests and Levites, whilst the rabbis do not at all belong to the tribe of Levi, and are therefore to be rejected as usurpers and impostors. An old Jew, as soon as he saw me enter that seminary, immediately followed, and listened to all that was said with the most profound attention. Thence I proceeded to the largest synagogue. I visited first the *Asarah Ballonim*, of whom I found five only present at their post. They consisted of blind, lame, and maimed Jews, to whom I read a few portions of Scripture referring to Christ healing the sick, giving sight to the blind, and making the lame leap, &c. &c. I then ascended the gallery, which is the college, and found it almost full of venerable old men sitting on the ground. After having saluted them and made a few introductory inquiries, I asked which was the prophetic lesson of last Sunday. They showed me that it was part of Ezekiel xxxvii., beginning at the 15th verse. Without any ceremony I fixed upon verse 24, and preached the Gospel of Jesus to them. A discussion inevitably ensued, which only led me to expound many more Scripture passages than I would otherwise have done. Several psalms and various prophecies were critically discussed and explained to a respectable congregation of Jews. On my return home I found the bookseller waiting for me in order to tell me that he believed more than he wished to admit before strangers, and begging me to consider in that light the off-hand answers he gave this morning.

(To be continued in our next number.)

MISCELLANEOUS.

THE DYING CHRISTIAN.

BY THE REV. J. ANDERSON, LATE OF ST. FERGUS, ABERDEENSHIRE.

I die, I die,—life ebbs apace—
The struggling spirit sighs
To leave its crazy dwelling-place,
And journey to the skies.

I die, I die,—the long-drawn breath—
The fixed and glassy eye—
Tell me that this is surely death,
And life's last agony.

I die, I die,—the shadows fall
More thickly on my sight;
But, hark! I hear sweet voices call,
'Tis not eternal night.'

I die, I die,—and yet I live—
The great Redeemer died,
But rose, eternal life to give
To those He justified.

I die, I die,—the warfare's o'er
With Satan, Sin, and Hell;
I soon shall shout on Canaan's shore—
" 'Tis finished, all is well! "

I die, I die,—weep not for me—
My days of woe have ceased;
My suffering spirit soon shall be
From all its pain released.

I die, I die,—I catch a glance
Of Zion's bright abode;
Come, angels, and my spirit bear
To glory and to God.

I die, I die,—the mortal band
That binds to earth is riven;
Welcome Emanuel's blissful land,
And welcome Christ and Heaven.

We hear that the Reverend W. B. Bond, of Lachine Church, is shortly to be appointed to the pastoral charge of St. George's Church in Montreal, in conjunction with the Reverend W. T. Leach, A. M., the present incumbent. We have not heard who is to succeed the Reverend gentleman at Lachine.—[*Herald*.]

On Sunday last, 15th instant, the Lord Bishop of Montreal held an ordination in Trinity Church, Christeville, near St. John's, when the Rev. Daniel Gavin, Missionary at Sabrevois, was admitted to the Holy Order of Priest. Divine Service was performed in the French language for the benefit of the members of Mr. Gavin's congregation, which consist of French Protestants. The Revs. Official Mackie, D. D., and A. W. Mountain, Chaplains to the Lord Bishop, and the Revs. N. Guèrout and J. P. White assisted his Lordship in the imposition of hands, and also all took some part in the service. The sermon was preached (in French) by the Rev. D. Mackie.

HOME AND FOREIGN MISSIONARY RECORD FOR THE CHURCH OF SCOTLAND.—This monthly periodical, published under the authority of the Committees of the General Assembly, and intended to diffuse religious and missionary intelligence throughout the land, contains a large amount of very valuable information, more especially to the friends of the Church in different parts of the world. The last number is particularly instructive and interesting, and affords the most exact and minute account of all the Missionary Schemes of the Church of Scotland, which we have every seen published. In a large quarto number of thirty-two closely printed pages we have not only the usual amount of information on Home and Foreign Missions, on Education, and on the Jewish and Colonial Missions (for each of which public collections are made annually in almost every parish in Scotland), but also a digested Abstract of the public accounts of the Church of Scotland for the year ending 15th April, 1848, showing the exact amount of Income and Expenditure in each of the Funds for the past year, and containing a Statement of parochial collections and contributions received in aid of the General Assembly's Five Schemes for the year 1847-8. We cannot in our limited space give even a general outline of such a lengthened Abstract. In regard to the Colonial Fund there was a balance on hand on the 15th April, 1847, of £5863 6s 1d; and the income for the past year amounted to £4197 3s. 7d. After discharging all expenses, including payments for Ministers, Missionaries and Catechists, the sum of £116 4s having been expended in the Synod of Nova Scotia, £145, in the Synod of New Brunswick, and £903 5s 6d, for the Deputation to North America, there remained in the Bank and in the hands of the Treasurer on the 15th April, 1848, for the support of Colonial Missions, the liberal sum of £7301 18s 10d. Amongst the Legacies in support of the Missionary schemes the sum of £250 has been bequeathed by the late Mr. Robert Robertson, of Carmuncock, £111 18s 4d, from Miss Bin-

ney, and £89 10s, from the Rev. James Goldie. In the long list of Donations to the different Missions we observe with much pleasure that Her Majesty the Queen Dowager, the liberal patroness of many a good institution, has been pleased to subscribe the sum of £20 in aid of the Home Mission Fund for the erection of the new Church at the Trosachs in the Parish of Callander. From an intimation to the readers of the "Record" it appears that arrangements have been made to reduce its price to the smallest possible amount, and increase its circulation, with a view to awaken a deeper interest and call forth a greater liberality in support of the noble cause of Missions. When such a useful periodical can be obtained by mail, monthly, like any other newspaper in all parts of the Colonies, for the small annual contribution of 2s 6d currency, surely it cannot fail to obtain a largely increased circulation, and prove eminently instructive and profitable to all those who seek for the advancement of religion and the prosperity of the Redeemer's kingdom in the world.—[*Halifax Guardian*.]

LAY ASSOCIATION OF NOVA SCOTIA.—One of the latest and most important blessings which the Association has been instrumental in conferring upon the inhabitants of Halifax, is the establishment of a Commercial, Classical and Mathematical Academy for the instruction of the rising generation. The want of such an institution had been long felt and lamented by heads of families and the friends of youth; and the experiment lately made has succeeded, we are happy to learn, to the entire satisfaction of all concerned. Little more than four months have elapsed since Mr. Costley, the accomplished teacher appointed by the Colonial Committee of the General Assembly, opened the Academy in a central situation in this city; and there are now in attendance between thirty and forty pupils, more than one half of the number being classical scholars. It is the anxious desire of a number of the members of the Association to enlarge the course of instruction by embracing other higher branches of education, as far as their means and opportunities will permit; and, with this object in view, we understand that arrangements are now in progress for commencing and delivering a regular course of lectures on important intellectual and moral subjects during the ensuing winter.—[*Halifax Guardian*.]

THE PRESBYTERY OF GLASGOW.—The Presbytery of Glasgow met on Thursday in St. George's-in-the-Fields for the purpose of ordaining the Rev. William Dill, late of Selkirk, to the pastoral care of that chapel and congregation in room of the Rev. Mr. Stewart, translated to Ayr. The Rev. Dr. Barr of St. Enoch's preached and presided on the occasion. At the conclusion of the solemn services the congregation gave Mr. Dill a very hearty welcome. The Presbytery immediately afterwards in the same place proceeded to the ordination of the Rev. Thomas Haig, late assistant at Kilsyth, to the charge of the Scotch Church, Brockville, Bathurst, Canada West. Mr. Haig has been appointed to that station by the Colonial Committee of the Church of Scotland. After the ordination the Moderator addressed Mr. Haig on the peculiar and responsible duties of his new position, and concluded by an earnest hope that his pastoral labours would be abundantly blessed.—[*Glasgow Paper*.]

[Elsewhere we have noted Mr. Haig's arrival and kind reception at Brockville. Mr. Dill is nephew to the late lamented Dr. Black of St. Paul's, Montreal.—ED. PR.]

THE QUEEN AT CRATHIE CHURCH.—The pew set apart for Her Majesty and the Prince was covered with crimson cloth, and a small canopy of crimson fringe was suspended from the roof. The other improvements were very neatly done, and not out of keeping with the unpretending character of a Highland church. The Rev. Mr. Anderson, who is minister of the parish, conducted the services in the form usual in the Church of Scotland. He read part of the last address of Moses to the Israelites (it would appear from his comments) in the usual course of reading, and made some remarks, elicited by the passage, on the nature and character of national sins. His text was the 36th verse in the 8th chapter of John's Gospel. The Rev. gentleman

is not a pleasing speaker. His voice is harsh, and admits, apparently, of no modulation. He would not have been accounted, some time since, a favourable representative of the parochial ministry of Scotland; but the composition of his discourse was better than the delivery. It was remarkable for brevity, and occupied exactly twenty-five minutes. This may have arisen from the length of the preliminary services, and the necessity of meeting a Gaelic congregation in the afternoon. We wish, however, to add that the preacher's sentiments were strictly evangelical. They might have possessed this characteristic, and, at the same time, have been by no means personally and directly interesting. The discourse was, however, singularly faithful, and calculated, we believe, to be remembered by the highest and lowest of its hearers; not, as we have said, from the eloquence of the preacher, not exactly from the character of the style, but from the plain, downright truths it contained, and the personal application made of them to the state of every human being. Crathie church presented one of the finest illustrations that the world can exhibit of the equality of all creatures before God. Peasant girls in printed cotton, and Highland matrons in their snow-white caps and plaids, were seated next the Queen of England, and the whole appearance of the congregation was most respectful, not merely to the high personages, but to the practical feeling that this was a place of worship of the Highest, and that they professed therein to be engaged. The preacher read the 61st paraphrase, and the word had evidently escaped the Queen, who turned round to a young man in the pew immediately behind, and requested him, apparently, to show her the place. At the conclusion of the service there was very little display of curiosity.

On the narrow lanes leading from the church to the bridge, amongst a considerable crowd of hearers in the plain coarse woollens of the hills with the old broad blue bonnets of the district, or the simple female attire that many years ago was the prevailing habit in lowland country parishes—a lady and gentleman were walking down towards the bridge. They neither seemed to seek nor to avoid mixing with the people, who on their part did not step out of their ordinary walk and course either to avoid or meet them. The gentleman would have been considered by a passenger one of the finest-looking men in Scotland. The lady would have been regarded as remarkably pleasing, or kind-hearted, but, at the same time, having a large share of intellect and decision in her appearance. As the people before and behind exhibited no unusual feeling regarding them, and only a two-horse carriage was in waiting on the south side of the bridge, a stranger in these parts might have supposed that he had met a landlord, his lady, and their tenantry, on their way from church. Europe or the world had no finer spectacle notwithstanding its apparent simplicity. The lady was the Queen of the widest and greatest empire of the world, the gentleman was her Consort, and from his position the first in the land; their guards were the devotion of their people, arising not merely from cold foundation of duty, but from respect and love to the character of the purest and best Sovereign of a long line of kings. And yet the preacher had spoken of troublous times in the church they had left; troublous times that might have even shaken the structure of the British constitution except for the character of the lady who held the sceptre of the state. At the south of the bridge a small number of the people, whose road lay down the river, waited until the Queen's carriage came up, took off their hats or bonnets, and bowed. There was, we think, no occurrence that could give umbrage to the Queen, who is known to be opposed to any great manifestation, even of respect, in such circumstances.—*[North British Mail.]*

THE COURT AT CHURCH.—On Sunday last Her Majesty, Prince Albert, and the Royal Family again attended Divine Service at Crathie Church near Balmoral. They were attended by the Ladies-in-waiting (the Countess of Gainsborough and Lady

Canning), and Lord John Russell, Sir James Clark, the Hon. Captain Gordon, and Mr. Anson, sat in a pew immediately behind. An excellent sermon was preached by the Rev. Mr. Anderson, the minister, from the Epistle of Paul to the Philippians, chap. ii. v. 5—"Let this mind be in you which was also in Christ Jesus." The church was well filled. Her Majesty looked no ways fatigued by the preceding day's excursion; and again walked from church to the south side of the suspension bridge.

LAY ASSOCIATION OF MONTREAL.

ANNUAL SUBSCRIPTIONS.

(Continued from our June number.)

	RELIEF.	PUBLICATION.
Miss Barrett . . .	£0 10 0	£0 10 0
J. G. Kennedy . . .	0 5 0	0 5 0
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W. S. Macfarlane . . .	0 5 0	0 0 0

COLLECTIONS FOR FRENCH MISSION.

The Treasurer of the Lay Committee for managing the Financial affairs of this Mission begs to acknowledge the following contributions:

Quebec, Rev. Dr. Cook, - - -	£32 0 0
Eldon, Rev. J. M. Murchy, - - -	1 5 0
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Nelson Rev. W. King, - - -	1 5 0
Cornwall, Rev. Hugh Urquhart, - - -	5 0 0
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Contribution, Mr. P. McLeod, per Rev. Mr. Lappeltrie, - - -	10 0 0

£62 15 1

Congregations are reminded that the expense of carrying on the Mission is now almost £400 per annum, which has to be paid quarterly in advance. It is very desirable therefore that early and liberal contributions be raised and forwarded to the Treasurer, Mr. Hugh Allan, Montreal.

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Amount formerly reported - - -	£371 12 6
Supplementary Donation from Dundee per Rev. Duncan Moodie - - -	3 10 0
Contribution from Rev. Professor Williams - - -	1 10 0
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£377 17 6

JOHN GREENSHIELDS, Treasurer.

September 30th, 1848.

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