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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. 1, January, 1848.

Price 5s. per annum.

The Presbyterian.

INTRODUCTION.

A General Meeting of the Lay Association of Montreal, in support of the Synod of Canada in connection with the Church of Scotland, was lately held, at which a Committee was appointed to superintend the publication of a monthly Missionary Record and Religious Paper. Since the formation of the Association in 1845, the Office-bearers have circulated throughout the Province several hundred copies of the *Missionary Record*, published at Edinburgh by a Committee of the Church of Scotland; and they have received from many quarters the gratifying assurance that they have been perused with interest, and had a beneficial effect in preserving in Canada a kindly interest in the fortunes and prospects of the Church herself, and of her Missionary Schemes. The Lay Association, however, have felt, and they know that the feeling is participated in by a large portion of their fellow Presbyterians throughout the Province, that a Paper is much wanted, which, while it will afford ample information upon all points of interest connected with the Church, should, at the same time, by discarding what is of purely local consequence in Scotland, make room for statements of the progress of the Gospel in Canada, and of the success of the more important Missionary enterprises of Evangelical Christians of all denominations throughout the world. Hence the Lay Association have directed the publication of "*The Presbyterian*," and the Committee appointed to superintend it, have been required to attend principally to the

following points; first, the preparation of a monthly digest of such proceedings in the Presbyteries or Synod of Canada as are likely to prove of general interest, accompanied by remarks on the progress of our Church; second, the preparation of a chronicle, showing the nature, extent, and success of the Missionary Schemes of the Church of Scotland; third, the preparation of a similar account of the principal Missionary work of other Evangelical bodies; and fourth, the publication of short reviews or notices of new religious publications, accompanied by extracts, with other original matter for which space can be afforded. There is little scope, it will be observed, afforded for the display of originality;—indeed "*The Presbyterian*" aims rather at producing a faithful, though necessarily condensed, view of the labours of others, than at the production of original treatises or strictures on passing events, which may find a more appropriate place in other publications. It has been the earnest injunction of the Lay Association, and it is no less the desire of their Committee, to abstain from all unnecessary controversy in the pages of "*The Presbyterian*." If the Church, with which it is their highest pride and happiness to be connected, be attacked, they trust that they shall be enabled at all times successfully to defend her, and in language becoming Christian men. It appears to the Committee, that the evils flowing from recent unhappy events in the Church in Scotland, in Canada, and elsewhere, have been greatly aggravated by the numerous injudicious pamphlets with which the press has teemed. The original causes of difference have frequently been lost sight of, or

misrepresented, and the great argument begun for elucidating a high religious and national principle, has not unfrequently degenerated into a mere personal altercation and gladiatorial display. The readers of "*The Presbyterian*" will find in its editorial columns nothing that shall tend to increase, or to keep alive, this deplorable state of things. Those entrusted with its management, are more desirous of healing the wounds, which have been inflicted on the Church, than of tearing them open afresh. It is their firm persuasion, also, that, in the midst of fierce contending debates, the great fact has been not unfrequently lost sight of, that to the personal piety of its members are the prosperity and increase of the Church mainly to be ascribed. To produce an elevated tone of Christian character, and to excite a friendly feeling for the Missionary work throughout the world, by whatever truly Evangelical Church conducted, appear objects deserving the attention of all good men; and, should the Committee succeed, even in a limited way, in achieving these purposes, they will consider that their labours shall not have been in vain.

Should the pages of "*The Presbyterian*" be honoured by the perusal of some members of other Churches, the Committee feel that no excuse is necessary for the prominence which they will find given to all that relates to the Synod of Canada and to the Church of Scotland. Tenderly attached, both by conviction and sentiment, to these Churches of the Redeemer; remembering the long arrears of gratitude, which not only Scotland, but the whole Protestant world, owes to the National Church for her firmness in the dark days of oppression, for her

modesty and forbearance in the sunshine of prosperity, and for her life-giving, soul-preserving lessons at all times, the Committee feel that they would be undeserving the name of Presbyterians, did they not use their best endeavours to strengthen her hands, to commend her institutions as an example to others, and, by all the humble means in their power, to increase her usefulness and stability.

"*The Presbyterian*" will be published monthly, price 5s. currency per annum. Ministers and others friendly to the undertaking, on sending 20s., will be supplied with five copies. The Committee of the Lay Association, entrusted with the publication, earnestly call on their friends throughout the Province to support them with their contributions at as early a period as possible; and they will, at all times, be glad to receive articles detailing the progress of the Gospel in their several localities.

Though not under the control or guidance of the Synod, this publication has its best wishes for support, as will be seen from the following extract from the Minutes of last Session:—

The Synod had laid before them a communication from the Montreal Lay Association in regard to the publication of a Monthly Missionary Magazine, after the model of the Church of Scotland Missionary Record, as contemplated by them. After mature deliberation, the Synod agreed to give the proposal their cordial support, and recommend Ministers and Elders to give their best efforts to obtain subscribers and promote the circulation of the Magazine.

All letters to be post-paid, and addressed "Editor of the *Presbyterian*," Montreal, not later than the 25th of each month.

THE CHURCH IN CANADA.

UNDER this department will be comprised all local ecclesiastical intelligence, and such original papers as will tend to promote the good and welfare of the Presbyterian Church in Canada in connection with the Church of Scotland. The condition of many of the settlements, in regard to religious and intellectual education, has hitherto been but imperfectly known, from the want of a proper organ of communication with the public mind. The efforts that have been made to remedy the existing spiritual destitution, and furnish a sound and wholesome education, based on the principles of the Gospel, (the only kind of education which, in our opinion, will promote the peace, order, and prosperity of a community), have been rather of a partial nature than designed to meet, and gradually remove, the broad mass of ignorance and irreligion that unhappily prevails. And even the partial remedies, that have been employed, have too often been impaired, or altogether frustrated, by local prejudices, or the contentions of rival sects. No effective remedy can be applied, but one

framed from a perfect knowledge of the existing evil, both in its aggregate and in its details. If, within our own sphere, we shall contribute to enlarge the stock of information on points connected with the religious and social interests of the community, we conceive that we shall have discharged an important public duty; and we will leave it to those, whose peculiar business it is, from the material that we and others may from time to time place within their reach, to frame such enlarged and liberal measures of policy as will draw forth the ample natural resources of the country, and establish on a firm basis the happiness and peace of the Colonists.

We would respectfully invite the correspondence of those who take an interest in the welfare of the Presbyterian Church in Canada, and more especially of those who have the means of ascertaining correctly the numbers and condition of its members in the more remote settlements.

We look forward with anxious expectation for the Report of the Deputation of the Church of Scotland. They have finished their work in this country, and every part of it they have done well. Their course was noiseless; but they came not to stir up strife, but to preach the Gospel of peace. Their mission has strengthened the hands and encouraged the hearts of their brethren, and comforted the minds of many of their countrymen under great trials. We could have wished, that the peculiar claims of their own flocks upon their services, had permitted them to remain a little longer to feed with the bread of life those whom they found in the wilderness. Yet, short as their stay among us was, we have good reason for believing that it has been blessed unto many. The detailed accounts of their arduous labours, and of the impressions left on their minds, during the accomplishment of their mission, will be an interesting and important document; inasmuch as it will throw much light on the spiritual condition of their Colonial brethren, and awaken a deep interest in their favour among their countrymen at home, as well as tend to concentrate and harmonize the efforts that may be made to ameliorate their condition. As soon as we receive any authentic account of the Mission of the Deputation, we will not fail to lay the leading points before our readers.

We would also request, from Presbytery Clerks, the favour of being furnished from time to time with such narratives of the proceedings of the Presbyteries as may be considered of general interest, and copies of such public documents as it would be of advantage to circulate widely among the members of the Church. And we earnestly hope that the information, thus obtained, will enable us to present such a view of the existing destitution, as will call into vigorous and effective operation such measures as, with the blessing of God, we may hope, shall ameliorate, and ultimately remove the evil.

THE PAST YEAR.

MINISTERIAL CHARACTER;—OBITUARY;—DEPUTATION.

IN taking a retrospective view of our Church during the past year, many circumstances demand our most unfeigned gratitude to its Divine Head, who has vouchsafed us so many tokens of His favour. On satisfactory grounds, and yet without any vain boasting, we may say that our Ministers have been faithfully and laboriously employed in their great work of preaching the Gospel, and discharging the duties of the pastoral office. Amidst many trials and discouragements, they have held on their way, confiding in His protection and blessing, whose messengers they are. Time is mitigating the bitterness of some of those trials to which we have referred, and the confusion, which they produced, is passing away. Those who have gone out from us, have lost the power, if they have not lost the disposition, to hurt us. "They that trust in the Lord shall be as Mount Zion, that cannot be removed, but abideth for ever."

It must be regarded as strong evidence on the part of some of our Ministers, that they have borne so meekly the numerous calumnies that have been heaped upon them, and widely circulated in their native country,—where every good man wishes to stand well. These injurious charges, made by hasty and casual visitors, who could have no personal knowledge of the Ministers whom they defamed, and who evidently did not listen to any testimony favourable to them, were intended to affect not only their ministerial fidelity, but their moral character. The vindictive partizan may presume to pass judgment on a Presbyterian Minister from the rumours and surmises which may be picked up in any congregation among the disaffected; but all candid and honest men will reprobate such a proceeding. A few persons in Scotland may be deceived by the calumnies which have been circulated there against the abilities and diligence of the Ministers of our Synod; but the defamation of good men can never attain more than a temporary triumph. And we are persuaded that our Ministers in Glengary and Beauharnois, who have suffered most by it, will come out unhurt from the ordeal. Some of them have borne the burden and heat of the day,—have made great sacrifices, and endured many toils and privations in their sacred calling,—sacrifices, toils, and privations from which their accusers would shrink;—and, in the grace of God, their reward will, in no degree, be diminished by the slanderous accusations which have been propagated to their prejudice.

During the last year two Ministers of the Synod have been removed by death,—the Rev. William Durie, and the Rev. James Lambie, both of them in the mid-

time of their days, and while devotedly engaged in their Master's work. The deep sorrow felt by their respective congregations on account of their bereavement, testified the high estimation in which they were held as their pastors, and ministers of our Lord Jesus Christ. Mr. Durie had filled his pastoral charge in Bytown for a period somewhat less than a year: yet he had won the affectionate confidence of his people by his edifying ministrations, and the meekness of wisdom by which all his pastoral intercourse was characterized. While, in the fearless discharge of his duty, he carried the consolations of religion to some Irish Presbyterian emigrants, infected with that epidemic which has carried off so many of them, he fell a victim to the same disease; and again is our church in Bytown, second to none in Canada West for its numbers and respectability, left without a pastor. The field of the late Mr. Lambie's missionary labours was very wide,—extending, we believe, over several townships; yet the frequency and regularity with which he visited his scattered flock, were most exemplary: and what strength of principle and laborious efforts this requires, can be known only to those who have had experience of our Canadian roads every where, and especially in new settlements. In addition to his pastoral duties, he was always ready to execute a full share of that business which devolved upon him as a member of our ecclesiastical courts. His talent for business was excellent, his counsel judicious, and his deportment temperate and unassuming. The removal of these ministers, so unexpectedly, and at a time when so much difficulty is experienced in filling up vacancies, is a severe visitation to our Colonial Church. What can we do but bow in humble submission before Him who hath done it, no doubt, for some gracious end.—that we may be taught more implicitly to rely upon Him, who is the Dispenser of life to those who are already in the vineyard, and who can raise up others to succeed them when they are called to their reward?

The *second* Deputation from the Parent Church is an event, which, in the review of the past year, calls for our grateful acknowledgement, as an evidence of that enlightened and Christian affection with which she continues to follow her children, who have sought for homes on this continent. The entire spirit with which the reverend deputies fulfilled their mission, has left behind very agreeable remembrances. The kindness and urbanity of their personal intercourse, was exceeded only by the evangelical fervour of their public ministrations. They indulged, as all who heard them will bear witness, in no railing accusations,—in no points of wit, or ridiculous stories that might excite a smile and tell against an adversary,—in no sophistical representation of party questions,—in no

charges against motive and character, founded on *their own views* of the principles and proceedings of others who thought differently from themselves. When touching upon the ecclesiastical questions recently controverted,—for they touched rather than dwelt upon them, the whole strain of their observations was both charitable and dignified. They freely admitted, and even with a eulogium, the high talent of many of those Ministers who had separated from the Church, and the purity of motive by which they might have been actuated; while they claimed for themselves a purity of motive as sincere, and also, as was to be expected from them, a more accurate discrimination of the moral obligations of the Church, in reference to the existing laws of its establishment. In regard to the evils entailed upon the Church in Canada, the views expressed by them were substantially those contained in the conclusion of the Report of the Colonial Committee of the General Assembly for 1846;* the judiciousness of which will scarcely be disputed, at least by the wiser part even of those who may have reached a very different conclusion respecting the merits of the controversy in Scotland. It is, however, with their mission to us as Ministers of Christ, that our most pleasing recollections are associated; and the deep impression made by their pulpit ministrations excited the regret of all, that their stay in any one place was so short. When the Church shall resolve to send a *third* Deputation, we trust that the arrangements will be such, that there shall be no cause

* "That dissensions and divisions of the same kind as those by which the parent Church has been afflicted, unhappily found their way into the Colonial Synods and congregations, is well known; and that these elements of strife have there been productive of similar and most lamentable results, is but too certain. Of this state of matters little, indeed, fell under our personal observation; but by the friends of religion, whom we met, its existence was every where spoken of with deep regret; nor could we do otherwise than entirely agree with them in condemning and deploring the introduction of divisions of this kind into the Colonies, where such introduction was so utterly gratuitous and uncalled-for on the one hand, and where it could not fail, on the other, to be specially disastrous. Patronage has no existence among them. There is no connection there between the Church and the State, except, in some places, that of a small pecuniary grant derived from public property, which neither party, so far as we ever heard, had the slightest desire to repudiate. And just as little connection had the Colonial Churches with the Church of Scotland, in the form either of subjection to her authority or of responsibility for her actions. But, while division on the questions agitated in Scotland, was in the Colonies thus entirely uncalled-for and altogether gratuitous, it cannot fail, in their circumstances, to shed in an equally extreme degree a baleful influence on the interests of religion there. In a country where congregations, when united, are scarcely able to support a minister, the effect of division, besides all the other evils thence arising, must almost inevitably be the loss to both parties of the ministrations of a spiritual labourer. While disputing, and differing, and dividing about matters in which neither has the slightest practical concern, they forfeit what is of equal and unspeakable moment to both."

for a similar complaint, and that a Layman of experience and worth will accompany it.

WIDOWS AND ORPHANS OF MINISTERS.

By an Act passed last Session by the Provincial Legislature, a Corporation was created for raising and managing a Fund for the Benefit of the Widows and Orphans of Ministers of the Presbyterian Synod of Canada in connection with the Church of Scotland. The management of the Trust is vested in a Board, consisting of eight Laymen and four Clergymen.

Considering the small amount of stipend which most of the Clergy throughout the Province receive, it is not to be expected that they could, of themselves, furnish the sum necessary for securing even a moderate annual provision for their Widows and Orphans. With a liberality which is highly creditable to them, they have already signified their intention of applying £3 per annum towards the purposes of the trust; but great reliance is necessarily placed on the assistance to be derived from the Laity. By direction of the Synod, a collection is to be taken up in each of the Churches within their bounds, on the first Sunday in January, or as soon thereafter as practicable. The call thus made on the benevolence of the members of our Church, will, we hope, be heartily and liberally responded to. We think that no one will deny, that the usefulness and respectability of our Clergy will be greatly increased by the creation and maintenance of the Fund under consideration. The Presbyterian Clergyman is not unfrequently a prey to the most lively apprehensions as to the condition, after his own decease, of the faithful partner of his joys and sorrows, and of their beloved children; as he is compelled, from the important and responsible character of his office, to maintain a respectable appearance in society, so that he is altogether unable, from the small amount of his remuneration, to lay past a sum at all sufficient for their support. To a Clergyman in these depressing circumstances, there can scarcely be presented a prospect more dreary and forlorn, or more calculated to weaken his efforts in his holy vocation, than the anticipation (as the subject cannot fail to be frequently forced upon his mind) of what may be the temporal circumstances of his nearest and dearest relatives, after his warfare on earth has been accomplished. Let us all then, cheerfully, at the approaching collection, do our utmost, according to our several abilities, to place the Fund on a respectable basis; and we may rest assured that great and permanent benefit will result, not only to the Clergy and their relatives, but to the Church generally. Relieved from harassing and vexatious cares, the Ministers will, with increased vigour and zeal, apply themselves to their Master's work.

FRENCH PROTESTANT MISSION.

By extracts from the Minutes of the Committee of the Synod for conducting the French Protestant Mission in Canada East, we learn that the two Missionaries, Messrs. Jacquesmort and Baridaw, whom the Rev. Mr. Lapelletrie had, in compliance with instructions given him, engaged in Europe, have recently arrived here, and, upon their certificates of character and status being sustained as satisfactory, have been respectively located in the districts of Montreal and Quebec. While communicating this gratifying intelligence, we regret to perceive that the Committee, on taking into consideration the fact that the general Fund is burdened with a debt of £240 16s 4d, have been under the necessity of complaining of the supineness of many of the Congregations, especially within the last two years, in supporting this interesting Mission. They have accordingly instructed their Convener to send circulars to these failing Congregations, and the various Presbyteries, impressing upon them the urgency of exerting themselves in raising means in behalf of a cause so worthy of their support. We sincerely trust that this appeal will be liberally responded to, when it is considered that *three Missionaries* are now dependent on the Fund.

LAY ASSOCIATION OF MONTREAL.

THIS Association, which commenced its labours at the close of the year 1845, held its second annual meeting on the 29th September last, the Hon. Mr. M'Gill, President of the Association, in the chair. After the meeting had been opened by prayer, the annual reports of the Office-bearers and of the Treasurer were read. The former of these documents alluded, in its first paragraph, to the discontinuance of the *Missionary Record* from Edinburgh, in June last; the proposed substitution of a religious periodical under the auspices of the Association; and the difficulties which had hitherto prevented its commencement, but which are now happily surmounted. The Report adds: "It is gratifying to know that the Synod of our Church, at its late meeting held at Toronto, approved heartily of the design; the more so, as to the Reverend gentlemen of that Venerable Court the Lay Association must necessarily look for no inconsiderable or ministering portion of its contents; and their exertions amongst their flocks will be needed to ensure for it an extensive circulation." The next subject touched upon is the relief afforded to congregations in want of assistance to complete their churches. We quote the Report: "During the year numerous applications have been received for aid from distant and weak congregations. These have, in all cases, met with attention; and, where the title-deeds and other circumstances have appeared satisfactory, that aid has always cheerfully been accorded; though, from the necessary delay in inquiries, particularly as to the nature of the title-deeds, it is feared that it may have appeared to some of the parties applying, that such relief has been somewhat tardily afforded. Upon that account, however, no complaints have been made; on the contrary, the greatest gratitude has in all cases been expressed towards the Association."

The following statement exhibits the aid which the Association has been enabled to extend since its institution:—

To Simcoe Congregation, Canada West,	£10	0	0
To Saint Eustache Church, to assist in paying debt,	10	0	0
To Rev. Mr. M'Pherson, for expenses in visiting Melbourne,	5	0	0
To Catechist at Melbourne,	10	0	0

To Huntingdon Church, in aid of building fund,	10	0	0
To the Congregation at Chatham, Canada West, in aid of finishing the Church there,	25	0	0
To the Congregation of Melbourne, being the half of a sum necessary to pay off a mortgagee, and clear the Church from debt,	25	0	0
To the Catechist employed in and near Melbourne, [second payment.]	10	0	0
To the Congregation at Chatham, Canada East, under the Rev. Mr. Mair,	25	0	0
To the Rev. Mr. Shanks, for expenses while engaged on Missionary work,	5	0	0
To travelling expenses of Missionaries, &c.	12	10	0
To the Congregation at Richmond, Canada East,	15	0	1
To the Congregation at South Gower, Canada West,	25	0	0
	£187	10	0
To which add; vote at Annual Meeting to aid in re-building Laprairie Church, destroyed by fire,	50	0	0
Total,	£237	10	0

The amount expended from the Publication Fund in circulating *Missionary Record*, &c. during the same period, amounts to £92 8s. 1d.

The steps taken by the Lay Association, in correspondence with a Committee of the Synod of the Church, to form a Provincial Lay Association, are next detailed. We quote the Report: "In the early part of the present year, and in compliance with the wishes of the Association, a correspondence was opened with a Committee of the Synod of the Presbyterian Church, for the purpose of forming a Provincial Lay Association; and it was at first hoped that a successful result might have been arrived at. For this purpose a Committee was appointed, which met repeatedly, and drafted, after many alterations and amendments, a Constitution for the contemplated society. This was, after the approval of the Office-bearers, sent to Upper Canada for the suggestions and co-operation of the parties interested there. The result showed that, until the organization of District Lay Associations in that part of the Province, it would be impossible to form any system of representation in a Provincial Association, which could meet the views of individuals treating with a society already formed. And this your Office-bearers, after much deliberation, were compelled to state to those parties with whom the correspondence had been carried on, intimating, at the same time, the hopes entertained that an awakened interest on their part would lead to the formation of such District Lay Associations, and so enable us to resume the subject, and succeed in this most desirable object. Hitherto nothing has been done, which is greatly to be deplored."

The visit of the Deputation of the Church of Scotland, (the Rev. Messrs. Fowler, of Ratho, Stevenson, of Dalry, and Mackintosh, of Aberdeen,) is next alluded to in the Office-bearers' Report. "In common with all Presbyterians throughout the Province, your Office-bearers have again to express the high gratification which they have derived from the recent visit of the members of the Deputation from the General Assembly of the Venerable Church of Scotland. From them they have received much encouragement; and the warm approbation expressed of the Association's objects and usefulness will, doubtless, be felt by every member as an additional stimulus to persevere in the work that has been so well begun, and which, if persevered in, must, under God's guidance, lead to great and permanent good. It is a further subject of congratulation that the suggestions of the Deputation have opened up another and a most important line of usefulness, that is to say, that the General Assembly has it now in its

power to increase greatly the number of Ministers in the Province, and will be enabled to supply the wants of many, and, it is hoped, of all, Congregations that apply to them for Clerical teaching; and that all such applications, properly recommended, will meet with every attention and consideration. This is a subject upon which we cannot congratulate ourselves alone: it is a prospect which must awaken the heartfelt gratitude of every Presbyterian, may we not say of every Christian, in Canada?"

From the remaining portion of the Office-bearers' Report, and of that submitted by the Treasurer, we find we have no room for making extracts; but, the principal expenditure of the Society, under its two schemes, having been already alluded to, the omission is of less consequence. The Association have invested £275, arising from donations, in City Bank Stock, of which the interest only is available for current expenses.

After the reading of the Reports, and their approval by the meeting, the annual election of Office-bearers took place, and resulted as follows:—

President—Hon. Peter M'Gill.

Vice Presidents—John Frothingham, John Fisher, Dugald Stewart, and Hew Ramsay.

Treasurer—Andrew H. Armour.

Recording Secretary—John Greenshields.

Corresponding Secretary—H. E. Montgomerie.

Managers—Neil Macintosh, John Smith, Wm. Edmonstone, T. A. Gibson, James Scott, Hugh Allan, John Birss, William Gunn, Alex. Simpson, John Armour, Walter Benny, W. G. Mack, and J. G. Mackenzie.

Chaplains—Rev. Dr. Mathieson, and Rev. R. M'Gill.

MEMORANDA FROM PRESBYTERY RECORDS.

BY THE SYNOD CLERK.

1846. July 11.—Mr. Robert Penney appointed by the Presbytery of Kingston to labour as a Catechist at Belleville and its vicinity.

July 18.—Dr. Liddell ceases to be a member of the Presbytery of Kingston, having resigned the office of Principal of Queen's College.

August 5.—Mr. John B. Mowat appointed to labour temporarily as a Catechist by the Presbytery of Kingston.

August 18.—The Rev. Peter M'Naughton, formerly Minister of Vaughan, having returned from Scotland in consequence of an urgent call from his former congregation, accepts of the same, and his induction is appointed by the Presbytery of Toronto.

August 20.—The Rev. William Brown, an ordained Minister from the Presbytery of Ahoghill, in connection with the Presbyterian Church in Ireland, was received by the Presbytery of Toronto as a Minister in good and regular standing, admitted as a Probationer within their bounds, and appointed to act as an ordained Missionary in the Townships of Scott, Uxbridge, and Reach.

August 20.—Mr. James Colhoun, a Missionary from the Colonial Committee of the General Assembly of the Church of Scotland for the Presbytery of Toronto, arrived.

September 10.—The Rev. Peter M'Naughton inducted as Minister of Vaughan by the Presbytery of Toronto.

October 7.—The Rev. Archibald Colquhoun has his sentence of suspension from the exercise of the functions of the Ministry removed by the Commission of Synod, and is appointed to labour as an ordained Missionary in the Townships of Dummer, Belmont, Asphodel, Otanabee, and Percy, within the bounds of the Presbytery of Kingston.

October 14.—The Rev. Alexander M'Kid, of Hamilton, released from Dundas and Ancaster, as part of his pastoral charge, by the Presbytery of Hamilton.

November 17.—Mr. William Barr, a Licentiate of the Presbytery of Glendernot, in connection with the Presbyterian Church in Ireland, admitted by the Presbytery of Toronto as a Probationer within their bounds.

November 18.—Mr. James Colhoun, a Licentiate

of the Presbytery of Glasgow, and a Missionary from the Colonial Committee of the General Assembly of the Church of Scotland, admitted by the Presbytery of Toronto as a Probationer within their bounds.

December 1.—Mr. John T. Paul, of Queen's College, licensed to preach by the Presbytery of Montreal.

1847. January 13.—A call from the congregations of Dundas and Ancaster for the Rev. Andrew Bell, of Toronto Township, sustained by the Presbytery of Toronto.

January 14.—The Rev. William Durie, from the Church of Scotland, inducted as Minister of St. Andrew's Church, Bytown, by the Presbytery of Bathurst.

January 20.—The Rev. Andrew Bell released from the pastoral charge of the congregation of Toronto Township by the Presbytery of Toronto.

February 3.—The Rev. Andrew Bell inducted as Minister of the congregations of Dundas and Ancaster by the Presbytery of Hamilton.

February 16.—Mr. John Park Chambers' license as a Preacher withdrawn by the Presbytery of Toronto.

May 26.—The Rev. David Shanks, of St. Eustache, translated to Valcartier by the Presbytery of Montreal.

June 10.—The draft of a Bill for incorporating the Managers of the Ministers' Widows' and Orphans' Fund, agreed to by the Commission of Synod, and the Three Branches of the Legislature petitioned to pass it into a Law.

June 15.—Mr. William Barr, Probationer, ordained to the office of the Holy Ministry, and inducted as Minister of the congregations of Hornby and Trafalgar by the Presbytery of Toronto.

June 23.—The Rev. William Brown inducted as Minister of the congregations of Scott, Uxbridge, and Reach, by the Presbytery of Toronto.

August 4.—The Rev. Thomas Scott appointed by the Presbytery of Montreal to act as an ordained Missionary at St. Eustache.

September 1.—The Rev. James Stewart admitted by the Presbytery of Montreal as a Probationer within their bounds.

September 7.—Mr. William Bell, a Licentiate of the Presbytery of Monaghan in connection with the Presbyterian Church in Ireland, admitted by the Presbytery of Hamilton as a Probationer within their bounds.

September 12.—The Rev. William Durie, of Bytown, died.

September 16.—The Rev. James Lambie, of Pickering and Whitby, died.

The Presbytery of Montreal met on the 2nd November, in St. Andrew's Church, and ordained the Rev. James Stewart to labour in the Townships of Leeds, Frampton, and Inverness, in the District of Quebec, where the services of an active and zealous Missionary have long been required by the Presbyterian settlers of that section of the Province.—*Montreal Gazette.*

MISSIONARY INTELLIGENCE.

AMONG our selections under this head, we shall always give the chief place to the intelligence that may, from time to time, be received from the Missionaries to India and the Jews, acting under Mission Committees of the General Assembly, and supported by the Church of Scotland. The history of these missions from their commencement is full of interest, and, notwithstanding all the trials through which they have passed and are passing, this interest increases. They have been conducted by men eminently qualified for the work, who, labouring in it with apostolic devotedness, have not laboured in vain. The blessing of our Lord and Master has indeed rested upon them, and both they who sow and they who reap have rejoiced together. It will be gratifying to our readers to peruse the delineations,

given by these Missionaries from their own ample and discriminating observations, of the sad degradation and wretchedness in which the myriads of our fellow-creatures lie, who are ignorant of the true God and of Jesus Christ whom He hath sent: and, while such recitals deepen their commiseration, they will move them to a more fervent utterance of the Church's continual prayer, "Thy Kingdom come," while every instance of conversion, and every sign which inspires the hope of greater success, will give fresh energy both to their prayers and their liberality.

The duty of this Church in regard to Missions has, on several occasions, occupied the attention of our Synod. On the consideration of our overture respecting the conversion of the Heathen, 1840, "it was recommended to all Sessions to appoint meetings at certain periods for bringing the subject of missions under the view of congregations, and for united prayer in behalf thereof, and at such meetings, or otherwise, to make collections in aid of the General Assembly's Mission to India, or to the Jews, or to any other missionary object that may be approved by the Kirk-Session." And in the following year the Synod recommended in more explicit terms, "that Ministers and Kirk-Sessions should establish monthly meetings for prayer in behalf of the spread of the Gospel throughout the world, and especially in heathen lands, and among the Jews;—and further, that they should use diligence in promoting the circulation of the *Missionary Record*, issued under the authority of the General Assembly of the Church of Scotland; and that they form themselves into auxiliaries of the Parent Church for the support of the Indian Mission, and the Mission for the conversion of the Jews, and at the monthly meetings to receive contributions in behalf of these Missions." Many things have since occurred, which have prevented these Synodical recommendations from being fully attended to. But the "cordial support," which the Synod agreed to give to this publication, may be held as evidence, that its concern for the conversion of the world is not diminished, and that the Ministers and Members of our Church in Canada are heartily disposed to unite in the furtherance of that great work which brings glory to God in the highest, peace on earth, and good will among the children of men.

We intend also, as we can find space and interesting matter, to make extracts from the *Missionary Records* of other Evangelical Churches. Some of these, we humbly confess, have been in the Missionary field long before ours, and have surpassed in their abundant labours. We honour their zeal, and rejoice in their success. The Church of Christ is ONE; though it is at present divided into distinct, and sometimes apparently, hostile communities. But in this department we shall rarely need even to glance at those divisions. On the Mis-

sionary ground, in presence of the abominations and miseries of heathenism, contemplating the devoted heralds of the Cross studying, teaching, praying, amidst a thousand sacrifices, discouragements, and fears, patiently enduring the reproach of Christ, and not reckoning even their life dear to them, so that they may finish their course with joy, and testify the Gospel of the Grace of God,—we lose sight of denominational peculiarities. On this ground we cannot help being Catholic, and in this spirit it will afford us unfeigned gratification to record what God is doing by the hands of his servants, though they bear not our name and are not included within our fold.

FOREIGN MISSIONS.

Extract from a Letter of the Rev. J. Ogilvie to Dr. Brunton.

FROM the November number of the *Church of Scotland's Missionary Record*, we give the following extract from a letter of the Rev. Mr. Ogilvie, one of the General Assembly's Missionaries at Calcutta, to Dr. Brunton, who, at the meeting of that venerable body in May last, retired from the Convenership of the Committee for Foreign Missions, the duties of which he had so long performed with such fidelity and zeal as to call forth the unanimous testimony of his brethren.

The extract is peculiarly interesting, inasmuch as it exhibits the process, by which the mind of a young, well educated, and inquiring Hindoo has been brought, under the guidance of the Divine Spirit, not merely to be convinced that the Bible is the only revealed word of God, but, under the pressure of his convictions, to break through the strongest ties of relationship and caste, and apply for and receive Christian baptism. Would that more young men in our own land, possessing similar or superior advantages of education, and moving respectfully in society, were induced to test in like manner the prophecies of the Old Testament by their fulfilment in the New, and thereby had their minds better confirmed in the Evidences of Christianity!

CALCUTTA, 12th August, 1847.

REV. AND DEAR SIR,

I am truly thankful to have to inform, you that, notwithstanding the peculiar obstacles to the progress of the Gospel in this land, the Lord hath not left us without some special tokens of His goodness and mercy. He has been pleased to give us to see that we are not labouring altogether in vain, nor "spending our strength for nought." Two days ago a most amiable and intelligent youth, named Radha Kanto Duto, a member of our highest class, intimated an earnest desire to have a private interview with me. After some conversation, he solemnly and emphatically stated that, having fully counted the cost, he had now come to the determination of, at all hazards, embracing the Christian faith. In order to give you some idea of the state of this young man's mind, perhaps I cannot do better than submit to you a paragraph or two from a note which he gave me yesterday. (After some remarks regarding his

parents, his caste, and his age, which is somewhat more than seventeen years, he thus proceeds; "When I was able to read a little, I was sent by my father to the Anglo-Indian Academy, where I continued for three years to learn the English language with great diligence, and I believed that Hindooism was the only religion from God, and that Christianity was full of absurdities. On the opening of your Institution last year, I told my father that I wished to go to it, as I would learn English better than where I was at present. He asked me—'Is not that a Christian institution?' I said, yes. Then he said—you must not go there. I replied that every one who reads the Bible does not become a Christian, and that I would not be baptized. He then gave his consent. I was admitted into the second class, where I continued for the first six months without any impressions about Christianity.

Indeed I had become a Deist, believing only in the existence of a God. After the examination of the Institution, I learned that Tarini Churn Mitter was going to be baptized;—a thought arose in my mind,—is it not strange that it is the most learned of our young men who are becoming Christians? I then inquired more and more, and I found that Christianity is the only true religion; and if so, why do I not at this moment go and express my desire to embrace this religion? The Bible says that "He who loveth father or mother more than Me, is not worthy of Me." I was coming to you, when, to my misfortune, it was told to my father that I was going to be baptized. My father, after hearing this, rebuked me and prevented me for nearly four months from coming to the Institution. I did not say any thing, but I resolved in my own mind, that, whenever I should find an opportunity, I would return. To my highest delight I have been allowed to come again to your Institution.

The reasons which chiefly convinced me of the truth of Christianity are these. There is a remarkable harmony existing between the Old and the New Testaments; the prophecies which were foretold in the Old Testament about the Messiah, His birth, the place of His birth, His condition, His preaching, His crucifixion, and His resurrection. All these have been evidently fulfilled in the person of Christ. The miracles which were performed by Christ, the sacrificing of His own life as an atonement for the sins of men, and many other evidences prove that Jesus of Nazareth is really the Son of God, the Saviour of the world. I believe that the Bible is the only revealed word of God; and that it is through Christ alone that we can be saved from the wrath of God and from everlasting punishment. And, seeing that you missionaries have come here to enlighten this country which is full of darkness, I offer myself to your favour, praying to be admitted by baptism into the Church of Christ, that so I may become one of God's family, and, through the mercy of our Lord and Saviour Jesus Christ, may obtain the salvation of my immortal soul." Mr. Herdman has had a private conversation with the young man this morning. He is well satisfied with regard to his knowledge, and also with regard to the sincerity and simplicity of his profession. Dr. Charles and Mr. Anderson will likewise have an interview with him as soon as possible.

His relatives are not acquainted with his resolution and views. As he is of respectable parentage, he will have to pass through a very severe trial. What may be the issue of that trial to which he will unquestionably be subjected,—whether he will be enabled, through grace and strength from on High, to resist all the temptations and allurements by which he will be beset; and to hold fast his profession; and to witness a good confession,—is known to Him alone from whom all good counsels and all just works do proceed.*

* We rejoice to have it in our power, before going to press, to convey to our readers the gratifying intelligence that Radha Kanto Dutt, the youth referred to in Mr. Ogilvie's letter, has nobly passed through the severe trial to which, as it was to be feared, he has been subjected. He has preferred his Saviour to the dearest earthly relatives, and been solemnly admitted into the Christian Church by baptism. The decision of the Supreme Court, before which Mr. Ogilvie and

In the meantime we would entreat that the spiritual awakening of this youth may be an encouragement to perseverance in prayer on our behalf;—that it may please the Lord to grant success to our feeble efforts in His service, and graciously to water the seed which we are endeavouring to sow. Let us console ourselves with the assurance, that, what is sown in weakness, He is able to raise in power.

JEW'S CONVERSION.

The following interesting communications appear in the November number of the *Church of Scotland's Missionary Record*, and are a pleasing proof of the great interest taken by our venerable Parent Church in the religious welfare of the House of Israel. The Rev. Mr. Davis has been for some years stationed at Tunis under her auspices; and the harvest has been found so great as to render the services of another labourer indispensable. For this purpose the Rev. Mr. Margoliouth has lately been appointed, and, as will be seen by the extracts, has reached Malta on his way to join Mr. Davis:—

We have great pleasure in inserting a portion of the journal of the Rev. Mr. Margoliouth from the time he left the city of Chester until he reached Marseilles on his way to Tunis. Many of his observations on points of great difficulty are very ingenious and well deserving of serious attention and investigation. It is truly painful to find that so numerous a body of Jews in Paris are left without a spiritual guide to show them the way of salvation, and to direct them to a Saviour's cross as the only ground of consolation and hope to the weak and fallen children of the dust. The details and observations with regard to the false doctrines and dangerous delusions of Popery are valuable and important, and well adapted to check that spirit of liberalism which represents Popery and Protestantism as equally acceptable to God and beneficial to man—or those errors now so widely diffused, which are calculated to lead the inhabitants of our land back to all the superstitions and idolatries of the spiritual Babylon, and cause them to forget that the Protestant faith is the most precious legacy which we have derived from our pious forefathers, and one which calls for our earnest gratitude to Him from whom descendeth every good and perfect gift.

We have had the pleasure of learning that Mr. Margoliouth reached Malta in health and safety, and expected soon to be able to join his esteemed brother, the Rev. Mr. Davis, at Tunis.

May our Heavenly Father watch over and protect them both from every danger, and render them powerful instruments of leading multitudes of the dispersed of Israel to the knowledge of the truth as it is in Jesus!

EVENINGS ON MY MISSIONARY EXPEDITION. Extracted from the Journal of the Rev. MOSES MARGOLIOUTH, Missionary to Tunis.

August 17th. I left Chester for London, and arrived at the latter city the following morning. I had the pleasure of meeting Mr. Hoga, the able Hebrew translator of Dr. M'Caul's controversial works against the Jews, as well as of Bunyan's "Pilgrim's Progress," for the use of the London Society for promoting Christianity amongst the Jews. In the course of my conversation with Mr. Hoga, he suggested to me, if I ever visited the deserts of Arabia, to pay particular attention to the famous inscriptions which had baffled all previous travellers. I am disposed to coincide with Mr. H. in thinking, that those

his convert were summoned, allowing the youth to follow his own choice, is of the utmost importance, to missions: and reversing, as it does, an adverse judgement pronounced in 1833, affords the greatest encouragement. A great sensation has been produced among the Hindoos, and further legal proceedings are threatened. Meanwhile let us render thanks to the God of all grace, and beseech Him to confirm and perfect His good work, and to cause even the wrath of the heathen to praise Him.

inscriptions are the production of our ancestors, who wrote them soon after they received the law, and that therefore, when deciphered, they may most probably turn out to be transcripts of the decalogue, as well as sketches of the early history of our people. Should the Lord in His infinite mercies spare me to visit those deserts, I shall certainly endeavour to penetrate into the meaning of those remarkable chronicles. The inscriptions were first noticed by Comas Indico-pleustes in the sixth century. In that author's time the knowledge of the alphabet, in which the inscriptions were written, was lost. Indico-pleustes, therefore, attributed them to ancient Hebrews. This circumstance alone is sufficient, to my mind, to upset the theories started by Professor Beer and Lepsius, that the ancient Nabatheans were the scribes of those records subsequently to their embracing Christianity. It is not at all unlikely that those inscriptions are mentioned in the book of Numbers, xi. 26. The passage, as it occurs in the English version, runs thus:—"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them, and they were of them that were written." Or, as the latter clause might have been more literally translated, "and they were amongst the inscriptions." On examining what different travellers have written about the locality of those inscriptions, I am convinced that Eldad and Medad were then in that famous region. By a reference to the chapter alluded to, it will be found that the children of Israel were then at that awfully memorable place called *Kibroth Hattavah*; and no one, who has a slight knowledge of sacred geography, will be at a loss to see that it is the very spot where the mysterious inscriptions are found. Dr. Robinson, in his *Biblical Researches*, vol. i. p. 188, speaks thus:—"The Sinaite inscriptions are found on all the routes which lead from the west towards Sinai, as far south as Tür. They extend to the very base of Sinai, above the convent El-Arbain; but are found neither on Gebel Mûsa, nor on the present Horeb, nor on St. Catherine, nor in the valley of the convent; while on Serbal they are seen on its very summit." Lord Lindsay, in his first letter from "Edon and the Holy Land," introduces the same region in the following words:—"We now entered Wady Mokatteb, a spacious valley, bounded on the east by a most picturesque range of black mountains, but chiefly famous for the inscriptions on the rocks that line it, and from which it derives its name. There are thousands of them—inscriptions too—and here is the mystery—in a character which no one has yet deciphered." Now, let the map be taken, and it will be found that the same place that was called by the Hebrews *Kibroth*, on account of the inscriptions, is also the Wady Mokatteb of the Arabians. Here I must leave this important question till I have an opportunity of personally inspecting that valley and its surrounding rocks; and may all tend to the glory of our Heavenly Father and His Son Jesus Christ, our Redeemer!

Paris, Aug. 30th.—This being the last day I shall spend at present in one of the greatest cities in the world, I must devote a portion of it to a few remarks respecting the impressions made upon my mind whilst here. As Paris contains upwards of 13,000 Jews, it might naturally be anticipated that I, who am also one of the seed of Abraham, would remain a few days here. I was greatly surprised to find that this great number of the lost sheep of the house of Israel are altogether uncared for. No one seems solicitous about their eternal salvation. There is not a single missionary amongst them to direct their attention to Him whom to know is life eternal. Many are the Jews who told me that they regretted not having more frequent opportunities afforded to discuss the evidences brought forward in favour of Christianity.

I visited the synagogue here on Saturday last. The Jews of Paris have only one large synagogue, and about twenty small meeting-houses. The same form of prayers which is used in the great synagogue is also adopted at those meetings. The synagogue itself is a humble structure. On the outside is inscribed in Hebrew characters, "This is the gate of the Lord," taken from Ps. cxviii. 20. The interior is very simple. Over the ark, or rather press, in which the rolls of the Pentateuch are kept, is written this

sentence, "Know in Whose presence thou art standing"—a passage taken from the ethics of the Jewish fathers. There are thirty rolls of the Pentateuch in the press. The congregation of Paris now join in the chanting of the prayers, for which purpose the present reader of the synagogue has just published all the traditional chants. I must confess that I am pleased with that introduction, as it makes the congregation more attentive to the prayers, whilst formerly some stared and others conversed; some, again, lounged, whilst others walked about; the reader all the time chanting the prayers alone. From their being now obliged to join in the performance of the service, they will be rendered at least more orderly. But alas! what a want of life and light did I experience there! Oh! what a darkness, thick darkness, hovered over this congregation! Most fervently did I lift up my heart in prayer to the Father of all, who is abundant in mercy and compassion, that He would pour out upon that congregation the spirit of prayer and supplication, and enable them to look unto Jesus whom our forefathers pierced, and acknowledge Him as their Lord and Saviour, that they might have light and eternal life. I would also beseech my Christian friends, who are really interested in the conversion of my brethren, to bear them continually on their hearts, but more especially when they are on their bended knees before the throne of grace. Be it remembered that the God of Israel is a prayer-hearing God.

I saw a great deal of Popery in this beautiful but disgusting city. Popery is a wonderful and horrible thing. The popes usurp the prerogatives of God, the popish priests bear rule by their means, and the papists love to have it so. I could not help pitying the poor, wretched, miserable idolaters, who, on their knees before some graven or molten image, and with beads in their hands, muttered some unmeaning and unavailing prayer; for such are the petitions of those who offer them up in any other name save in that of Jesus Christ, the only Mediator between God and man; and, whilst the poor deluded creatures are engaged in their devotions, the verger comes to inform them, by means of a long wand, that the collecting-bag is approaching, so that prayer must be interrupted in order to fill the treasury of the priesthood. My heart bled for those unfortunate misled worshippers of idolatry. What a cunning and subtle contriver is that great enemy of the soul of man; how vigilant is he for his prey; how determined to keep man alienated from, and at enmity with, his Maker, his God, and his Father. Some he teaches to believe that there is no God, and thus they deny their Maker; others, again, to make a god for themselves, either of wood or stone, or any other thing; and both of these expedients he successfully practises in this great city. Oh that the happy period would arrive when the great enemy himself shall cease to torment and afflict the children of men! Would to God that the children of the Most High would learn to pray fervently and unceasingly for their poor unfortunate fellow-creatures who are held fast in chains of wickedness by Satan, through popery and infidelity! It always occurred to me that Christians spend too much of their time in controversy with, and too little in prayer and supplication for, heretics and infidels. Oh for the spirit of the Psalmist and all the Prophets, who besought and wept in their closets on account of the wickedness of their fellow-creatures!

As regards the archaeological curiosities of Paris, I do not say anything at present. I will, however, notice one object now, which interested me very much, and which I often visited whilst here, viz., the obelisk of Luxor, which once stood in front of the great temple of Thebes, but is now in the centre of the square, called Place de la Concorde. This magnificent monument was erected by Ramses III., *alias* the great Sesotris of the 18th Egyptian dynasty, 1550, B. C. I shall not now attempt a description of the venerable relic of Mizraim, but I will only convey my impression of it in a word or two. I have carefully examined the inscriptions on all the sides, and am convinced that my brethren, whose lives the Egyptians made bitter "with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour," (Exodus, i. 14)—were its workmen. I do not think that I am mistaken in

supposing that the following expression has reference to it:—"And they built for Pharaoh treasure-cities, Pithom and Raames," (Exod. i. 11.)—I had the pleasure of meeting Lord Lindsay whilst here, a nobleman in thought, word, and deed:—we had much conversation about Syria and Palestine. His Lordship encouraged me in my theory about the Sinaic inscriptions; and advised me strongly to devote a month or two to them, as the deciphering might tend to throw a great deal of light on the early history of the Bible, and consequently of the world. He presented me with a copy of his interesting "Letters from the Holy Land," (last edition), and I gave to his Lordship a copy of my "Lectures from Isa. liiii.," as their publication was promoted by his lamented and pious uncle, the late Bishop of Kildare.

Last Sunday—yesterday—I preached in the Episcopal Chapel, Rue Marboeuf, built by Louis XV. I was the first Jew who preached in that house of God, erected by the greatest friend of the Jews. I met there the Duke and Duchess of Manchester, with whom I spent the early part of this evening, prophecy being the principal topic of our conversation, as the Duke is a great student of the same. The Duchess indulged now and then in a little Hebrew criticism. His Grace presented me with a copy of his last work, entitled "The Times of Daniel, Chronological and Prophetical, examined with relation to the point of Contact between Sacred and Profane Chronology." It is a work of merit. Whilst there, I met one of the most celebrated French preachers, Monsieur Adolphe Monod, from whom I heard a splendid sermon on John xvii. 4. He kindly gave me a letter of introduction to his brother at Marseilles, which may be useful. So much for Paris.

August 31st, Orleans.—Unfortunately Monsieur Rosseloty, to whom I had a letter of introduction from Mr. Lovett, Minister of the Marboeuf Chapel in Paris, was from home. I was obliged, therefore, to help myself in the way of learning particulars, which I have found not an unfrequent occurrence. Orleans is a place renowned in history for many things, but all are of minor importance and interest to me, except the things that belong to my brethren after the flesh. Orleans then had a great deal of interest in my estimation, inasmuch as it was once famous in the republic of letters among the Jews. Its sages are frequently appealed to by the commentators of the Talmud and other works. Men who still live in the memory of every Jew, were born here. Orleans furnished the English Jewish communities with Rabbies. One of them was murdered amongst a multitude of others, when Richard I., king of England, was crowned. I have alluded to this in my "Jews in Great Britain." However, it is no more a nursery for Jewish literati; I may almost say the place knoweth them no more. There are but few Jews here, and these are anxious to conceal their Jewish origin. Whilst at the museum, I was much struck with a chest, elaborately carved, the carving being the history of David and Solomon, which I hesitated not, after due examination, to pronounce a Jewish relic.

September 1st, Bourges.—Coming from the train omnibus, I met with three of my Jewish brethren, who obstinately refused to confess that they were of the seed of Abraham. By way of leading me to believe that they were not Jews—for I asked them the question directly—they told me that there was a splendid cathedral in this place, and which was well worth a visit, and, therefore, asked me to go with them. I accepted the invitation. Whilst talking about it, a Popish bishop, who spoke English and German very well, offered us his company, which we cheerfully accepted. When we arrived at the really splendid edifice, I asked my friends, who professed to be Christians, to explain to me the meaning of several representations in painting as well as sculpture, in other words the meaning of the "graven images" as well as of "the likenesses," as I told them that I was a Jew. However, they were totally ignorant of every narrative of the New Testament, and not until I began to upbraid them for their enormous ignorance of Scripture did they confess that they were Jews. When they did so, I began to explain to them some of the numerous relics contained in the splendid structure, making my comments all the time with re-

gard to those monuments, and had many opportunities of directing their attention to Jesus alone. There were, however, some things of which I was myself ignorant; and I was obliged therefore to apply to our dignitary-companion, the bishop, who followed us all the time and listened to our conversation with the deepest attention. For instance, the centre portal is deeply recessed. Its west facade has over it a representation of the Last Judgement, which I did not know at first. As a work of art, it is really splendid. I was, therefore, solicitous for a little information on the subject, with which the bishop kindly furnished me. He pointed out what was meant for a representation of Christ sitting in the centre amidst Archangels, with the *Virgin Mary* and *St. John* on their bended knees on Christ's right hand and on his left. On his right hand, rather low, the good appear to be led by Saint Peter to the gate of paradise; whilst on the left, occupying the same relative position to the principal figures, appear a great number of demons, who seem to seize the wicked and hurl them into a fiery caldron, whilst a variety of all sorts of imps are exciting the flames with bellows. There are also on the same bas-relief representations of angels, saints, patriarchs, &c. &c. When the bishop had done lecturing, I asked him the name of the sculptor, who, I said, deserved great credit for his extraordinary skill and talent, to which he replied, "It is not known who the sculptor was." I then said, "whoever he was, he did not believe in the mediatorship of the Virgin Mary, and would certainly not have prayed to her, since he represented her as a most humble suppliant herself; and this should be a warning to those, who pray in this place, not to be guilty of the heinous crime of worshipping a fellow-sinner. To which the bishop listened patiently, and then said, "My young friend, be not deceived, we neither worship nor pray to the Virgin Mary; our enemies say this of us, but it is not true." The bishop, I fancy, from my conversation with the Jews, took me for an inquiring Jew. Not wishing to contradict the polite bishop, I took out of my pocket a little book, which I bought whilst at Paris, entitled, *Petit Paroissien, contenant l'Office des Dimanches et des Principales Fêtes de L'Année* printed this year, and begged of him to read the following:—*Sainte Marie, priez pour nous. Sainte Vierge des vierges, priez pour nous. Mère du Christ, priez, &c. Mère de l'Auteur de la grâce, priez, &c. Mère très-pure, priez, &c. Mère très-chaste, priez, &c. Mère toujours vierge, priez, &c. Mère sans tache, priez, &c. Mère aimable, priez, &c. Mère admirable, priez, &c. Mère du Createur, priez, &c. Mère du Sauveur, priez, &c. Miroir de justice, priez, &c. Trone de la sagesse, priez, &c. Cause de notre joie, priez pour nous."* The bishop handed me the small volume back again, merely saying, "I do not make this prayer nor any like it;" on which I remarked, how much I wished that all good Roman Catholics were like him; and also said that I could not but look on such prayers with horror, inasmuch as they kept my brethren, (such as these, pointing to the three Jews,) from Christ, the only Mediator between God and men. It began to be rather late, so that we thought it well to return to the inn. On our way back I had a good deal of, I trust, profitable conversation with the Jews. The reason, they said, that they did not like to be recognised as Jews was, that in France, with all its boasted civilization and liberality, the Jew is still held in execration. They spoke the truth.

September 2d, Moulins.—I left Bourges this morning, accompanied by my Hebrew companions, and arrived rather late at this place. Here we were obliged to separate, as there was not accommodation to be found for four in any one of the inns, many visitors being here; so that we had to take up our quarters in different parts of the town. On the way we examined amicably the nature of the Levitical law, and my brethren were pleased to make kind remarks as regards my knowledge of that book, which bespoke their good will; afterwards, whilst in silence and alone, I lifted up my heart to Him who knows its inward thoughts, imploring an abundant blessing on the seed thus providentially sown. God grant that it may be rooted deeply into the hearts of those who received them, and bring forth fruits unto repentance!

September 3d, Roanne.—I rose up early this morning, and went to look for a place in the diligence,

but it was full. My Jewish friends left by a return postchaise, and I have therefore lost their company for the present. I was obliged to post all the way to Roanne, as I was given to understand that the places in the diligence are forestalled for the next three or four days. I certainly saw with admiration the sublime beauties of inanimate nature. The surface of the country was really lovely; but I also witnessed the awful depravity of human nature. Popery is a religion that devoureth its professors. Oh that its tyranny may soon be overpassed! Here, in the inn, I recognised one of the servants to be a Jew. Without making any previous inquiry, I addressed him at once in the *lingua Franca*, which is a sort of Freemasonry language. The poor fellow coloured up, as the people say in England, to his ears, and entreated me not to take any notice of him, as no one in the hotel knew anything about his religion. I acceded to the request, but, whenever I got an opportunity of conversing with him in private, I took care to remonstrate with him on account of the wretchedly unsafe life he was leading. He cried bitterly two or three times, and said his conscience many times spoke the same thing, and made him very unhappy, and I had consigned his misery. I pitied the poor man very much. He really looked a most wretched object. I asked him whether he had a Bible, to which he replied in the negative, and that he had not seen one for the last ten years. I said, therefore, to him, "Since I have been the cause of such grief to you, I will also furnish you with the means of comfort and consolation; here is a Bible, the only German one I have. Read it carefully and prayerfully, as one who needs balm for a wounded soul, and, depend upon it, all your mourning will be turned into joy. I recommend to you," I added "to read to-night, before you lie down, the 51st Psalm, the 55th chapter of Isaiah, and the 11th chapter of the Gospel according to Saint Matthew. I will find the places for you." He took the Bible, apparently very thankfully. O God of all grace, Thou art no respecter of persons, look down in mercy on this son of Abraham, who is still alienated from the commonwealth of Israel, and bring him back into Thy fold, that he may be counted amongst the flock of the Redeemer!

September 4th, Lyons.—I arrived here from Roanne about 2 o'clock, p. m. This being Saturday, I did not wish to proceed any further, but determined to spend the Sabbath here. Soon after my arrival, I went to inspect what was to be seen. This place brought to my mind many interesting recollections both as a Jew and as a Christian. As a Jew, I remember, from a child, reading of the different wise rabbies to whom Lyons gave birth. I perused their works as soon as I was able fluently to read the Hebrew language, and felt, therefore, interested in treading the same ground which they once trod. As a Christian, I feel an intense interest in this city. This was almost the first place in the western countries where Christianity was preached. The first heralds of salvation here were St. Pothinus and St. Irenaeus, disciples of St. Polycarp, an immediate disciple of St. John. They laboured as bishops here, and, like their master, sealed the testimony of Jesus with their blood, under these implacable enemies of the Cross, Marcus Antoninus and Septimius Severus. St. Irenaeus, however, I consider an important personage in the history of Christianity. He was the first to prove that no infallibility belonged to the pontiff of Rome; for, when Victor, then bishop of Rome, began to agitate the question of the change of Easter, and attempted to compel the Byzantine bishops to submit to his presumed supreme authority, which caused no little disturbance between the Eastern and Western Churches, St. Irenaeus vanquished and tamed Victor, so that the latter was obliged to give up his wild and rash project. I look, therefore, upon what was done in the early Church at Lyons as a severe blow inflicted upon Romish supremacy. But, alas! what does the Christian now behold in Lyons? It is no more under the dominion of pagan Rome, but under that of papal Rome. Christianity is the professed religion of Lyons, but the Christianity of Irenaeus is not practised here. Far from it; every species of disgusting impiety is indulged in, yea more, is gloried in. Wherever Popery prevails, there Satan seems to be

the autocrat, and Papists his obedient subjects. Alas for that country whose people have learned to think that Popery is a harmless religion! Such a thought is nothing better than a *Satanic* delusion.

September 5th.—This being the Lord's day, I went out very early to look for the Protestant Church. Some time elapsed before I succeeded in the object of my search; but I found, there, evidently true worshippers of the Lord Jesus Christ. I delighted to worship with them, and partook with them of the memorials of our Blessed Redeemer's dying love. I was much pleased with the sermon. It was an excellent and sound one. The preacher's text was, 1 Pet. v. 8,—a most important one to be borne in mind by Christians of every country, but more especially to be imprinted upon the recollection of Christ's few sheep here; for, going through the streets of Lyons on a Sunday, one almost fancies that he sees and hears the devil roaring over his prey. I find the number of Jews here to be about 200. They have a small synagogue. Some of their children attend Christian schools. I had no opportunity of seeing any of them.

September 6th. Avignon is too much celebrated in history for me to make many remarks about it. The popes ventured by force to obtain the place from Joanna of Naples, whilst she was yet a minor. She was promised 80,000 gold crowns, but she never got a single crown besides the promise. Eleven popes reigned here; and Petrarch, the Italian poet, calls their reign, at Avignon, the "Babylonish captivity of the Roman Church." One of its popes, Pedro de Luna, *alias* Benedict XIII., convened a conference of Jews and Christians at Tortosa in 1414, when Joshua Harloqui, a converted Jew, who assumed the name of Jerome after baptism, was to demonstrate from the Talmud that Messiah had already come. This controversy is the parent of Rabbi Joseph Albos' celebrated "Book of Principles," which is a fine specimen of Jewish metaphysics and philosophy. It contains many valuable truths; see my "Fundamental Principles of Modern Judaism Investigated," pp. 256-7.

The Jews here, as everywhere else, have been greatly persecuted; and not until 1790 were they permitted to lay aside their distinguishing badges, or to appear in the streets of the place either on a Sunday or any other festival day. There is at present a small congregation, who worship in a synagogue not of large dimensions.

September 7th, Marseilles.—I arrived here this evening, after twelve hours' drive by the diligence, from Avignon. One of my fellow-travellers was a Romish priest, who had once been a Jew. We had much interesting conversation. When I expressed my surprise at his conscience being at ease whilst a minister of such a church as that of Rome was, his only reply was the 18th verse of the 19th chapter of 1 Kings in Hebrew. He trusted that ere long the Church would be purified from all its present abominations. He is evidently no Romanist in heart, but his remaining in that church with these views is still a problem to me. He made out a specious excuse to justify his procedure, the validity of which I cannot admit. We parted on very friendly terms. He earnestly invoked a blessing upon my future labours, and said to me, "Brother, let us not forget to pray for each other."—to which I replied in Hebrew, in the words of Samuel to the children of Israel, 1 Samuel, xii. 23, 24, 25. He then said, "I thank you, brother, for your kind and affectionate warning." This coincidence made such a deep impression on my mind, that I shall often think of, and pray for, this interesting individual.

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.

SIR,—The Board of Missions and Education of the Free Church of Scotland, in the *Home and Foreign Missionary Record* for August last, treats the readers of that pub-

lication with a letter from one of the Deputies to the Canadian Churches—(the Rev. Walter M'Gilvray, on whom some obscure Institution in the United States recently conferred the degree of D. D.), "on the state of religion in the district on which his labours were chiefly expended." That letter, like most of the others that have preceded it, emanating from a similar source, abounds with misstatements and calumnies. I am not surprised that men, coming into a strange land, and remaining in it but a brief space, with their ears open to the reports of every tale-bearer, and their minds disposed to believe the worst that could be said of their brethren who would not at their bidding endorse all the actings of the Free Church, should give currency to many inaccurate statements on points, the truth of which they had not time to investigate. But I confess, I am somewhat surprised that Dr. M'Gilvray, with the recollection yet fresh in his mind of the rebuke he received from the Presbytery, of which he was a member, for the violent and unchristian language he used in a letter to a dying man, should open out "*foul-mouthed*" upon a people, whose character and condition he could know but very imperfectly, and upon their Ministers, whose pastoral labours, even with all his Canadian experience, he cannot yet appreciate. I do not mean to stand forth to defend the warm-hearted Highlanders of Glengary, from the charge of gross ignorance and irreligion which Dr. M'Gilvray has preferred. I believe that there are many, even among these benighted men, sufficiently enlightened to defend themselves, and to do it in the exercise of as meek and Christian a spirit as their accuser has displayed. Nor do I intend to repel the calumnies cast upon the Ministers of the Church of Scotland in Glengary by their *umquhile* brother. They are able to answer for themselves, if they will. But I would recommend to them to follow the same course they have hitherto pursued when unjustly assailed, and by the eloquence of silence under unprovoked insult, and the patient discharge of their laborious duties, to answer their calumniator. They will not sink in the estimation of those who know them and their works, from anything he has said. Nor do I think their character will suffer much even in the estimation of those who know them not; for it requires no keen-eyed reader to discover that the aspersions cast on them, and those who attend their ministry, are designed to set off in striking contrast the faithful ministrations of the Free Church Deputy. There is certainly not the harmony of truth between the first and the last parts of the letter; and one, to use Lord Sydenham's emphatic expression, "with half an eye," will perceive at a glance, that the blackness of darkness, described with so much poetic fervour as having settled down on the ignorant and neglected Glengary men, is designed to

heighten the effect of the self-glorification of the writer. They may, therefore, leave the Deputy "alone in his glory", and with confidence commit their cause in silence to the decision of the discerning reader.

My chief object at present, is to correct some mis-statements respecting the formation of the Glengary settlement, and the state of religion at that period; deeming it of some importance that the statistical facts connected with the earlier settlements be truly narrated. Though the statements of the Free Church Deputy are not likely to be very extensively read, or referred to as of undoubted authority, still they ought not to go forth uncontradicted. Dr. M'Gilvray asserts that "the first band of settlers emigrated from the County of Inverness about fifty years ago"—that is, about the year 1797—"at which time this part of Canada formed one unbroken forest, tenanted only by the wild beasts of the chase and the tuneless fowls of the wilderness." Now, I can assure the Rev. stat. that fourteen years earlier were these wild and tuneless tenants partially dispossessed of their ancient domains, by bands of United Empire Loyalists, and by officers and men of the Provincial corps and Regular Army. This was immediately after the peace of 1783. In the year 1802, two or three vessels with emigrants from Fort William arrived at Quebec. The most of these emigrants settled in the Eastern District. In the year 1814, some of the settlers sent out by Government for the Rideau settlement, now the District of Bathurst, found their way to Glengary, and remained there. These were the principal accessions which the original body of settlers received. A few "straggling parties," during the intermediate period, joined themselves to the main body. These settlements being thus composed of United Empire Loyalists, of military men, Dutch, Germans, and British, and of emigrants from various parts of the United Kingdom, but chiefly from the Highlands of Scotland, it is not to be supposed that their social condition would be of the highest order. Dr. M'Gilvray draws a most melancholy picture of their state with regard to education and religion. "So far as he could learn, there was scarcely an individual among them able to read the Scriptures, or that was accustomed to offer up a prayer in his own family; and there was, consequently, nothing done to keep alive a sense of divine things in the most of them. Therefore, of a multitude, amounting to some thousands, buried in the gloomy wilds of Glengary, and thus living for many years without bibles, without sanctuaries, without spiritual instructors, without anything in the shape of divine worship, either public or private." All this is very lamentable. There must be sin lying at the door somewhere. That it may be traced to its source, and the guilty alone made to bear the odium, Dr. M'Gilvray, like a faithful chronicler of past

events, fails not to tell us, that "the first settlers came from the most moderate, that is the most neglected and benighted parishes of the North, and were, therefore, without any thorough religious instruction or right Christian training." Where these parishes are, he has not informed us. But it would appear, from his showing, that none of the settlers came from that section of the Church to which he belongs; therefore, he and all who entertain the same views of ecclesiastical polity, have no share in the blame. The guilt of communicating the original taint, the long neglected state of the settlers, and their rapid declension into the lowest depths of ignorance and ungodliness, lie on the "Moderates" alone. I admire the logic, as well as the Christian charity, of the Free Church Deputy; and I am not surprised that Dr. M'Gilvray, contemplating things, as he does, under the bias of religious bigotry and sectarian bitterness, has never heard of any pious men being found in the settlement until he entered it; that he has not seen one place of worship as venerable for years as the settlement itself as according to his account, and three or four others, nearly of as remote antiquity; that he has not, in all his wanderings in the "gloomy wilds of Glengary," found one fragment of a Bible, well thumbed and torn, the precious relic of former years.

In common with others, I have long commiserated the condition of the Highlanders of Glengary in respect of religious ordinances; for, although this evil has been less experienced by them, than, perhaps, by the settlers in any other part of the Province, nevertheless their spiritual wants have not been adequately supplied. But the unrelieved picture, that Dr. M'Gilvray draws, is certainly fitted to leave erroneous impressions both of their actual condition, and of the feelings with which many of them contemplate their lot. Never can I forget the salutation of an aged settler, still alive, to a worthy minister, now in Canada West, upwards of twenty years ago. "You are welcome, Sir, to this country; and may God long preserve you, and abundantly bless your labours! We have great need of you, and of all who, like you, come to speak to us about our eternal interests, which we are all too apt to forget. I entered this forest with my axe in my hand, before the soil was trodden by a human foot but that of the Indian. The settlers were then very few; and we had no minister to break to us the bread of life. I prayed to God that he would send us one. I had my prayer answered, and my heart was glad. I prayed that I might see another, for I thought there was much need for another: I saw that too; but such a day as this my old eyes never expected to see—seven ministers of the Church of Scotland assembled in Glengary. God's name be praised! Go in His strength to your work; and may His Spirit grant much fruit to your labours!"

Though the condition of Glengary, like that of every new settlement, was long, in respect of religious privileges, deplorable; yet I must deny that the high-coloured description which Dr. M'Gilvray gives, was, at any period, true. "For many years," he says, "they lived without a Bible." When the settlement was commenced, the facilities of religious instruction were far fewer than they are now. Bible societies were then unknown; schools in the Highlands of Scotland were "few and far between;" and I admit that many of the emigrants from that part of Scotland could neither read nor write. This was the fault of the Moderates, Dr. M'Gilvray tells us. For the present, let us assent to it on his authority. Still, there were some copies of the Scriptures scattered in the Highland glens, and some men found there who could read them. And we have been told, that there was a class of men, patriarchs in their class, who could neither read nor write, but from whose lips even Doctors in Divinity might learn Bible theology—men devout, intelligent, thoughtful, "*Sine charta et atramento scriptam habentes per Spiritum in cordibus suis salutem*"*—who, in their lonely sheilings, or amidst the awful mountain solitudes, where they fed their flocks, felt a present God, and brought their traditionary Bible knowledge to bear on all that they saw around them, and all that they felt within them—men whose knowledge of Bible truths seemed to be large in proportion to the disadvantages under which they laboured, for they had felt their importance, treasured them from time to time in their minds, and brought all the powers of a high intellect, chastened and solemnized by unwavering faith, to their consideration. Such men, we have been told, were frequently found in the Highland glens of Scotland. A few of such men, I have been told, came with the early emigrants to Glengary; my statements rest on the very same authority as Dr. M'Gilvray's—the testimony of others; and, if the Dr. still alleges that the early settlers were without Bibles, I must refer him to the extant fragments of those they brought with them from their native land, which if he has not seen, I must conclude that, to some extent, he has been guilty of the very sin he imputes "to the Ministers they have had, who never attempted to visit their hearers."

But the Dr. says they were not only "without bibles," but also without sanctuaries, and without spiritual instructors. About fifty years ago, that is, according to the Dr.'s statistics, when the Glengary settlement was commenced, there were few Protestant Ministers of the Gospel in Canada, and of the Presbyterian persuasion, not more than four. One of these was settled in Glengary in 1787, that is, ten years before the "solitary pioneers of the forest," dispossessed the

*Who had salvation written on their hearts by the Spirit without paper and ink.—ED. PARRIS.]

"wild beasts" and "tuneless fowls" of the abodes. In that year, (1787), from authentic records, I find that grants of land were made by Government to several of the officers and men, of the various disbanded Regiments that had served in the Revolutionary War. Among them, was the Rev. John Bethune, Chaplain to the 84th Regiment. From that period, Mr. Bethune officiated as Minister to the Presbyterian Congregation formed at Williamstown, until the day of his death in 1815. A short time after he settled in Glengary, with great exertion he succeeded in erecting three places of worship: two of them are good frame buildings, one at Lancaster, the other at the Front near Charlottenburgh, and that still exist to attest the truth of my statement. The third is a substantial stone edifice at Williamstown; the primitive log chapel, being too small to accommodate the congregation. Of the existence of these sanctuaries, Dr. M'Gilvray may satisfy himself by taking an excursion into that part of the Eastern District; especially of the third, which forms a very conspicuous and picturesque object in the village in which it stands, with its high sloping roof and lofty spire.

In these days, there were not only sanctuaries, but devout worshippers, who repaired to them. A gentleman, whose testimony is unimpeachable, informed me that he was present at the dispensation of the Lord's Supper at Williamstown in 1802; that the congregation was large, and the services were solemnly and devoutly engaged in. The memory of Mr. Bethune is cherished with sacred reverence by the older inhabitants; and every one, who was acquainted with the state of the settlement in his day, will bear testimony to the fidelity and zeal with which that venerable man, for twenty-eight long years, discharged the functions of his sacred office. How closely the best interests of his people were linked to his heart, the following extracts from a letter he addressed to them a few days before his death, will abundantly prove:—

"MY DEAR FRIENDS AND BRETHREN,

"My state of health is so precarious, and I am so far advanced in life, that I cannot reasonably promise myself many more days, let the event of my present indisposition be ever so favourable.

"For several years past I have had many anxious thoughts about the destitute state, in which you must be left, when it shall please God to call me away; but I forbore saying anything on the subject, under the impression that my declining years and growing infirmities would necessarily point out to yourselves the propriety of engaging a Minister, who might in the first instance be an assistant, and do such parts of the duty as were above my strength, and who, to diminish as much as possible his expenses to the Congregation, might extend his services further than the present limits, and finally succeed to the whole

charge. But in this expectation, I have been disappointed;—there is to this hour no more thought of providing a Minister than there was twenty years ago, and there is as great an apathy respecting this essential measure as if it was certain that I would outlive the whole congregation.

"In this state of things I consider it a duty I owe to you, to lift up my feeble voice in this manner, and warn you of the pernicious consequences to yourselves and your families, of your lukewarmness in this serious business."

After detailing some of the evils likely to arise, more especially those that would spring from the proselytising spirit of the Church of Rome, Mr. Bethune says;

"To avoid the delusions of this communion, there is no effectual measure under Providence, except having a pastor to watch the fold, who will not only prevent the flock from straying, but do away with every pretence for employing a priest to baptize or marry. Add to this, the many and religious instructions which will not only be kept alive among you, but inculcated with stronger effect and more permanent benefit the longer it is continued, and the keeping up of the observance of every other ordinance, to which you have been accustomed; and you must anticipate a vacancy of any length as a gloomy uncomfortable period, irksome to your minds and dangerous to your morals. Bestir yourselves, therefore, to take measures of precaution, and let not a miserable parsimony persuade you to shrink back from the attainment of an object; so essential to your well-being in that state where money has neither value nor currency."

Having given them his advice how they ought to proceed in obtaining a Minister to succeed him, he concludes:

"In a very weak state of body I have thus given you my last advice, and, very imperfect as it is, I trust you will listen to it; whether it be the last I shall be able to give, is best known to Him who holds our destiny. It is given in the spirit of true sincerity, and of the purest regard for your everlasting interest.

"And that the God of all wisdom and goodness may guide and strengthen you in considering, with effect and despatch, what so nearly affects your welfare, and finally receive you into the arms of His everlasting love, is the sincere prayer of, my dear friends and brethren, your most affectionate and faithful servant."

"Williamstown, 16th Sept., 1815."

Before Mr. Bethune's death, and if I am rightly informed, in 1804, the frame church at Martintown was built, to accommodate the congregation that attended the ministry of the Rev. Mr. Reid, now of St. Armand's, Canada East. Mr. Reid officiated with great acceptance for some years. His views of ecclesiastical polity experiencing a change, he entered into the Episcopal Church about the year 1815.

Nor ought it to be overlooked, while

animadverting on the statements of Dr. M'Gilvray, that the Roman Catholic portion of the inhabitants of Glengarry, have had the ordinances of religion regularly dispensed to them, from an early period in the history of the settlement, in accordance with the forms of their own Church. Dr. M'Gilvray, perhaps, may be of opinion that such ministrations rather deepen the gloom of the scene he professes to depict, than relieve it by the interspersed tints of missionary zeal and pastoral devotedness that appear. Be this as it may, I may be allowed to observe, that in 1804 the late Alex. M'Donald, afterwards Bishop of Regiopolis, accompanied, as their priest, certain Roman Catholic emigrants, and settled with them in the very heart of the Eastern District. These were mostly disbanded soldiers of the first Glengary Fencible Regiment, which had been raised during the Irish Rebellion, chiefly by his influence. He afterwards, as Bishop, presided over the scattered flocks he had gathered in the wilderness. Of his arduous and untiring labours it is unnecessary to say a word. The erection, during his life, of thirty-five churches and chapels, and the services of twenty-two clergymen, the greater number educated at his own expense, will sufficiently prove that he was not neglectful of the spiritual interests of those committed to his care.

I think I have now established the fact, Dr. M'Gilvray's assertion to the contrary notwithstanding, that there were bibles, and sanctuaries, and spiritual instructors, and divine worship, and men among the venerable patriarchs of Glengarry who could pray, and who had their prayers answered, even before, according to the Dr's. account, the "tuneless fowls of the wilderness were dispossessed of their forest tenements." I might now proceed to show that these privileges were continued without intermission, and extended wider and wider as the settlement increased. But, as the Dr. admits, that, "since these times, circumstances have altered, that churches have been built, and ministers settled," I shall content myself by putting down, as correctly as I can from memory, the number of Presbyterian Churches erected in that part of the Province, and the time at which they were respectively built, and the Ministers who officiated in them.

Mr. Bethune died in 1815. It was not till the summer of 1818, that his successor, the present worthy Minister at Williamstown, entered on his official duties, with what success let the universal esteem in which he is held, both as a man and a minister of Christ, bear testimony. However just and well merited any compliment I could pay him might be, knowing, as I do, that it would rather shock his delicacy than gratify his feelings, I will leave him to an approving conscience and the gratitude of his people. He regularly officiates at Williamstown, and often, on the same day, in

one of the back concessions, and occasionally at the Front of Charlottenburgh, a church being erected at each place. He had also officiated at Lancaster, previous to the arrival of Mr. M'Naughtan.

Mr. Reid was succeeded at Martintown, in 1819, by the late Mr. Fletcher, who resigned his charge in 1824. In November, 1825, the late Mr. Archibald Connell was ordained by the Presbytery of Glasgow to the pastoral care of the congregation at Martintown, and continued till September, 1836, zealously and faithfully to do his Heavenly Master's work; when his constitution gave way under the pressure of his laborious duties, and he sunk into an early grave. By his active exertions the handsome stone edifice, now occupied by the large congregation attending the ministrations of Mr. M'Laurin, was erected. He officiated at stated seasons at Indian Lands, and occasionally at Finch, as well as regularly at Martintown. That his ministrations were highly valued and effective, few will deny; and his memory will be cherished by an affectionate flock, while one of them survives. Mr. M'Laurin succeeded in 1839 to the charge at Martintown.

About 1821, the church at Cornwall was erected: the congregation were privileged with the faithful ministry of Mr. Leith, now of Rothiemay, till the close of 1826. In May, 1827, Mr. Urquhart was inducted to that charge, whose name has extended beyond the bounds of Glengary, although Dr. M'Gilvray appears never to have heard of him.

About 1823, the church in Lochiel was built, the congregation, from 1823 till 1830 or 1831, enjoying the services of the late Mr. M'Laurin, and from 1833 till 1845, of the late Mr. M'Isaac. Both of these gentlemen were esteemed "fervent" and "effective" preachers; and both of them officiated, at stated times, also at Vankleek Hill. From certain proceedings that recently took place near to the church in Lochiel, and the free appropriation of the church itself, I am inclined to think that Dr. M'Gilvray has seen this sanctuary.

In 1833, Mr. M'Naughtan was ordained minister to the congregation at Lancaster. Since his return to Scotland in 1843, Mr. M'Pherson has laboured there with visible success. Mr. M'Pherson has two preaching stations besides, where churches are erected.

At Dalhousie Mills, Cote Saint George, and Coteau du Lac, Mr. M'Lean has, for about two or three years, with much acceptance, discharged the duties of the pastoral office. Dalhousie was originally one of the preaching stations of Mr. M'Kenzie. In 1842, it was formed into a separate charge, and Mr. Sinclair ordained minister, who returned to Scotland in 1845.

In the Indian Lands, also, the settlers for many years have had the benefit of the ministerial services of Mr. D. Clarke, a Free Church minister.

Notwithstanding all this, Dr. M'Gilvray asserts that no improvement is visible in the moral or religious condition of the people. "Churches," says he, "have been built, ministers called, and the ordinances of the Gospel established, in Glengary; yet little appears to have been done to remedy the early disadvantages under which the settlers laboured." To my weak comprehension, the first and the last clauses of the sentence contradict each other. The building of churches, calling of ministers, and establishing of ordinances, are, in my view of the matter, the most effective remedies that could be applied.

But the Dr. proceeds: "Whether the blame lies with their religious instructors, or with themselves, I will not pretend to determine." That the evil, to some extent, does exist, I do not deny; for where does it not? But I think, in the case referred to, I can discover some causes for it, for which neither the settlers themselves, nor their religious instructors, were directly to blame. But, as the Dr. proceeds, he discovers the true cause, so I will not volunteer my opinion. He finds out that it is the Ministers who are to blame; and he traces their negligence and inactivity to something essential to the "particular class of ecclesiastics to which they belong." The "particular class" he denominates "Moderates." I shall, therefore, for the want of a better word, term the root of the evil, Moderatism. Now, this Moderatism must be the quintessence of all that is black and demoralizing,—a compound

— "Of all monstrous, all prodigious things,
Abominable, unutterable, and worse
Than fables yet have feign'd, or fear conceiv'd,"

for the Dr., after specifying various instances of pastoral negligence—nay, of the utter prostitution of the ministerial office—(not one of which can I bring myself to believe to be true)—says, "yet it is but fair to state, that these teachers were not in any respect worse than the rest of that particular class of ecclesiastics to which they belonged. On the contrary, we have reason to think that some of them were, in point of professional endowments and moral deportment, even above the average standard of the class in question." Then, if such was the darkness and ignorance of those under the pastoral care of men who were above the average standard of their class, how great must be the darkness under the ministry of those who are below it!—such as those residing in "the most benighted parishes of the North!"

Dr. M'Gilvray seems to be aware, that this is a legitimate inference from his premises, but that it would not be substantiated by facts. He, therefore, endeavours to show how the consequences were not so pernicious at Home as they have been in Glengary. The reasons, he says, are, that the bad instructions and the bad example of the "particular class of ecclesiastics"—("we mean, of course, the Moderates")

have in Scotland been detected, and neutralized, by the sound instructions, and good example, of the party to which he belongs—an advantage which the poor Highlanders of Glengary could not possess, since their "religious instructors" were all steeped in Moderatism. And is it not strange that this should be the case, seeing that some of them were sent forth under the auspices of Dr. Robert Burns and some of the leading men, who in 1843 seceded from the Church of Scotland. "Can any good thing come out of Nazareth?" was the cry of a hypocritical, bigoted, sanctimonious class among the Jews of old. The word *Moderate* seems to inspire such a feeling of abhorrence in some minds against all whom they choose so to designate, that even, although in point of "professional endowment, and moral deportment, they are above the standard of their class," nothing that is good can be expected from them.

I should be glad to know what the definite idea is, that some ecclesiastics attach to the word 'Moderate.' It must be a very *quisquis* sort of vocable. I have been always accustomed to consider it a kindly peace-making expression, descriptive of a class whose tenets were correct, and whose course of conduct was distinguished by avoiding, on the one hand, unprincipled laxity, and, on the other, intemperate zeal. Certainly, *in this country*, as applied by way of distinction to a "particular class of ecclesiastics", it designates a body of men, who, generally speaking, are truly evangelical in their sentiments, and sedulously inculcate on their flocks the mild virtues of forbearance, love, and peace. The Dr. however, seems to adopt the interpretation of the Bracadale chamber-maid, who called to her fellow-servant, "Will you throw out this basin of moderate water?" With her every thing *filthy* was termed moderate, whether pots, pans, water, &c.

I will not follow the Dr. in the details of his stupendous exertions, and their abundant success, through nearly three columns of small letter-press. I shall heartily rejoice if he will be more abundantly successful in diffusing Christian knowledge, in elevating the social condition of the people, and leading souls to Christ, within the sphere of his labours, than his predecessors, the "Moderates," have been. There is much room in Glengary, as elsewhere, for faithful ministerial work—for the labours of men imbued with the spirit of their Divine Master; who will preach His Gospel in simplicity, and inculcate on their hearers to follow His example, in purity, in peace, and brotherly love; "for He is not ashamed to call them brethren who believe in His name." But I cannot help thinking that Dr. M'Gilvray has entered on a wrong path. To defame the dead and calumniate the living, is no part of the work of a Christian divine. To excite the passions of the people, and stir up among them schism and strife, by such cant as "Moderate" or "Residuary," is but

an ill preparation of the stony ground of the human heart for the good seed of the Word. And, much as I would rejoice to hear that Sabbath schools, and district prayer-meetings, if properly conducted, were established and well attended, I would more rejoice to hear it said of the entire mass of the population, that they walked together in the unity of the Spirit and the bonds of peace—not boastful, vain-glorious, uncharitable, with the expressions of mock humility on their lips. Such cant fills the soul with loathing; and I must confess that, after the language which Dr. M'Gilvray has used, and the spirit he has displayed in his letter, I read his closing confessions of humility, and ascriptions of praise, with unmitigated disgust.

I am, Sir, your most obedient and humble servant,

N. M. I. L.

MISCELLANEOUS.

GENERAL ASSEMBLY'S NORTH AMERICAN DEPUTATION.—The Rev. Messrs. Fowler, of Ratho, Stevenson, of Dalry, and Mackintosh, of Aberdeen, who formed the deputation appointed by the last General Assembly to visit our North American colonies, have again returned in health and safety to resume their pastoral duties among their attached flocks.—*Edinburgh Advertiser*, Nov. 17.

DR. CHALMERS' POSTHUMOUS WORKS.—These volumes are to be edited by the Rev. William Hanna, son-in-law of the venerated author, and successor to Sir David Brewster in the editorship of "The North British Review." The works will consist of, firstly, "Daily Scripture Readings," beginning with Genesis and ending with the book of Jeremiah; secondly, "Sabbath Meditations on the Holy Scriptures, embracing a considerable portion of the Old and the whole of the New Testament;" thirdly, "Theological Institute;" fourthly, Lectures on Butler's Analogy;" and fifthly, "Discourses." These, it is expected, will extend to nine large volumes. The "Life and Correspondence" will occupy, in all probability, four more volumes. The religious public will be delighted to learn that "Dr. Chalmers' Life" will be an autobiography, having been fully prepared by himself.

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