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The Presbyterian

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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The Presbyterian.

THE CHURCH IN CANADA.

PRESBYTERY OF MONTREAL.

The last ordinary meeting of the Presbytery of Montreal, was held on the first Wednesday of February last.

The Rev. W. Roach, Moderator. After several matters of ordinary routine—the Rev. John Davidson appointed the Rev. John Davidson on the two first Sabbaths at his earliest convenience, and Mr. James T. Paul, Probationer, to preach at St. Eustache on the Sabbaths of the 18th February and 4th March.

The Rev. Robert M'Farlane, ordained Missionary, was appointed to continue his labours at Beech Ridge, till the next meeting of Presbytery.

Much disappointment having been felt by members at not having received the printed minutes of the last meeting of Synod, held in July last, it was unanimously agreed, on the motion of the Rev. Dr. Mathieson,—that the Synod be overtured, at its next meeting, to adopt measures whereby the minutes may be printed and distributed within three weeks after the rising of that Court.

The following communication was laid on the table:—

NEW CARLISLE, 2nd Oct., 1848.

At a meeting of the Presbyterians of New Carlisle and neighbouring townships, held in the Presbyterian Church of this town, the following Resolutions were unanimously adopted—

Resolved,—That the Memorial now read and submitted to this meeting be forthwith adopted, and that the Chairman be requested to obtain signatures

to the same, and afterwards to be forwarded by him to the Rev. Walter Roach, of Beauharnois, for presentation to the Reverend the Presbytery of Montreal.

Resolved,—That the best thanks of the Meeting are due, and are hereby given to the Rev. Mr. Lapelletrie, for the kindness he has evinced in forwarding the views of the Meeting upon this important occasion.

ROBERT CALDWELL, *Chairman.*

Unto the Reverend the Presbytery of Montreal, in connection with the Church of Scotland. The memorial of the undersigned,

Humbly Sheweth,

That your Memorialists residing in the Townships of Cox, Hope, and Port Daniel, in the County of Bonaventure and District of Gaspé, members and adherents of the Presbyterian Church of Canada, in connection with the Church of Scotland, desirous of being formed and received, as a Congregation within the bounds of your Reverend Presbytery, crave to be received as such, and by these presents declare our willingness to adhere to the faith, government, worship, and discipline of the said Church, and to submit in all matters affecting our interests as a Congregation to the jurisdiction of the Courts of the said Presbyterian Church of Canada in connection with the Church of Scotland.

That we, the undersigned members and adherents of said Congregation, desirous of promoting the glory of God, and the good of the Church, promise to give by good and sufficient title to the Presbyterian Church of Canada in connection with the Church of Scotland, as aforesaid,—a lot of land situate in the town of New Carlisle, being the Easterly half of the Town Lot number one hundred and twenty-seven in the fifth range of Town Lots, and containing one chain and fifty-nine links in front, and three chains and eighteen links in depth, on which a wooden Church is erected, also to procure another lot of land in the Township of Port Daniel for the purpose of erecting a Church thereon, and also another lot of land in the Township of Hope, for the purpose of erecting a Church thereon, in connection with the Established Church of Scotland as aforesaid, also a lot or a piece of land at a place to be hereafterwards determined upon for a Glebe, and to build a house thereon for the Minister who may be settled over us by your Reverend Presbytery.

In witness whereof, and as in duty bound, your Memorialists will ever pray.

J. Chisholm.
James M. Milne.
R. W. Fitton.
Le Boutilier, Brothers.
Robert Caldwell.
John M'Clellan.
John Wilkie.
James Morrison.
Hugh Caldwell.
Octavos Sherar.
A. A. Caldwell.
Hy. Caldwell.
James Caldwell.
James Colville.
A. Mather Caldwell.
A. Bebec.
Robert Caldwell.
William Ferguson.
Robert Ferguson.
Gavin Arles.
Peter M'Donald.
John Forsyth.
Henry Forsyth.
Michael Cassidy.
Hugh Assebs.
Robert Smollett.
John Caldwell, Senior.
M. Sheppard.
John Assebs.
Philip Vibert.
Alex. M'Clalland.
James Gillies.
Daniel Tozer.
Edward Tozer.
William Sinclair.
Hugh Thompson.
Andrew Chisholm.
Daniel Chisholm.
Hugh Chisholm.
A. Sherar.
William Scott.
William Munroe.
Elias De La Perillo.
James Scott.
Peter Lawrence.
William Lawrence.
John Lawrence.
John Gallie.
Philip Starnes.
Melvin Starnes.
Jessie Caldwell.
Neil M'Kinnon.

John M'Rae.
Barnabas M'Gee.
Daniel Ross.
Joseph Young.
Thomas Byres.
John Young.
John Travers.
Adam Scott.
Andrew Young.
James Smith.
William Young.
Alexander M'Donald.
James Wylie.
Hector Ross.
Walter Ross.
William Powers.
Widow Powers.
Joseph Thomson.
Hugh Thomson.
William Ross.
Christopher M'Graw.
Adam Smith.
Farquhar M'Rae.
John Alex. Smith.
John B. Ross.
W. Millar.
Wm. M'Pherson.
B. Walker.
John Howie.
James M'Pherson.
William M'Kenzie.
John M'Pherson.
W. MacKenzie.
William M'Leod.
James Millar.
Joseph Dow.
Donald M'Tavish.
Widow Dow.
James Gillicie.
Widow Howie.
Robert Howie.
Thomas Thompson.
J. S. Jeffray.
William Crozier.
William M'Dugald.
Joseph Crozier.
Robert Brotherson.
Philip A. Heron.
Philip Telfor.
James Brotherson.
John Walker.

New Carlisle, 2nd Oct., 1848.

To each of the above list of names, heads of families, were added the individual subscriptions to be annually given for the support of a Minister.

After long deliberation on the above, and hearing from Mr. Lapelletrie, who lately visited these settlements, an account of their present state and prospects—as also viewing the continued destitution of Divine ordinances in the Congregation of New Richmond; the Presbytery resolved to take into consideration at their meeting, on the first Wednesday of May next, the propriety of, sending a Deputation of one or two of their number, to visit the Congregations in the lower part of the Province in the District of Gaspé.

THE SAGUENAY DISTRICT.

Report of the Rev. E. Lapelletrie, to the French Mission Committee of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

As I have already had occasion to say to the Synod, there is for every Christian work in its commencement a time of experiment, a time of trial of more or less duration, when its working is embarrassed and its progress scarcely perceptible—when its principles are not appreciated, and its plans are not systematically drawn. There is indecision, irresolution, in those who undertake it, and consequently a certain distrust, or at least a certain reserve, among its friends and supporters. All desire rather to put off their efforts to support the Christian work to a more distant period, when they imagine they will be able to do so in a more efficient manner. They would rather wait until the work be better established, until it shall occupy an honourable place among the most popular institutions of the age—until it shall have taken root and manifested by its numerous success that it deserves the interest of the Christian world at large. This, I conceive to be a very great trial—a trial, which a great many most useful institutions cannot overcome, but on the contrary are overcome by it—so fond are we of popularity, and so disposed to look upon those works as useless or even pernicious, which are destitute of a great name, and which do not attract public admiration. But I have experienced, that, even after a work has passed through that probation, its obstacles and difficulties often increase more and more, and at times become an insurmountable barrier to human efforts, so that its supporters are painfully reminded that their work is a work of faith, and that they ought consequently to walk by faith and not by sight; and acknowledge, that “the kingdom of God cometh without observation.” This being the case, I would rather prefer to see a growing interest manifested towards the work in which I am engaged, than a spontaneous one—to perceive its developments slowly progressing than if they were attaining at

once the highest pinnacle of popularity—to number few friends, but friends indeed, rather than if it were exciting the admiration of many foes at heart whose hopes and expectations cannot be always realised; and indeed cannot ever be satisfied without compromising some most important principles. With these few brief general remarks on the progress of the work in which I am engaged, I will now proceed to give a sketch of my labours in the County of Gaspé and the country bordering on the Saguenay, where I was sent by the Synod to become acquainted with the religious destitution of the people, and to make arrangements for extending the French Mission in these quarters, where there were said to be some thousands of the descendants of French Huguenots, from the Islands of Jersey and Guernsey.

SAGUENAY.

In pursuance of the design with which I was charged, and in conformity with the instructions to me of the Synod, I have followed up the wide and winding stream of the noble river Saguenay, from the mouth to the head of it—from Tadoussac to Terrerompue. I must say, it is truly a picturesque and lovely part of the country. I have wandered through some of its quiet forests, till I have almost made acquaintance with its innumerable hills and water falls. On Sunday, the 30th of last July, I preached at Grand Bay, twice: in English in the morning, and in French in the afternoon. I baptised two children, and buried one who had not been baptised. He was nine months old when he died, and the parents had not previously had the opportunity to have him baptised. Indeed, his father, a Presbyterian from the North of Ireland, told me that it was then ten years since he had heard, or even seen a Protestant Minister. In the morning, we had a congregation composed of about forty Scotch and Irish Presbyterians, and of two Irish Roman Catholics. In the afternoon, we had about thirty-five persons, among whom were three French Canadians. The village of Grand Bay is prettily situated at the extremity of the Bay of that name, and at the mouth of a little river upon which there is a vast sawing mill, in which many men are employed. The land round the Bay and along this river is excellent, and some fine farms are rising up in every direction; and as the land on the south shore and at the mouth of the river is on a slope until it reaches a range of hills, the fields and the village have a most beautiful appearance from the Bay. There is a Roman Catholic Church in the village, and the Jesuits have lately established three of their order here, and bought ten acres of land in the very middle of that settlement, probably for the purpose of establishing a convent. Two miles farther north of the Bay and on the same side there is another

mill and another village, named Chezmar, situated at the mouth of a river which bears the same name. This corner of the Bay is more bleak, but still the land is excellent, and people are settling fast upon it.

After having done all that I had to do in Grand Bay, I proceeded up the river Saguenay to Chicoutimi, in a small Indian boat with several friends, who had come to the funeral of the child, whose death I have mentioned, and who were returning to Chicoutimi in two boats. The distance from Grand Bay to the latter place by land, is only eleven miles; but as there is no road between these two places, but merely an Indian path—I was obliged to go by the river—a distance of about twenty-two or twenty-three miles. The land at Chicoutimi is still richer than in Grand Bay, and consequently more settled. There are here two settlements and two mills as in Grand Bay: one is on the river “Dumoulin”, and the other is at the mouth of the river Chicoutimi. The distance from one settlement to the other is about two miles. All along these rivers, the land is exceedingly fertile, but principally along the latter—the Chicoutimi, which comes down from Lake St. John, and serves as a way of communication from that lake to the Saguenay. There are boats and canoes coming down or going up pretty often, so that I should think that if a minister is to be settled in this district, Chicoutimi is certainly the most central place, and the most convenient to communicate with the other settlements.

On the 7th of August, I preached twice in Chicoutimi as on the preceding Sabbath in Grand Bay—in English in the forenoon and in French in the afternoon. The population of Chicoutimi is more mixed than in Grand Bay. There are here more who are Scotch by descent than by birth; and these Scotch descendants have generally married Canadian women, and some of them Squaws, so that their children speak and understand the French better than the English language. We had about fifty persons at Divine worship in the forenoon, and fully seventy in the afternoon, the majority of whom were French Canadians. The reason why they came in so great number was probably the novelty first; and, besides, the place where I preached having been occupied until very recently by the Roman Catholics as a Church, and their lease being not yet expired, we had to ask them to lend us the use of that place, which they better very cheerfully—which was almost a kind of approbation of my preaching there. An act so praise-worthy on their part, I felt it my duty on the morrow to acknowledge by thanking the priest for his manifestation of his kindness, in a conversation that I had with him. However,

we must not deceive ourselves. As I have already said, the Jesuits have now got a footing in Grand Bay village, and they show enough already what their pretensions are. I am quite sure, in a very few years, nay perhaps in a very few months, there will probably be schools, "soi-disant, de la Doctrine Chrétienne;" and convents will spring up like mushrooms on the rich shores of the Saguenay; and afterwards, they will no doubt ask and most likely obtain a grant of land from Government. Of this I am firmly convinced, and this conviction has induced me to be up and doing. And I have some hope to succeed in some measure, in counteracting the plans of those men, who are not only against all religion but also against all civil supremacy. The Protestant people along the shores of the Saguenay are most willing to have a minister settled among them. They are willing and able to build their Churches, their school houses and a manse; to give to the Church a glebe in Chicoutimi and another in Grand Bay, and finally the sum of £40 at least, annually, for the support of their minister, and £20 to a schoolmaster or to a schoolmistress. It is truly a shame to Protestantism—a reproach to every section of the Protestant Church, but particularly to our Church, to leave them without a minister any longer if we can help it. They are all, with two or three exceptions, Presbyterians and descendants of Presbyterian parents; consequently, they have a strong claim upon us, and in spite of our neglect of them, they are still most anxious to be formed and received as a congregation within the bounds of the Presbytery of Montreal. Before I left Chicoutimi they had already adopted a Memorial which they were to send to the Presbytery of Montreal, craving to be so received. I trust that, before long, we will be able to give them a proof of our interest for their spiritual welfare, in procuring them a pious, active and devoted servant of the Lord Jesus Christ, belonging to our Church, or who may become connected with it, able to preach both in French and in English. There is another thing, I trust, which will be granted to that congregation—the Clergy Reserves. I do not speak of the reserves here as a favour, but as a right. And it is my firm conviction that unless justice is done in this case, we will lose the opportunity to get a footing on this beautiful and rich part of Canada, which according to all appearance is destined to contain and to support one day, an immense and wealthy population; and the Church of Rome and the Church of England, or some other denominations, will get hold of all the advantages, and the Presbyterian Church coming afterwards will be regarded as an intruder.

Before I left Chicoutimi to come down the river to Tadousac and to Lancelot I baptised a child, eighteen months old,

who died on the morrow. I could not stop to assist at his funeral. In Tadousac and Lancelot there are a few Protestants and there are several French Canadians; and as the Protestants here understand the French language, I tried immediately to have a French prayer meeting, and I succeeded above my expectations. In the evening of the 8th of August, I preached to about twenty French Canadians, in a large room at Tadousac. There were also some English present. There might be, in all, about twenty-five persons. At the conclusion of the service, I was requested by some Canadians present to grant them the opportunity of hearing me another time; and accordingly, I immediately appointed another meeting for the morrow evening, in the same place and at the same hour. On the 9th, I visited with a friend a chapel which was built for the Jesuits when they were Missionaries among the Indians, which is still in excellent repair. After having visited it, we went along the shore towards the St. Lawrence, and after having walked about one mile and a-half or two miles, we came to some flat lands which, I was told, are known to have been the gardens of the Jesuits. I omitted to mention that at Chicoutimi, there is also another chapel standing, but not so good, and deprived of all its ornaments, which belonged once to the same order. After this, and considering the beauty and the richness of the country, I do not wonder that the resuscitated Jesuits are coveting their confiscated domains, in this part of England's dominion. In the evening, I was again privileged to announce the glad tidings of salvation to about thirty French Canadians, and to a few English people. All this confirms me in the opinion that if a minister, able to preach both in French and in English, was settled on the Saguenay by our Synod, he might be an instrument of great good to the Church and to the people there, in general.

List of Contributions for erecting a French Protestant Church, in Montreal, collected on the Saguenay.

CHICOUTIMI.	
Received from Peter McLeod, Esq.	£10 0 0
GRAND BAY.	
Robert Blair,	1 10 0
David Blair,	0 5 0
John Ritchie,	0 5 0
John Semple,	0 5 0
Wm. Orr,	0 2 6
Alex. Morton,	1 0 0
Edward Montgomery,	0 5 0
M. Miller,	0 5 0
Wm. Denoon,	0 5 0
Grant Forrest, Jr.,	0 10 0
John Hustin,	0 2 6
B. Colelough,	0 2 6
Alex. M'Kinstry,	0 2 6
Charles Ayling,	0 5 0
Thomas Wallace,	0 2 6
John Hunter,	0 2 6
Cash, T. H. C.,	0 5 0
TADOUSAC AND LANCELOT.	
Wm. Barnston,	1 0 0
John Miles,	0 12 2

E. Blacklock,	0 3 0
Wm. Fraser,	0 15 0
James Hewston,	0 10 0
	£18 15 2

PRESENTATIONS.

On the 27th February, the ladies of St. Andrew's Church, Bytown, presented to their Minister, the Rev. Alexander Spence, a splendid new Pulpit Gown, as a mark of their esteem.

A Deputation from the Congregation of Scarboro', of which the Rev. James George is the pastor, waited lately on the Rev. Professor Murray, and presented him with a splendid Silver Snuff Box, as a token of respect. Professor Murray is deservedly endeared to the members of the Scarboro' Congregation, having, while the church was vacant, officiated for a considerable time among them,—proceeding from Toronto to Scarboro' on Sundays to preach. It is satisfactory to see that these gratuitous services in the Christian cause, are appreciated by those whom they were intended to benefit, and the token of regard will be as highly valued by the Rev. Professor, as its presentation reflects credit on the congregation in question. The following is the inscription on the Silver Snuff Box:—"To the Rev. Professor Murray, King's College, Toronto, as a token of respect and gratitude, from the Presbyterian Church, Scarboro', 27th February, 1849."

THE CHURCH IN THE COLONIES.

We have no doubt that many of our friends will be happy to learn that the Rev. John Macbean, M. A., has been induced to prolong his stay, and to lend his valuable assistance to the ministers of St. Matthew's and St. Andrew's Churches, for a few weeks. In consequence of the extreme severity of the weather and the difficulties and danger of the passage across the Straits to P. E. Island, a numerous and respectable committee of gentlemen from these two Churches waited on Mr. Macbean, on Monday last, and after representing the danger, if not the impracticability of such a journey at this inclement season of the year, invited him to delay his departure for some time, assuring him that he might be usefully employed, in this place, in the mean time, and that they would be happy to make his visit to Halifax, as comfortable as possible. This arrangement, to which Mr. Macbean has assented, will, no doubt, occasion a momentary disappointment among his attached friends in Charlottetown, but we trust it will be ultimately advantageous to all parties, as it will enable him to reach the Island with comfort and safety, instead of encountering, after a stormy passage across the Atlantic, the perils and hardships attending such a long and hazardous journey.—[Halifax Guardian.]

At a meeting of the Teachers of St. Andrew's Church Sabbath School, it was unanimously resolved that the following Address be presented to the Rev. Wm. Stewart, previous to his departure to Miramichi:—

REV. AND DEAR SIR,—It is with feelings of sincere regret we learn your determination to leave us and accept a cordial and unanimous call from the Church in Chatham, Miramichi, to become their stated Pastor. Regret, because of the deep and affectionate interest you have taken in the prosperity of the congregation of Saint Andrew's Church in general, and of its Sabbath School in particular, and the great and successful efforts you have made for its welfare. It, however, affords us much

satisfaction to find so important and interesting a field opened for your ministerial labours, where, under the blessing of God, we trust and believe you will enjoy abounding happiness and encouragement in your Master's work.

For some time previous to your arrival amongst us, we had sensibly felt the want of regular ministerial superintendance. Our numbers, both as teachers and pupils, had greatly decreased, and, consequently, our efficiency in this essential department of our church's agency in advancing the kingdom of Christ had proportionably declined. But now it must be gratifying to you, as it is encouraging to us, to witness the interest so generally manifested in our school, the increase of our pupils, and the good order, regular attendance and improvement attained under your care.

And now, Dear Sir, we cannot permit you to depart without expressing the lively sense we entertain of your unwearied exertions, and our affectionate interest in your future welfare. We pray God to bless, keep, and prosper you in your new sphere of usefulness; and, as a small token of our regard, esteem, and gratitude, allow us to present you with the accompanying edition of the Inspired Volume, whose glorious doctrines, hallowed precepts, and precious promises, it is your high privilege, and, we trust, your greatest happiness to teach. In the name and on behalf of the Sabbath School Teachers.

P. Y. MALCOLMSON.
ROBT. D. M'ARTHUR.
JOHN MILLS.

St. John, N. B., 13th Feb. 1849.

To which the Reverend gentleman was pleased to make the following Reply:—

I acknowledge with the most heartfelt gratitude your very kind Address, and splendid present. I have always felt a deep interest in the prosperity of the Church with which we are connected, and I have had no other motive, in all my measures and movements, since I came among you, than the promotion of pure and undefiled religion. Having long experienced the pleasure and profit of Sabbath Schools, it has afforded me no small delight to witness the improvement which has been made in your School, and I hope that by your united, prudent and zealous labours, much good may still be done. I look upon you and your young charge as giving much promise of prosperity to the Church. I tender to you, and through you to all concerned, my sincere thanks. With every good wish, I am yours respectfully.

WILLIAM STEWART.

[St. John Courier.]

THE CHURCH IN SCOTLAND.

PRESBYTERY OF IRVINE.—On Monday a meeting of this reverend body was held at Beith. The Rev. Mr. Aitken, moderator. Sederunt—Dr. Colville, Beith; Mr. Steven, Stewarton; Dr. Campbell, Kilwinning; Mr. Bryce, Ardrossan; Mr. Cruikshanks, Stevenston; Mr. Stevenson, Dalry; Mr. Dickie, Fenwick; Mr. Thomson, Kilmarnock; Mr. Gebbie, Duulop; Mr. King, West Kilbride; Mr. Buchanan, Kilmaurs; and Mr. Orr, Kilbirnie. The Moderator laid on the table the following overture on the enlargement of the Psalmody:—Whereas the Church of Scotland has already sanctioned the practice of singing other parts of God's holy Word than the Psalms of David; and whereas an addition of fifty paraphrases or hymns would facilitate the duty of ministers in appointing subjects of praise in accordance with the peculiar doctrines of Christianity to which the attention is called in the other parts of the service of the Church: It is humbly overtured to the very Reverend the Synod of Glasgow and Ayr by the Presbytery of Irvine, that, without interfering in any way with the Psalms, and Translations and Hymns now in use, and without waiting for original compositions, there should be selected from various books of sacred songs a number of paraphrases or hymns to be allowed by the General Assembly of the Church of Scotland, and to be appointed to be sung in congregations and families." After a few remarks from Dr. Colville, Mr. Cruikshanks, and Mr. Thomson, it was un-

animously agreed by the Presbytery to transmit the overture to the Synod. Mr. Cruikshanks brought before the Presbytery the epidemic disease prevailing in most of the parishes within their bounds, and the duty of acknowledging the providence of God, humbling ourselves under His afflicting hand, and imploring the Divine mercy, when the Presbytery appointed that, throughout all the parishes within their bounds, there should be public worship in reference to this subject, on Thursday the 15th Feb. at two o'clock. Mr. Thomson produced to the Presbytery a number of papers concerning the constituting of Edgehill House, Kilmarnock, the legal manse for the minister of the second charge of the Low Church, which were ordered to lie on the table till next meeting. Mr. Angelo Macreadie appeared before the Presbytery to be examined in order to be taken on trial for license. The committee who examined him having reported favourably, letters were ordered to be written to the different Presbyteries within the bounds of the Synod asking leave to proceed with his trial for license. Dr. Colville, Dr. Campbell, Mr. Bryce, Mr. Cruikshanks, and Mr. Aitken were appointed a committee for considering the Marriage and Registration Bills now before Parliament, and the overture of the General Assembly. The Presbytery then proceeded to hear the Clergymen who had been appointed to address the congregation of Beith on the Schemes of the Church.—[Kilmarnock Journal.]

PARISH OF TERREGLES.—The Presbytery of Dumfries met at Terregles on Friday, the 9th Feb., to moderate in a call in favour of Mr. James Gibson probationer, to be minister of the church and parish. The Rev. Mr. Hogg of Kirkmahoe was Moderator *pro tempore*. No objections were offered, and the call having been well signed, was unanimously sustained.

MIDDLE CHURCH, PAISLEY.—The Presbytery of Paisley met within the Middle Church on Monday last, for the purpose of moderating in a call to the Rev. Robert Kirke, of Newark Chapel, Port-Glasgow. The Moderator, Rev. Mr. Aird of Neilston, presided, and preached an eloquent discourse.

We understand that the Senatus of the University of King's College, Aberdeen, have unanimously conferred the honorary degree of Doctor in Divinity on the Rev. A. Macpherson, minister of Golspie, Sutherlandshire.

At the meeting of Perth Established Presbytery, held last week, the Rev. A. Paton, Perth, who adhered to the Free Church at the disruption, and has since continued in connection with that body, had a petition before the Rev. Court praying to be again taken to the bosom of his venerable mother. The case has been taken *ad avizandum*.

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.]

FOR THE PRESBYTERIAN.

EVANGELICAL SOCIETIES AND PROTESTANT CHURCHES OF THE CONTINENT.

THIRD ARTICLE.

CENTRAL PROTESTANT SOCIETY OF FRANCE, &c.

After what has been shown of the state of Protestantism in the Continent of Europe, we are constrained to conclude that a spirit of self-denial and a solid, general and permanent organisation, joining together the duties and the interests of all the Protestant Churches, throughout the world, are almost indispensable to enable Protestantism to come out triumphant from the constantly

waging conflict between truth and error—between human depravity and holiness—between confusion and order. A spirit of self-denial! This is necessary, it is *indispensable*, to a true disciple of Christ, before he can become an efficient instrument of the blessings of God to others. We forget too easily that "we are not our own, for we are bought with a price; with the precious blood of Christ, as of a lamb without blemish and without spot," and that we ought therefore to "glorify God in our body and in our spirit, which are God's." We forget that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." "We are slothful in business, not fervent in spirit;" we do not serve the Lord as we serve the world. "All seek their own, not the things which are Jesus Christ's." In our days, the Protestant Churches reduce the Christian vocation too much to the profession of a mere system, instead of considering it as a war against the world, against the wicked one, and against the flesh. We have many great and distinguished Theologians, and yet we have had comparatively few babes in Christ Jesus. May we not apply to ourselves these words of the Spirit; "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

However, we must also acknowledge, that there are men, who, themselves appreciating the benefits of which the Gospel is the source, endeavour to impart them to their fellow creatures, and who rejoice in beholding a soul converted from the ways of error to the path of truth; but we are persuaded that we do not exaggerate when we say, that the zeal of such for the spiritual interests of mankind is but an honourable exception to the prevailing indifference. The Christian world participates so little in this zeal, that many—nay, the great majority—of our professing Christians, see nothing in it, but vain enthusiasm; and sometimes, mere hypocrisy. Yes, the majority of our professing Christians, we are obliged to acknowledge, do nothing, or at least very little, to ameliorate the miserable state of mankind;—nothing to raise men out of that state of moral degradation in which they are sunk by nature;—nothing to deliver them from the dominion of the most cruel superstitions, and the slavery of passions the most unbridled;—nothing to make known to them the message which God, in His infinite mercy, has sent to the children of men—to announce to them the glad tidings of salvation—to make them the disciples of Him, who brought life and immortality to light;—nothing to teach them that the

Almighty God may become their father—that His well-beloved Son is offered to them as a complete Saviour,—that the Spirit of light and of life is promised to all those who believe in the name of the Son of God, and that that Spirit is able to renew our mind, to purify our hearts, and to make us willing and able to love God, as He has loved us, in Christ Jesus. Consequently, we are not at all surprised to see men detaching themselves from a body of professing Christians, who mar or paralyse their zeal for the necessary reforms, and for the advancement of the kingdom of God, within and without the Church; but we must consider it, at the same time, a great evil. We are not surprised to see these brethren forming Evangelical Societies, and trying to form Evangelical Alliances out of the Protestant Churches, seeing they are unable to form them within and with the sanction of these Churches; but we consider all this, as a very great evil, and with the sanction of these Churches; but we consider all this, as a very great evil, productive of many other evils. We should prefer to see them acting according to the spirit of this parable of the Scripture.—“The kingdom of heaven” (or, the Church upon earth), “is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said nay; lest while ye gather up the tares, ye root also the wheat. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn;” (into the Church above, or the invisible Church). Unlike these servants of whom this parable speaks, some of our brethren in Christ try to root up the tares from the visible Churches; but if they cannot succeed, in their great zeal they attempt, not only to burn the tares, but to destroy the whole field.

Christians! “Every kingdom divided against itself is brought to desolation,” was the saying of our Lord, that master whom you profess to serve, “and every city or house divided against itself shall not stand.” Let us “walk in the spirit,” and we shall not “fulfil the lust of the flesh.” And, since “all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself,” let us therefore, “as we have opportunity, do good unto all men, especially unto those who are of the household of faith.” Thanks be to God, such opportunities are afforded—circumstances are favourable for the dissemination, through the medium of the Protestant Churches, throughout Christendom, (and particularly through

most part of Europe, which is the hot-bed of rationalism, of infidelity and Popery,) together with the blessed light of revelation, of all those temporal and spiritual blessings of which it is the source; therefore let our motto be “THE CHURCH AND THE GOSPEL;—THE GOSPEL AND THE CHURCH.” The National Protestant Churches of France, in particular, have opened up a channel, through which Christian beneficence might produce inexpressable good to Protestantism in general, as well as to Society at large. And this leads me to explain what the principles of their work of Evangelisation are, and to show how consistent is their system with these principles.

“THE CENTRAL PROTESTANT SOCIETY OF FRANCE,” established in Paris, has for its object the development of Christian faith and spiritual life in the bosom of the Protestant Churches of France, and their extension by every means that the Lord may place at their disposal; but the use of these means must always be in conformity with the legal constitution and the rules of the constituted Protestant Churches. The doctrines professed by that Society are these:—

- 1st. The natural depravity and misery of man; his state of sin; and his inability, by his own strength, to escape from that state.
- 2nd. This Redemption by Jesus Christ, the Son of God, and the true God.
- 3rd. The regeneration and sanctification of man by the Holy Spirit.
- 4th. That salvation through Divine grace is offered to every member of the human family, and secured by faith to all who accept it.
- 5th. The necessity of good works, as a consequence of faith, but not as meritorious before God.

That Society has been formed among the Orthodox Pastors and Evangelical Lay Members of the Reformed and Lutheran Churches, as they are established by law; and it now comprises the Christian Protestant Societies of the North, of the Centre, of Normandy and of Bordeaux, which have been formed successively, and is open to receive such others as, adopting its principles, may in future join it. The societies here mentioned, are called “Sections.” The management of the Society is vested in the Committees of Sections, which meet in their respective localities; a General Committee, composed of delegates from these Sectional Committees, meeting in Paris at stated periods; a permanent Commission, named by the General Committee, residing in Paris, and bound, in the interval of the Sessions of the General Committee, to watch over the interests and advance the objects of the society. M. le Pasteur Grand Pierre, in the first Report of the General Committee, has well remarked:—“The Central Society of France having just been formed, it is more of its wants than of its progress that we can speak. But we can point out and commend to Christian beneficence, wants,

real, numerous and urgent. These wants are those of the French Protestant Churches. We do not deceive ourselves as to their miseries and imperfections, nor do we try to conceal these from our brethren in the faith; we think we know something of their short comings, we mourn over their wounds, and it is because we know that their wants are great and urgent, that we desire, with the help of the Lord of Hosts, to apply ourselves, and to try to induce others, to relieve them.” In another part of that Report, he says: “In point of Protestantism,” (M. Grand Pierre is not ashamed of the word), “there is nothing more important in France, in our opinion, than the Churches born of the Reform: How could we make them of no account? How could we avoid coming to the help of the seven hundred Pastors who exercise the sacred office of the ministry among us? How could we leave out of sight the twelve hundred and fifty places of worship, where our Pastors and their assistants officiate? How, in one word, could we be otherwise than constrained to give the first place in our vows, in our plans and in our work, to an Institution which dates three centuries back, which has been watered in its commencement with the blood of martyrs, which has taken deep root in our country, and of which the trunk, still strong and vigorous, displays here and there some healthy boughs laden with fruits.”

These statements describe and enforce the motives which actuate the members of the Central Society of France, in their labours. They are pure, noble, and praiseworthy; and we hope that every friend of the Gospel, as well as they, will understand more and more, as experience instructs them, that the most efficacious way of evangelising the world, is to make the Protestant Churches alive to their own general interests, to keep them sound in their doctrines, living by faith, fruitful in their works and active in their charity. Such Churches as these, are an attraction and an asylum: an attraction to lead souls to the truth of the Gospel;—an asylum to gather, to nurture, to strengthen them in the Christian faith. But to obtain successful, great and speedy results, all the Orthodox Protestant Churches should form a *confederal work of Evangelisation*, which might have ramifications throughout all the world. Such a rallying centre of Evangelisation would give, in my opinion, a wonderful and irresistible power to Christian Protestantism against all its enemies; it would annihilate all the petty jealousies within, consolidate all its institutions, and procure it, with the blessing of God, the power of “casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

The want of such an organization is manifestly felt. What are all these different Evangelical Societies springing up in such

numbers in every city, but the evident token of that want; only, some of those who establish these numerous Societies, seem to forget that *union is strength!* I know, that some of them will answer: "We desire no better than to be united with all true Christians." But of course they have their own ideas upon what constitute Christianity. Some others will say: "We are exceedingly anxious to bring about a true and effectual union among the true disciples of Jesus Christ, and this is the reason why we do not unite ourselves with any sect of professing Christians;—we desire to do away with the sectarian names of Presbyterian, Episcopalian, Congregational, Baptist, &c.; the name of Christian is the only name that the disciples of Jesus ought to bear; we cannot, and we will not have another; we are Christians, and not Protestants—we are the Evangelical Church, the Evangelical Society, the Evangelical Alliance." We do not mean to say, nor even to infer, that all those who belong to the so called Evangelical Churches, Evangelical Societies and Evangelical Alliances, are all determined to undermine and to destroy those several Churches to which they belong, nor have the presumption to think for one moment, that they have the power to form an *infallible Church* here upon earth. We sincerely believe on the contrary, that most of them, if not all, have not the least intention to break their promise—"of firmly and constantly adhering to their Churches; and to the utmost of their power to assert, to maintain, and defend the doctrine, worship, discipline, and government of those Churches; and never endeavour, *directly* or *indirectly*, to prejudice or subvert the same." But then, we are constrained to ask, what induces them to unite their efforts with those who have for their object, and who now and then are bold enough to proclaim it, the subversion of all the constituted and regularly organised Protestant Churches?—what prevents them from using their talents within those Churches, and through their medium? This question I have already answered. It is in a great measure the deadness of those Churches, which is the cause of that great evil. We say, in a great measure, and not *altogether*, because we know that several eminent and zealous Christians, belonging to the Protestant Churches, lend their aid to these ultra-Christian Societies, for the mere purpose of showing to the over zealous, to the devoted and to the world at large, that there is still salt in those Churches. Notwithstanding, I do not know if we can commend them for so doing—I would rather prefer to see them zealously supporting the Evangelical Societies formed within their own bodies; and exerting their utmost to induce them to form Committees to help one another in the work of Evangelisation, through the medium of Churches similarly constituted to their own, or of those Protestant Churches which are constituted, or regularly organised in those

countries, where their desire is to forward the interest of the Gospel. I do not see any instrument more powerful, nor which promises to be more efficacious, than this, to accomplish our object—to evangelise, within and without, the Protestant Churches; and I do not think I exaggerate, or deserve to be accused of a want of charity, when I assert that if the Central Protestant Society of France and the Committee of Evangelisation of the Synod of the Protestant Church of Belgium and some of the other similar Protestant Societies, established in the very hot-beds of Popery and of Rationalism, had received the same assistance which has been afforded to the other Societies previously mentioned, Protestantism would now number many congregations more than it does, and we would have reclaimed not one Romanist the less. I can readily believe what is stated by the Secretary of the Foreign Aid Society of London in its Seventh Annual Report:—"It is to France, above all, that the friends of the Protestant cause must look for diffusing the light of a pure Christianity throughout Europe." But, there is another stronghold of Popery which should not be overlooked—Belgium. "There is no country on the Continent of Europe," it is declared in the same Report, "where the religion of Rome is exhibited in a more gross and demoralising form than in Belgium; in witnessing the superstitious practices of its rural population, and the grotesque processions which parade the streets of its cities, the Christian spectator becomes, like Paul at Athens, vexed in spirit, when he saw the whole city given to idolatry." But a great religious movement, which we may truly call an Evangelical revival, has taken place lately in that country, and has extended in several directions into the rural districts; which has induced the Synod of the Protestant Church of Belgium to form a Committee of Evangelisation, which has for its object, like the Central Society of the Protestant Church of France, the development of Christian faith and spiritual life within and without the Church, in an ecclesiastical way. They have already some agents employed, and I have been told by some members of the Synod, that they might occupy from twelve to fourteen new stations, if the means were furnished to the Committee—stations where there are a good number of Protestants destitute of the ordinances of the Gospel, and where a remarkable spirit of inquiry has been awakened amongst the Romanists. Let the Church of Scotland (and the importance of the object is deserving of its consideration,) make an annual collection for her Continental Committee as she does for the other schemes, in order to help these sister Churches in their good works; let the Orthodox Churches in the United States make also annual collections for the same purpose; let the Foreign Aid Society of London continue their munificent grants; and we shall "prepare the way of the Lord," and advance

towards that "confederal work of Evangelisation," the importance of which I have endeavoured to show.

E. LAPELLETRE.

Erratum. In last letter, for "Mallan," read "Wallan."

ECCLESIASTICAL CORPORATIONS.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—When I some time ago called attention to the intimate and influential connexion between the financial system of Churches and their success in maintaining the cause of the Gospel, though aware from many signs of the times that the question would, at no distant day, have to be taken up every where, seriously and earnestly, I did not expect that it would in this Province be so soon brought before the public, in the only way in which much attention was likely to be paid to it,—that is, by its being presented for consideration in a practical shape, as a matter about which it is not merely proper to form opinions, but necessary to decide upon a course of action with regard to it. This is now to a certain extent effected by the questions before our Legislature, about the propriety of granting corporate powers to religious bodies to hold property for religious purposes. In two numbers of the *Montreal Witness*, the subject is presented for consideration in a calm and temperate tone, but we are sorry to add, as we think, in a very false light. The course there recommended, cannot, we believe, be supported by appeals to any principles in the Word of God,—is not easily reconcilable with general equity and impartial justice,—is at utter variance with the supposed principles of the paper in which it is recommended, for it aims at a serious blow at the efficiency of the Voluntary principle for the support of religious objects, and calls upon the civil arm to interfere, to prevent any one, by gift, bequest or in any other way, from endowing Churches with land beyond the extent of a minister's garden. This may seem a salutary interference of the State with the Church—it is at least a very decisive interference, and would not fail to have important influence on its affairs, whether for good or for evil. To us it seems arbitrary, uncalled for, and unjust. The Legislature is invoked to pass, what is called "some such law," as will prevent any corporation from being empowered to carry out what may be the holiest of objects, and most conducive to the best interests of society, with funds to be contributed by themselves and the friends of their cause, in what appears to them the most beneficial way of accomplishing their object; while, at the same time, the whole strain of the paper in which this course is enjoined, implies that the Magistrate ought not himself to take order for doing, what he is thus called upon to throw impediments in the way of being done by others. We are sorry to see so little consideration given, in a religious newspaper, to what might be the

probable loss to the cause of religion by the passing of such a measure, and the whole stress laid upon the probable advantages to be secured by it, for certain interests of a mere worldly economy. Not that we do not consider such interests as coming directly under the care of the Legislature, or have any doubt that it is their duty to watch over them and see that they suffer no improper detriment, even in the securing of much higher interests. But is an evident good of a higher nature, to be sacrificed without inquiry to the mere apprehension, that the attempt to secure it in a particular way, might possibly, or even probably, not produce the highest agricultural prosperity. We do not think this to be a necessary consequence of lands being held by corporations for religious and educational purposes. Nor is it true, as alleged, that all experience has proved this. Many abuses have no doubt been connected with the administration of such corporations, but is there no way of guarding against these, but by cutting off religion entirely from the benefit that might probably accrue from them, if properly managed, and placed under due control by those who are at the head of the state, intrusted with its highest functions, armed with the supreme power, and paid and honoured, that they may take care that society suffer no detriment in any part. There can be no real incompatibility between the true temporal interests of men, and their eternal well being. The Sun of Righteousness which shines to enlighten our understandings with heavenly truth, and warm our hearts with love to God and our neighbour, and cheer them with hopes of immortality, shines not in opposition to that sun which reveals the beauty of the natural world, warms and makes fruitful the earth and fills our hearts with food and gladness. And are our Legislators to be instructed by a religious newspaper, that in order to get rid of the duty and responsibility of enquiring, whether the powers sought by incorporations are sought for objects beneficial to society, and taking the necessary oversight afterwards, to see that the powers granted are beneficially used,—that in order to get rid of this responsibility, they ought simply to say we will grant no such powers, or only under conditions that would render them useless; to say in effect to all such applicants, “You religious people are very suspicious characters; all experience proves that you are very dangerous hands to entrust with property; we cannot allow you to invest your funds in such good security as that of land for the attainment of your object, however laudable or important, but you may lend them to us or to the merchants; we will take care of you, and, in the meantime, will make your money circulate, and do some good in the world.” Could not the same, or even a more extensive scrutiny if it was thought necessary, be made by Government, into the accounts and the whole transactions of such corporations, year by

year, as is done in the case of Banks? Are they less worthy of the care of Government, than these commercial institutions? Let corporate powers to hold lands or administer funds for religious or educational purposes, be refused to all applicants who are not willing to have their whole plans and intentions laid before the world, if they choose to look into them, and to submit to all such regulations, as the “powers that be” see fit after due deliberation to prescribe. But are parties, willing to submit to this, who would rejoice to see so much interest taken in their affairs by their lawful rulers and duly appointed Legislators, to have their answer in the passing of “some such law” as that proposed in the *Witness*? Are they, upon making some such application as the following;—“we wish to acquire lands, with a view to revenue, for the purpose, say, of supporting a school or schools, for the benefit of such and such classes of people, a minister or ministers of such and such religious persuasion; there are those who would furnish the money for these objects; we wish to have power to invest it in land and administer the proceeds; we are willing to lay our whole scheme before you for consideration, and to submit to such regulations as you may see fit to make with regard to the lands to be acquired, assured that your regulations can have no other end in view, than to facilitate and secure the accomplishment of objects, so likely to promote the best interests of society.” Are parties making such application, without further enquiry, to receive “some such” answer as this; “your intentions are good, your objects highly beneficial to the best interests of society, but we cannot give you power to invest your money in such good security as that of land, we are afraid you will prove bad landlords, but we will give you power to receive and hold and administer funds, and you can invest them in railway or other stocks.” To this might it not justly be replied,—“but money will not be entrusted with us on these conditions, for the end could not thus be so well secured; on these terms we might appoint schoolmasters and ministers, and become bound for their support, but some year when we should go to draw their salary, we might be told, that there are no dividends on our stock; next year, it might still be, no dividends, and our stock is reduced fifty per cent, or there is no stock at all, or instead of a stock of principal, there is a stock of debt, and creditors must be paid, and we must help to do it, and pay our schoolmasters and ministers as best may.” What could be said to this? It might indeed be said, there is reason in this, but put your money into our hands, you can have for it government debentures. True, they might reply, “but neither will these answer our purpose; we are loyal to government, we question neither their honour nor their honesty, we would greatly prefer their security to that of ordinary mercantile stocks; but you know gov-

ernment securities rise and fall with every change of the political atmosphere; we would like to see the support for our ministers and schoolmasters, growing out of the ground under the blessing of Him who sendeth rain and fruitful seasons; we wish our peaceful institutions to be as far as possible removed from the influence of political commotions, and commercial fluctuations; if we do not manage our affairs properly, and for the good of society, deprive us of our power; but let us be condemned, when our malversations have been proved, as evil doers; do not prejudice us without trial; we hope so to conduct our affairs that every government will be proud to patronise us, and glory in extending to us praise and protection as to those who are doing well.”

Let it not be supposed from any thing we have said, that we wish so much as to insinuate that the writer in the *Witness* was actuated by any improper motives. On the contrary, we say in all sincerity, that we have no doubt he has much reverence for the authority of Scripture, as much regard for the principles of equity and justice, as much zeal in the cause of education and religion, as much respect for liberty to every one to do good as his conscience directs, as we can claim for ourselves. Nevertheless our own convictions constrain us to say, that the advocate for reform in these matters must either take higher ground than appeals to mere selfish considerations of probable worldly loss, in the attainment of such infinitely more valuable results, or, vanquished quit the field, or conquer by the help of allies who will care little for religion under any form. If any one take his stand on such grounds, the most miserably mistaken and pernicious of sects, that could urge religion and conscience against him, would, in argument, cast him on his back, and trample him when down; and no good man could either pity him or take his part. We should be sorry to see even the Mormons checked on such a pitiful plea. If our conscience would not permit us to put them down manfully as a pest to society, we should feel ashamed to disqualify them from holding lands as a sect, under “some such law” as that proposed in the *Witness*. If it can be shown that holding lands by corporations for religious objects, will be detrimental to religion itself, let this be shown, and religious men will give heed to it. If it can be proved that the objects of any corporation are not for the good of society, but likely to produce evil, let this be proved, and it will be a just ground for discouraging them. But to admit that their objects are to promote the best and highest interests of man, and then appeal against them, on the ground that they may possibly or probably interfere with some of his lower interests, will not endure a hearing. The appeal is already rejected in the judgment of every one, who believes that man has higher interests than the supply of his mere bodily wants.

A MINISTER.

REVIEWS AND EXTRACTS.

PORTUGAL AND GALICIA, BY LORD CARNARVON.—*Murray's Colonial Library.*

There are few works more generally interesting and instructive than books of travels, when written in a proper manner. The writer of 'this one seems to have had a just idea of the way in which the task should be performed. He describes in a brief but lively manner the scenes through which he passed—tells us what he saw, what he heard, the incidents that befell him, the persons he met with, the conversations he held with them, with a little of what these various occurrences suggested to his own mind in the way of reflection, just as he might have told it to us, had we fallen in with him at any of his resting places during his rambles, and he had felt disposed to chat with us about his adventures. As the provinces through which he rambled were at the time distracted with revolutionary struggles, this gave rise to what one of the critics on the book justly calls "a series of adventures and perils very unusual in Modern Europe." Our extracts, however, will be confined to a few passages characteristic of the different classes of society he fell in with. In these countries he could not fail to say something of Monasteries and their inhabitants. The following is his account of the first he visits.

"I went to the convent of Alcobaga, and sent in a letter of introduction. Senhor A—, a young monk, of quiet and pleasing manners, received me courteously, and led me round the lofty cloisters which encircle an inner court filled with orange-trees. The convent of Alcobaga is constructed upon a scale of feudal magnificence, which affords a striking proof of the great wealth and immense consideration formerly attached to the monastic orders. The kitchen is nearly a hundred feet long, and sixty-three feet high from the floor to the intrados of the vault. The fireplace is twenty-eight feet long by eleven broad, and stands in the centre of the apartment, through which a stream of water flows,—it must be confessed, a magnificent appanage to a kitchen. The refectory is ninety-two feet long by sixty-eight broad. As we approached the clock struck eleven; the brotherhood poured in; the organ sounded; and the chant of thanksgiving arose as we sat down to dinner."

"Whatever may be the remote effects of the suppression of the wealthier convents in Spain and Portugal, still, in the neglected state of agriculture prevailing throughout so large a portion of the Peninsula, their existence was a blessing, and their abolition is, I conceive, a positive evil to the state. The monks were often the only resident proprietors; and their beneficial influence was visible in the improvement of their estates, and in the increased comforts of the surrounding population; for they brought to the management of their properties great capital and great intelligence, and largely employed and liberally rewarded the industry of the labourer: their estates were, in consequence, not infrequently the best cultivated in the kingdom, and the sudden and ill-judged abolition of the convents will probably, for many years to come, check, instead of promoting, the interests of agriculture."

"The convents in Spain frequently supplied the place of local banks, and, in a country singularly destitute of such institutions, were often productive of extensive benefit, by advancing money for agricultural and local improvements upon the most reasonable terms, and receiving rent-charges and mortgages as security. As active and intelligent proprietors, stimulating industry and facilitating transactions, the monks were often useful; as spiritual and temporal advisers of the people, benefiting them

by their advice, arbitrating between their differences, softening their manners, and exercising an almost unbounded influence over their minds, they supplied the place of a gentry which had long ceased to reside in the provinces, and whose desertion of their native districts would otherwise have been more extensively felt."

The writer in general seems disposed to take a favourable view of the influence exercised by all orders of the Clergy, but he gives the following testimony to the sad perversions of all moral feeling, that too often flow from the abuse of the terrible power of the confessional.

"I do not accuse the Spanish clergy of violating the sacred trust reposed in them at the confessional—of this I am sure they are incapable; but I do think they often persuade their penitents to make, or at least to sanction, any revelations the Church may deem expedient; and this course is, I think, pursued still more where women are concerned. When the devotional feeling is strongly impressed on the mind of a fair Spaniard, it supercedes every other, even the deep-rooted passion of love; but this excess of zeal is chiefly found in the remote provinces.

"Under the influence of this engrossing passion the character of the Spanish woman becomes altogether changed. If once persuaded that the man she loves is conspiring against the Church, every avenue to her heart, that well of deep and inexhaustible feeling, is closed at once against him; an unworthy system of deception, the offspring of a false but not of a debased principle, is substituted for her former sincerity; she believes that her own, that his salvation, that the immortal weal of thousands whom his machinations may endanger, imperiously require her to sacrifice every personal feeling, to dive into his inmost thoughts for the purpose of betraying them, and to treasure up, and afterwards reveal, every careless word breathed in the hours of dalliance, or dropped in the unguarded moment of powerful emotion."

From the Priests we pass to the Nobles: "In these wild districts (Traz os Montes) the stately manners which characterized the nobility of the feudal world are still sometimes retained among the families of the great. I have said that a strong feeling of vassalage exists in their dependants; a haughty sense of superior birth divides these nobles from the rest of society: even in the bosom of their own families, and where their nearest affections are engaged, a solemn and somewhat unbending spirit marks their social habits; indeed, where the old ancestral forms are kept up in their ancient rigour, the children of the house inhabit separate apartments in the distant wings of the old rambling mansion, and, long after the period of adolescence has elapsed, receive on bended knees the blessings of their parents: they are not permitted to take their meals at the same board with their parents, and must not remain covered in their presence, or even sit down without express permission. But although the familiar habits of modern life have not invaded those ancient and patriarchal halls, still, where these forms, the legacy of a primitive and wholly different age, are thus inflexibly maintained, it may be observed that the essence of the old Portuguese honour is, generally speaking, preserved equally inviolate, and the slightest falsehood or deceit is held in generous disdain.

"But however strict the forms occasionally maintained in these antiquated establishments, between parent and child, a graduated subordination of respect appears to pervade the household; a similar homage is exacted by the children from those beneath them, and a similar state observed. In many great families, the young lady of the house, even when she merely goes out to take the air, is preceded by the Escudeiro, or shieldbearer of the family; though he now no longer carries the shield, but only walks a few paces in advance of his charge, with a solemn and measured step, bareheaded, and holding his hat humbly in his hand. These shield-bearers, attached to noble families, were formerly, like our ancient esquires, gentlemen by birth, though for the most part greatly reduced in circumstances."

To travellers, Landlords and Landladies are by no means unimportant personages; the following is a description of one in Spain.

"Our hostess was a perfect specimen of the old Spanish landlady, for her dress and manners were equally antiquated, and her language was strongly tinged with the devotional character of the place. When I urged her to be more expeditious, she said: "My son, we live in times very different from those when God walked upon the earth;" she was perfectly insensible to any reflections on the utter deficiency of comfort that pervaded every part of her establishment, but extremely proud of its antiquity. She enumerated the guests who had at various times reposed within her sacred threshold: the Silveiras in recent days, and in times long past many holy men, heaven rest their souls! many champions of the faith, and even royal pilgrims. I heard with gravity this long recapitulation of worthies, in which existing grandees were curiously mixed up with ancient and sometimes legendary characters; but was utterly discomposed when she named, as one of the earliest and most constant visitors of her inn, the Apostle St. James himself, the great patron saint of Spain. I turned hastily aside to conceal the laughing impulse which irresistibly overcame me: I might have abused my worthy hostess, I might have calumniated her family, or her larder, and have possibly retained her good graces; but a single doubt cast on this important point of sacred history would have been irretrievably fatal to our mutual intelligence."

We conclude our extracts with the following comparison between the inhabitant of the Minho and the mountaineer of the Traz os.

"I had now traversed the Entre Minho twice, and during my second journey through the country was still more impressed with a sense of its surpassing beauty. All that is most graceful in cultivated scenery, all that is most striking in the wild landscape, have combined to render this little district a fairy-land. In the more sheltered situations of the Entre Minho the tea-plant and the Cape jessamine grow with little care, while the azereiro, or Prunus Lusitanica, the cytissus, and several varieties of the cistus tribe, are intermingled in gay profusion with the lofty broom of Madeira. The fields are full of Indian corn; the meadows are abundantly watered by artificial as well as by their own natural and beautiful streams; the sides of the hills, converted into terraces, are cultivated with exquisite care; the vines climb up the highest trees, and at once embrace and unite the oak, the chestnut, and the poplar. Let the traveller pause in almost any valley of the Minho, and his eye will feast on all this rich detail of beauty, while from the adjacent heights of granite rock he will command a gorgeous scene of woodland, diversified by streams, and frequent cottages half-seen amongst, half-hid by, their embowering groves; he will perceive spots almost inaccessible, yet reclaimed from the heathery mountains, planted with maize, and hanging as if in the air; he will gaze with admiration on the many remnants of the old warrior castles, each invested with its peculiar legend, and guarded by its own enchanted Moors; and last, not least in beauty, on the soaring towers, rising in peaceful pomp above the luxuriant plain.

"His heart must be insensible to external influences who can behold without delight, or quit without regret, such a favoured country. Even the stern victors of the ancient world, little prone to the soft emotions of our nature, were vanquished by the bewitching beauty of the valleys of the Cavado. Upon the banks of that matchless stream they threw down the national eagles, and refused to leave that happy land. They caught the poetic spirit of the people, they called the Lima and the Cavado the rivers of oblivion, and, in a fit of passionate enthusiasm, forgot the ties that bound them to their distant home, and renounced the glories of Imperial Italy for the pastoral and peaceful seclusion of the Minho."

"I have already observed that poetry and song are here much in vogue—here indeed they seem the spontaneous growth of the mind; that tendency to poetic expression and poetic exaggeration in the ordinary intercourse of life, which characterizes the inhabitants of the Traz os Montes, is equally remarkable in the Entre Minho, but is modified by the different character of the people and of the country. In the Minho the mind of man is more light and elastic, embellishing all it touches, investing matters of little interest with a nameless grace, and frequently advertising to common objects with an almost Oriental profusion of metaphor. But in the Traz os Montes the imagination of the mountaineer partakes of the gloom of his own less genial climate and of the Gothic world. For instance, the crimson clouds that surround the setting sun would be compared by the gay people of the Minho to the damask rose of their own enchanted valley of Barcelos, while the same clouds in the Traz os Montes would be likened to the blood of a slaughtered enemy. A difference equally striking pervades the provincial songs: soft and tender in the Minho, generally plaintive, but almost always celebrating the joys and sorrows of a gentle love; in the Traz os Montes they breathe more often the language of frantic passion and vehement revenge. The common peasant in the Entre Minho not unfrequently adopts the expressions and understands the delicacy of refined courtship; in the Traz os Montes he often holds the language, and is animated by the sentiments, of a hero. The inhabitants of both provinces are loyal to excess. In the Minho it is the unthinking, reckless, laughter-loving loyalty of the Frenchman of the old school; but in the Traz os Montes attachment to the sovereign is, in times of trouble, a stern engrossing passion which banishes every selfish consideration, and scarcely admits of a co-existing thought. The inhabitant of the Minho, under every fluctuation of feeling, enjoys equal and unclouded spirits; but his brother mountaineer, like the Highlander of old, is alternately wrought to the loftiest enthusiasm, or weighed down by the deepest dejection; and in that mood of mind an omen from the river or the cloud will daunt a heart assailable by no mere mortal peril; he has indeed his golden dreams, his confident anticipations of success, but then he has his sure forebodings of approaching doom. Both the inhabitants of the Traz os Montes and of the Minho are devotedly attached to their native soil; the people of the Minho frequently maintain that neither the rest of Portugal, nor any known portion of the globe, can compete in beauty with their valleys, but that Heaven alone possesses such scenes of true enchantment."

SCOTTISH ECCLESIASTICAL HISTORY.

From the Duke of Argyll's "Presbytery Examined."

The ecclesiastical history of Scotland, since the Reformation, is one which bears, assuredly, no invidious aspect. To those even who know it best, it is a picture of which the lines are harsh, the colours dark, and the effect disquieting. Out of Scotland it has accordingly remained but little known, and, as we think, still less understood. Certain prominent persons and events have indeed commanded the notice of the world; but these have not been of a character which can be called attractive. There are none, of course, who have not heard of KNOX, or who have not formed for themselves some idea of the harsh features of that stern Reformer. There are none to whom the Covenant is an unknown name, or who have not conceived some notion of the men who sung psalms among the hills, with the sword in one hand and the Bible in the other. But it was an evil complained of by Lord Clarendon—and a most bitter evil it proved to be—that in England there was more knowledge of, and interest in, the transactions of Germany and Spain, than in those which took place in the streets of Edinburgh. And though circumstances have greatly changed since the days of Charles I., we question whether the genius and history of Scottish ecclesiastical institutions are now much more accurately known; and we are sure that in many respects there is even less appreciation of

their scope and spirit. Many causes have contributed to this result. The antagonist principles, which fought *against* and *in* them, are still at war. Their history has lain too exclusively in the hands of enemies or disciples. No philosophic German has stepped in to divide the combatants—to seize the spirit of Scottish Presbytery without being influenced by its prejudices—to point to its errors without being urged by enmity. It were earnestly to be wished that this were otherwise. Forbidding as its aspect must appear, we know not in the whole book of history one page more full of interest and instruction. Those who approach it must indeed be prepared to meet with much from which they would gladly turn away. Scenes of civil turbulence and religious bigotry—the hardness of dogmatic intolerance, and the excesses of a wild fanaticism, are features with which they must consent to become familiar. But on the other hand, they will be abundantly rewarded—unless blinded by the more odious bigotry of modern times—by the noblest scenes of unbending firmness in adherence to important principle—by the prominence of many liberal and enlightened sentiments—by the great value of some ideas respecting the nature of "the Church," and by the intimate connection between the growth of Scottish Presbytery and the advancement of civil and religious liberty.

The ecclesiastical history of Scotland, from the Reformation to the Revolution, naturally divides itself into six periods of unequal duration, which, for the sake of clearness, we shall present thus:—

1st,	"	1560	"	1584,	a period of 24 years,
2nd,	"	1584	"	1692,	" 8 "
3rd,	"	1592	"	1603,	" 11 "
4th,	"	1603	"	1638,	" 35 "
5th,	"	1638	"	1660,	" 22 "
6th,	"	1660	"	1688,	" 28 "

Into the seventh period, that which extends from the Revolution to the present time, we do not propose to enter.

This division is not arbitrary. Not only does each of these dates represent some great crisis or event in the affairs of the Reformed Church of Scotland, (some of them, as will be seen, in those of the Empire also); but they form the regular alternate steps which mark the successive triumph and depression of her distinctive principles. This remarkable history may be said to be one long determined struggle, interrupted only by occasional lulls, between two great rival systems; and the above dates are those at which each, in turn, either actually acquired the ascendant, or virtually did so by the occurrence of events which gave some decided preponderance of power. The Episcopalian will remark upon these dates that those which coincide with the triumphs of Presbytery are in several instances those which are also memorable for civil anarchy and successful rebellion: whilst the Presbyterian will observe, in reference to the same epochs, that whilst the triumph of his opponents is contemporary with that of civil tyranny and unconstitutional oppression, the success of his own Church is identified with the great steps in the progress of civil and religious liberty, and form epochs for ever memorable in the advancement of human government.

For ourselves, we are not disposed to put any forced or party-interpretation upon these coincidences of date. We are sure that there is no necessary connection between Episcopacy and despotic oppression on the one hand, nor between Presbytery and democratic violence on the other. We have seen that the latter has flourished long and peacefully under the settled government and limited Monarchy of Britain; and that Episcopacy, though somewhat modified in form, has retained all its vigour under the Republics of America. But we do see in this connection of events the evidence of a truth of immense importance in the particular history now before us: that whereas Episcopacy has, in Scotland, had its chief support *ad extra* in reference to the body of the people, Presbytery had its roots *within* it. We see no ground for any more general conclusion. But it is well that we observe this rough outline, as it were, on the map of history, which shows, at the first glance, how Presbytery was

opposed in Scotland to arbitrary power, because (if for no other reason) arbitrary power was in Scotland opposed to it: whilst, on the other hand, Episcopacy in the same country was identified therewith, because there it was its child and creature.

The history of Scotland, from the Reformation to the Revolution, is almost entirely occupied by the struggles of Presbytery against these two allies. It is a history full of intricacy and details. We can only give its principal events, and preserve their connection. And, as during the first two periods into which we have divided the whole history, nearly all the tendencies had become developed, which continue throughout to influence affairs, we shall dwell more carefully on these, and pass more rapidly over those that follow. In fixing, however, on the year 1560 as the date of the Reformation, we take the period of its triumph and national establishment. There is a previous period of course, and one of no small importance—that in which this triumph was preparing. On this it is essential to bestow some preliminary attention.

The principles of the Reformation had shone on individuals in Scotland at a very early period after their first appearance. It was only eight years after Leo X. had issued the memorable Bull which excommunicated Martin Luther, and Charles V. had summoned the great Diet of the Empire for checking the progress of the new opinions, that Scotland saw the first witness to their truth. The former events happened, as is well known, in 1520. Patrick Hamilton was burnt at St. Andrews in 1528. But ere those principles gained their full ascendancy in Scotland, more than thirty years had yet to run; and great was the change which those years brought with them, not in Scotland only, but the world. The period immediately succeeding 1520 is indeed one of remarkable transition. In a few years we pass at once from the politics of the middle age, and enter those of modern history. Taking leave of the former in scenes congenial with its character,—on the Field of the Cloth of Gold—in the proud rivalries of Francis and of Charles—in the fierce battles of their respective chivalries on the plains of Italy—in the death of Bayard—in the capture at Pavia,—we suddenly enter on a period after the Peace of Cambray, during which the whole wars and politics of Europe take an entirely new direction. A new element had appeared, new principles of action had begun to work. The great contests of the world were no longer to be fought for the same possessions—the bays of sunny Naples, the vineyards of Florence, or the Dukedom of Milan. They were to concern the faith. Long before 1560, this transition had become completed. On the Continent, and in our own island, the scene had been entirely changed. In 1528, the first struggles of the Protestants of Germany were still pending, and some of their greatest dangers were yet to come. In England, Henry VIII. had but lately become tired of Catharine of Arragon, and was still Defender of the Roman Faith. In Scotland, any real danger to the established religion was hardly feared. The thunder had been heard growling in the distance; but the storm had not yet gathered over head. One heretic had appeared, but he was burnt; and John Knox was only about to take orders in the Church, which it was the after-business of his life to overthrow.

In 1560, almost all the chiefs actors on that memorable stage had passed away. Henry VIII. and Francis I.—Luther and Leo—all were gone. Nor had intermediate scenes been wanting, of equal interest and importance. No twelvemonth of that eventful time was without its own eventful history. Two reigns had passed in England. The Reformation there had been fostered under the gentle Christianity of the youthful Edward, and since subjected to the fiery trial of the Marian persecution. Cranmer had had his turn of burning and being burnt. On the Continent, Protestantism had not only already almost attained its full extent of conquest, but the great Catholic reaction had begun. Ignatius Loyola had devised his wonderful weapon for the Church. The Order of Jesus gone forth conquering and to conquer; and four years before the date at which our periods begin, their great founder had already closed his extraordinary career.

During the same thirty years changes not less important had occurred in the civil history of Scotland. The marriage of James V. had been the subject of anxious contest to the rival courts of France and England; and like almost all the political transactions of the time, this contest had derived its chief importance from its bearings on the interests of the Church. The strenuous exertions made by Henry VIII. after his final rupture with the Roman See, to fortify his influence on the side of Scotland by a matrimonial alliance between James and the Princess Mary, were as strenuously opposed by all the powers of the Papal Court to secure an alliance which might check the advance of heresy and schism. The clergy of Scotland warmly seconded the exertions of the Pontiff; and indeed they had now some cause to be alarmed. Seven years only had elapsed since that pestilent heretic, Hamilton, had been burnt, and each year had called for new examples. Their fears were reasonable; Henry however failed; the legate and the clergy gained their suit. In 1535, James passed over into France, and on the 1st of January, 1536, espoused the young and beautiful daughter of Francis I. The aisles of Notre Dame were graced on this occasion by the presence of three sovereigns; and seven high representatives of the Roman Court seemed to pronounce upon the union the blessings of the Church. It perhaps had been well for Scotland had this Princess lived; but the melancholy interest of a fatal disease had long been observed in the countenance of Magdalene, and scarcely had James been settled in his kingdom when the worst anticipations were fulfilled. But this event only made way for an alliance still more satisfactory to the Roman Church, and before a year of his widowhood expired, James had espoused in the Cathedral of St. Andrews a daughter of the great House of Guise. This was the mother of Mary Queen of Scots, and the future Regent of the kingdom. The death of James V. in 1542, devolved upon an infant girl the crown of Scotland, and after a short period during which the Earl of Arran held the Regency, the reins passed into the hands of her ambitious and intriguing mother.

It is not without special reference to the subject immediately before us that we have taken this rapid review of European events. The men who effected the revolution of 1560 had lived in times which deeply influenced their principles and conduct. The Protestants of Scotland had learned to look with the most intense interest to the transactions of the Continent. The progress of the Reformed opinions had raised their courage, the Catholic reaction had roused their fears; and we shall find a panic-dread of the efforts of the Roman Church as an aggressive and not a defensive power—and in particular of the insidious approaches of the Order of Jesus—a prominent feature in the scenes which follow. Nearer home they had been necessarily led to regard a foreign Prince as their natural protector, and to view the politics of their own country through the one absorbing medium of religion. They had been strengthened by the refugees from the Marian persecution, and by the not less powerful influence of martyrdom among themselves. In no country, perhaps, was the saying more signally fulfilled, that the blood of the Martyrs is the seed of the Church. Attachment to the established religion seems to have sat but lightly on the Scottish people. The clergy had no hold—and deserved none—in their reverence and affection. Their authority therefore wanted the support of prevailing sentiment. The severities exercised on heretics had consequently excited pity, without inspiring fear; and only served to rouse attention to a cause for which such suffering was so willingly endured. Those who in early life had mingled in the crowd which surrounded the stake of young Patrick Hamilton at St. Andrews, and had witnessed his heroic death with astonishment or commiseration only, had learned to view with the feelings of a nearer sympathy the sufferings of every new confessor, until at last the death of the aged Milne on the same spot, in 1558, was met by an universal shout of decisive indignation.

Nothing, indeed, could have been more inopportune than this last outrage of the Roman priesthood. They mistook the time which had arrived, and the

men with whom they had to do. Yet several months before the death of Milne, the Protestants had given in a petition to the Regent which cast some light on both. Besides seeking, or rather demanding, the free exercise and the free preaching of their faith,—besides intimating also the necessity of a thorough reformation of the lives and of the teaching of the priesthood,—that petition contained in its preface a most remarkable announcement. They said that it wounded and grieved their consciences to remember that many of their brethren had of late years been stricken with fire and sword, because “they acknowledged it to have been their bounden duty before God, either to have DEFENDED their brethren, or openly to have testified their faith along with them.” And in December, 1557, they had embodied these principles in a bond or covenant among themselves, in which, speaking of their ministers, they had used these words, “We shall maintain them, and nourish them and DEFEND them.” Already were the boldest principles of political right roused by the apprehension of religious truth. The Protestants included a number of the nobility, and a still larger number of the lesser barons. They were therefore part of the established power or authority of the realm, and as such they claimed a right not only to resist the tyranny of oppressive rulers, or of deceiving priests, but to press for a public reformation of the Church.

Such were the opinions already common, when the martyrdom of Milne occurred. And to the flames of his pile, were added incitements of another kind. John Knox issued, from Geneva, addresses to the “Nobility, States, and Commonalty of the Realm.” We know of no productions of that extraordinary man which give a clearer view of his earnest, daring mind. In repeated passages of the most rapid and impassioned eloquence, he adjures them to put an end to the reign of idols, and the “tyranny of Antichrist.” He had himself been condemned and burnt in effigy. He appealed to them. He had a right to do; and they were bound to hear him. For “it was lawful for God’s Ministers to appeal from the sentence of the visible Church to the knowledge of the temporal magistrate—who by God’s Law is bound to defend them from tyranny.” Did they doubt it? Did not Jeremiah, commissioned to prophesy the desolation of Jerusalem for the sins of the priests, the prophets, and the people—and sentenced by them to death for doing so—did he not appeal to the Princes of Judah? And did they not “pass up to the King’s House, to the Temple of the Lord,” and sit in judgment and deliver him? And did not St. Paul appeal from the priests and Jews even to a heathen Emperor? But perhaps they sheltered themselves under the plea that ecclesiastical things did not belong to them, but exclusively to priests? This was one of Satan’s delusions for the maintenance of his own power. “To the Civil Magistrate specially appertained the ordering and reformation of Religion,” and this he would prove by the examples and the precepts of the word of God. Was not Aaron made to depend on Moses? Did he not derive his sanction and inauguration from him? And did not all the godly Kings of Judah overrule the priesthood when corruption required them to do so? Did not Asa and Jehoshaphat, did not Hezekiah and Josiah, exercise their kingly powers in reforming religion? And if this was the right and the duty of civil powers, even in the days of Aaron’s priesthood, which was the type of Christ himself, “who dare esteem that the civil power is now become so in God’s eyes, that it is sequestered from all intermission with matters of religion?” Or, again—did they excuse themselves because they were not Kings or Emperors, but only “nobles and states of a realm?” As such, they were still rulers; or, in the language of the Old Testament, princes and judges of the earth. On them lay the same duties as on Kings. Nor did the fact of their sovereign being ignorant of the true religion, make any difference in the case. Kings gainsaying the truth were to be resisted. The sin of false and idolatrous teaching was one in which all were implicated who did not strive for its suppression; and this duty lay not on Kings only, neither on nobles only neither on any other authority alone, but on the whole body of the people, and on every soul of man. And this was

the meaning of that order in the Mosaic Law concerning the building and sustaining of the Tabernacle, which at first sight might seem so strange, why re God commanded that every man should pay the same sum—the rich not more, the poor not less. And this, too, He orders of all those who now possess the true Tabernacle, of which the other was but the type. The signs of that spiritual Tabernacle and of its presence with us, were the true preaching of Christ’s Word, and the right administration of His Sacraments—“to the maintenance whereof was no less bound the subject than the prince—the poor than the rich.”

MISSIONARY INTELLIGENCE.

JEW’S CONVERSION.

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

(Continued from our January number.)

February 11th.—This morning, about half-past seven o’clock, whilst looking down from the terrace of the house, where I was taking a morning walk, I observed a Jew standing on the threshold of a rich neighbour, Salvari by name, and distributing money to his poor co-religionists. I counted the poor who received help, and their number exceeded one hundred and fifty. I made some inquiry about it, and I was informed, that there were upwards of fifty rich Jews in Tunis, who distribute alms in the same way to their poorer brethren on the mornings of every Friday in the year. A poor blind Jew, who was present at the feast of circumcision on Wednesday last, called upon Uzan to know where he might find that man who said that he would direct every blind man to a physician who could restore their sight. I have been too unwell to visit the Jewish quarter to-day.

February 12th.—I felt very poorly the whole of this day. Uzan, I am glad to find, makes himself every day more useful in the promotion of Christianity amongst the Jews. He begins, very properly, with his own relations. He gave me a long account this forenoon of a lecture he gave last night to his mother, sisters, cousins, and aunts, about the difference existing between the doctrines of Christianity and those of modern Judaism. He also gave me an outline of a discussion which he had carried on to-day with a Jewish musician—the musicians in Tunis are fifty-two in number, and are, with only two exceptions, all Jews—about the verity of the New Testament. It is my morning and evening prayer, that his labours may be abundantly blessed. I am thankful to be able to note down, that the young Jewish inquirers in this city grow bolder and bolder in their search after truth, and are enabled to reach their preference for the Christian religion, careless of consequences. There is a young man here who has been attending our Hebrew service since it commenced. From the sermons he heard, and from the conversations Mr. Davis and myself had frequently with him, he became convinced of the truth of Christianity, and therefore preferred our society to that of his unbelieving friends and relations, who are all rich and respectable. They sent for him, and promised to support him in the most comfortable manner, if he would abandon the new-fangled ideas he had lately taken up and had been propagating, and cease to hold any intercourse with the missionaries. But the young man declined to accede to their request, choosing rather, like Moses, to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, although he is at present suffering great poverty and distress, and enduring the consequences of a despotic rabbi’s ban of excommunication.

February 14th.—This morning I looked down from the terrace of our house upon the Jewish cemetery, and saw it crowded with Jews, busily engaged in burying their brethren, who yesterday departed this life. I may here give a description of the Jewish customs with respect to their dead. I have already noticed in my note of the 22nd of last month, that as soon as the soul quits the body of a Jew or

Jewess, the water in the three adjoining houses is thrown away,—the reason of which custom was then stated. Moreover, at the same time, all who are present, as well as all who hear of a Jewish death, exclaim in the following words,—“Blessed art thou, O Lord our God, King of the universe; thou art a faithful Judge.” As soon as the fact of the decease is known amongst the congregation, the old women of the same congregate to the house just visited with the stroke of death, in order to sew the shroud, which is considered a most meritorious action. In Tunis, however, I am given to understand, that only poor Jewesses do this, and for payment; moreover, they are not permitted to sew the shrouds of a Jew, but only of Jewesses; whilst, in other countries, the Jewesses do it for both sexes. Whilst one party is engaged with the preparation of the shroud, another party is busy with the washing of the dead body. In other countries the Jews have societies for all this, bearing the name of *Chevrab Kadisha*,—*Sacred Society*; but not so here. In this, however, Tunis resembles all other places; everything relating to the interment is done without pay on the part of the Jews; even the digging of the grave is performed by pious Jews, who think thereby to purchase for themselves a share in the future world. The Jews take the dead body and place it on a large board, for their purpose of ablution; and whilst they are engaged in placing the body properly on the board, they make the following prayer:—“May it please thee, O Lord my God, and the God of my fathers, to have mercy on this dead corpse; for he is a son of thy servants, Abraham, Isaac, and Jacob; and let his soul rest with the righteous. Blessed be the quickener of the dead, and the slayer of the living.” In other countries they put the corpse first on the floor of the house, with only a few straight straws for its bed. When the corpse is properly placed on the board, tepid water is poured over it, and the process of ablution commences, beginning with the head, which is washed in seven different vessels; during which time Cant. vii. 5, is said, and the following prayers are offered up:—“Blessed art thou, O Lord, the great, mighty and terrible God, who forgivest and pardonest the sins and transgressions of thy people Israel through prayer.” “May it please thee, O Lord my God, and the God of my fathers, to encompass this dead corpse, the son of thy servant and handmaiden, with merciful angels. And thou, O Lord our God, and the God of our fathers, consider of the poor, deliver him from every trouble, from the evil day, and from the judgment of hell. Blessed art thou, O Lord, who art great in council, and the source of mercies.” When the head is washed the seventh time, Isa. lvii. 2, is repeated, and followed up by saying, “Blessed art thou, O Lord, who makest peace in the heavenly places in behalf of Thy servants, and those who fear Thy name.” The beard is then washed in three different vessels; during the first, Psalm cxlv. 3, is repeated; during the second, Psalm viii. 4; during the third, Dan ix. 9. The other parts of the body are then washed, and the following prayer made:—“Blessed be He who redeemeth His people Israel, through mercy, from all sorts of injuries.” “May it please thee, O Lord my God, and the God of my fathers, to remember the virtue of the holy covenant; and may this individual experience release from hell fire; and do thou deliver him. Blessed are thou who makest a covenant with mercies; yea, with mercies.” “Oh! in mercy hide and conceal the transgressions of thy servant, this dead man, and deliver him from fiery burning, for he stands in need of thy great mercies; and thou Lord our God, art good, and forgiving to all those that call upon thee. Blessed art thou, O Lord, great in council, and abundant in merciful works.” When the feet are washed, the following is said:—“The feet of the righteous are planted in the garden of Eden; for it is the place of the upright. He shall preserve the feet of His saints. Blessed art thou, O Lord, who justifiest the righteous, and forgivest the sins of Thy people Israel, through mercies.” When the face is washed, the following passages are repeated:—Deut. v. 4, 5; Num. vi. 26. When the mouth is washed, the following passage is said:—Num. xii. 8. When the hands are washed, Psalm xxxi. 5, is said. When the eyes are

washed, Deut. xxxiii. 21, and Cant. v. 12; and concluded with, “Blessed art thou, O Lord, who dost illuminate thy people Israel with the attribute of mercies.” When the nose is washed, the following is said,—“Thy nose is as the tower of Lebanon; blessed is He who giveth great mercies, through the abundance of His grace, to His people Israel.” A great quantity of water is then poured over the corpse, and the following passages repeated,—Ezek. xxxvi. 25; Lev. xvi. 30. After which the corpse is dried, and clothed with the different vestments usually given to the Jewish dead. During which time the following passages, in the following order, are repeated,—Isa. lxi. 10; Zech. iii. 5; Isa. lxi. 11; lviii. 11. The corpse is then replaced in the bed on which the man died, and the following respective passages are repeated,—Excd. xix. 3-6; Deut. vi. 24; iv. 4; Psal. cxviii. 17. Soon after, the body is put into the coffin, and Num. iv. 20 is thrice repeated. The coffin is then covered with black cloth, and the following several passages are said by the whole assembly,—Num. i. 51; x. 35; Psal. xci. 10, 11; Exod. xv. 3; xv. 3; xiv. 14. In some cases Jerusalem dust is put upon the eyes and mouth of the deceased, in order to shew, that the departed was one of God’s servants, (Psal. cii. 4;) and also to obtain by it remission of his sins, according to the construction the Jewish rabbis put on the last clause of Deut. xxxii. 43, which is made to mean, “And the earth, [i. e., of the land Israel,] shall atone for His people.” When the corpse is brought to the cemetery, seven circuits are made, during each of which an appropriate verse is repeated, which is, however, by no means scriptural. The nearest relatives generally distribute a great deal of alms to the poor on such occasions. In many instances an address is delivered, consisting of a catalogue of the deceased’s virtues.

February 16th.—In the course of my ramblings through the Jewish quarter to-day, I met with three very learned Jews, who said, that they had heard of my love of the Hebrew Scriptures, and of my taste for its poetry; they thought, that Hebrew poetry would be an agreeable topic for conversation, and therefore began to expatiate on the books of Job, Psalms, Isaiah, and the minor prophets. I confess this was a grateful topic of conversation to me; and I would, in all probability, have confined myself exclusively to it, did I not continually bear in mind—thank God for that measure of grace—that I was an ambassador for Christ, and that necessity was laid upon me to preach the Gospel, and that woe would be me if I did not preach it. I turned, therefore, the conversation into a dissertation on the prophecies referring to Christ; and as I obtained the respect of those Jewish literati for the first part of my conversation, I secured also their attention to the second part of my discourse. I trust, that I left them with minds impressed with many important subjects for cogitation; and as they all seemed thoughtful men, I expect that their minds will not be altogether inactive about the things they have heard to-day. May the Lord, in His mercy, open their eyes and change their hearts.

February 19th.—Rabbi R—— called this morning. The necessity of a Mediator formed the principal topic of discussion with him. Rabbi R—— objected to that doctrine, because none of the Old Testament saints did make their prayers, as he supposed, through an intercessor. I proved, therefore, to him, from the conduct of the children of Israel at the foot of Mount Horeb, when they said unto Moses, who was a type of the Great Mediator, “Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.” (Deut. v. 27,) that the doctrine of the necessity of a Mediator was an important principle of Mosaic law. I also adduced Dan, ix. 17, as a proof that the Old Testament saints did pray through an intercessor. We had also a good deal of conversation about the scriptural doctrines of a Triune Jehovah, and the typical character of all the Mosaic institutions. Rabbi R—— left, entreating Mr. Davis to interfere in his behalf, that he might be able to visit the Mission house more frequently without being subjected to molestation from the chief rabbi. He also expressed his regret, that he did not spend

more of his time with me. Uzan attended a Mohammedan lecture to-day, and amused us very much with an account of what he had heard.

February 20th.—I officiated this morning, and preached, in all probability, my farewell sermon here, from Matt. xxi. 28-30. Mr. Davis officiated in the afternoon, and preached to a very good Hebrew congregation. With feelings of the liveliest gratitude do I record, that the Hebrew congregation, which I have been the humble means of forming, is growing daily stronger and sounder; and that Almighty God has used me as an instrument for effecting good in this place. I shall always look upon the Hebrew service with peculiar interest, and watch its progress with unfeigned anxiety. May my motto be always,—“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth’s sake.”

February 21st.—This whole day was very wet; which, however, did not prevent several Jews from visiting us. Whilst discussing with them some prophecies relating to the Messiahship of Jesus, I was agreeably surprised by an interruption from another Jew, who, with much zeal and ability, seconded my proofs. I say, I was surprised, because my coadjutor had hitherto invariably opposed me on this very theme. But the Lord seemed to have opened his mind, and given him courage not to conceal his conviction. Oh! may that conviction work repentance!

February 23rd.—I was taken very ill suddenly last night, so that I could not record the incidents of yesterday on that evening. I feel that I must lose no time in having recourse to a change of scene, which, I trust, may be the means, under God, of re-establishing my health. Though I was but poorly the whole of yesterday, I still could preach the Gospel to several of my brethren who called here. Preaching the Gospel to the Jews always raises my spirits, though an unfavourable reaction follows my doing so. A Jew called to-day, and bought sixty Bibles, which he intends to dispose of in the interior of this regency. I gave him also several New Testaments for distribution. In the afternoon, another Jew called for the same purpose, and was not a little sorry to find that he had been anticipated. He was obliged to be satisfied with the purchase of a few Pentateuchs. All this shews, that there is literally a thirst for the Word of God amongst the Jews of this regency.

On our return to Tunis from the Goletta, whither we went in search of a vessel for Malta, I was sorry to learn, that the young man whom I noticed on the evening of the 12th inst., was cruelly beaten by some Jews, and dragged by them before a Mussulman judge,—his accusers asserting that he had cursed their religion. The Mohammedan, however, saw through the accusers, and therefore dismissed them without any investigation. The poor fellow has been crying very bitterly; but is comforted by having obtained another proof of the infallibility of the Gospel narrative,—“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” (Matt. x. 16-22.) I was pleased to learn from Miss Brown, that she had received a great accession to her school. The visit of the three Jewesses seems to have been productive of good to the Jewish girls in this city. Miss B. has been teaching her pupils to-day the sufferings of the Messiah, from Psalm xxii., and from Zech. xii., and pointing out to them, at the same time, that the suffering Person spoken of in those chapters must be also God.

February 25th.—On board the “*Mariner*.” I left Tunis this morning about half past eight o’clock. All the Protestants came to take leave of me; also several Jews. The latter brought me some trifling presents as tokens of regard. Four of my brethren, three believers and one inquirer, followed me to the Goletta, giving utterance to many expressions of regret at my departure. One pushed into my hand a Hebrew elegy, which he had composed for the occasion; but it is too poetical for me to translate it. Mr. Davis also accompanied me to the Goletta; and, about ten o’clock, I was obliged to take a final farewell of my Jewish friends, and go on board.

(Concluded.)

CALCUTTA.

The leading event in the following letter from Dr. Duff is of the most interesting nature—the opening of a Native Church, in which the blessed Gospel is proclaimed to the people of Bengal in their own tongue.—We sympathize with Dr. Duff in the feelings which a contemplation of the past presents to his mind. His remarks on the *duties*, as well as the privileges of Church-membership, do not apply exclusively to the native Church at Calcutta. The Lord give grace to all, that they may profit by them.—[*Free Church Record*, for January, 1849.]

LETTER—Rev. Dr. DUFF to the CONVENER.

Calcutta, October 7, 1848.

MY DEAR MR. TWEEDIE,—Since I last wrote to you we have taken another decided step towards the furthering and maturing of our missionary plans, by the regular organizing of a native Church, for the celebration of divine worship and the administration of ordinances, through the medium of Bengali, the vernacular language of the thirty millions that inhabit this great province of India. This is a step which we would have taken many years ago, were it not for the peculiar and distinguishing characteristic of our mission, that all our earlier converts consisted of young men who had acquired a good English education. In consequence of such education, they were enabled at once to join their European fellow-Christians in all the exercises of public worship. And a pleasing and remarkable phenomenon it did at first appear, to see young men, nursed and cradled in abominable idolatries, sit down with British Christians in the house of God, and, thoroughly conversant with the English language, capable of intelligently joining with them in prayer and praise, as well as in commemorating the sacrificial death of “the Lamb of God,” for sinners slain. The spectacle had also a soothing and hallowing effect on British Christians themselves. The really pious, who daily pray with the *understanding* and the *heart*—and not as a matter of formal lip utterance—“Thy kingdom come,” beheld in it the germinating of the promise of the coming of that kingdom in these heathen realms, in answer to the true believer’s prayer. The merely nominal or careless professors of Christianity could not but be often stung at the thought, that some of those whom they were wont to account the most sunken and degraded of the human race, were pressing on to the prize of the high and heavenly calling before themselves, who had been blessed with manifold greater advantages. The publicans and sinners, out-stripping the fair outside Pharisees in the Zionward race, seemed no longer a dim and distant image, but a living reality mirrored before their very eyes; while the greater guilt of Capernaum, Chorazin, and Bethsaida, in despising, or not improving, their superior mercies and privileges, in comparison with less favoured places, appeared to be brought home to some with an awful significance of personal application. The worldly, and those more hostile to the cause of missions, could not but feel that the edge and force of their sharpest arguments were very much blunted by the actual exhibition of fruits, the possibility of realizing which they had so often, to their own satisfaction, theoretically disproved.

Of late, however, our mission has been gaining an accession of a new class of converts in the wives of catechists and others, as well as female orphans.—These, of course, have been taught by their husbands and teachers. And though all of them know English more or less, and some of them exceedingly well, it was felt that the greater part could only effectually profit by instruction in the vernacular tongue. To them, therefore, it was felt to be highly desirable, that, besides private instruction, the means of *social worship* and a *reasonable service*, should be provided. And this could only be secured by the regular and solemn organization of a native Church, with services in the vernacular language.

Moreover, we reckoned that the organization of such a Church would prove highly advantageous, as regards the young men themselves. Since the great *out-spreading* of the gospel in this land must be through the medium of the vernaculars; and since many, if not most, of our present converts expect, in the course of providence, to be engaged in the

promotion of that great and blessed work, either as teachers or preachers, we deemed it in every way advisable that they should be timeously habituated to the varied exercises of public worship and ordinances in their own mother tongue. Again, we could not but consider it as of the greatest importance that they should be trained and initiated into a thorough practical acquaintance with the distinctive spiritual rights and privileges, and more especially, spiritual *duties*, involved in genuine, scriptural Church-membership or fellowship; and this great end, for very obvious reasons, could not be effectually gained, so long as they were merely members of a large European congregation. I have said, “more especially, spiritual *duties*,” because there is too much reason to fear that, even in Christian lands, men are far more apt to busy themselves in claiming and maintaining rights and privileges, than in commensurately discharging the duties and obligations of Church members. The duty of *adequately* contributing to the support of the Christian ministry and ordinances may well be accounted one of these, since its proper discharge ought to proceed from the highest spiritual motive of obligation to God, whose paramount requirement it verily is, and since its final end or object is the most spiritual imaginable, even the conversion of sinners and the edification of saints. But there are other duties plainly involved in Church-membership that are usually less attended to than this; though this is one which, in this part of India, has yet almost to be begun to be learnt—indeed, in most cases, it has *altogether* to be begun, and surely the sooner it is so, the better. The other duties alluded to directly spring from the very constitution of a Church, or select, visible, organized society—bound to observe the laws of Christ, its sole Head and Lord, not merely with reference to ecclesiastical affairs, but with reference to personal conduct and demeanour, as well as private, domestic, social, and public duties. For the attainment of such holy ends, the members of a Church association of fellowship are bound voluntarily and cheerfully to place themselves under such discipline as may best secure the practical enforcement of all the laws and duties imposed for their spiritual welfare and advancement in holiness of life and practice, by the divine Redeemer. With a view to such progressive exemplification and consolidation of the graces of the Christian character, it is not enough that members submit to the oversight, the exhortations, the injunctions, the admonitions and reproofs of a pastor set over them in the Lord. It is their duty, in brotherly love, to watch over each other, and meekly submit to each other’s counsel, admonition, or friendly rebuke. As members of one body, they are bound to see to the soundness of each other’s faith, life, and practice; and in the case of a single organized assembly, congregation, or church, this is more or less practicable, according to numbers and localities. As regards a small organized body, living in comparative juxtaposition, the object is thoroughly attainable. And our earnest wish and prayer is, that our young men should be habituated to the kindly and brotherly discharge of the varied duties which the gradual realization of this sacred object involves.—As professing disciples of the Lord Jesus, united together in the same church-fellowship, they are bound to Him and to each other by peculiar ties. Jealousy for the honour of their Lord, and their own credit for consistency in the eyes of the world, ought to influence them to the exercise of a holy and vigilant guardianship over each other’s conduct and practice, words and deeds. And our desire is to nurture and cherish this sacred and wholesome jealousy. In this way may the latent or incipient germ of what, if unchecked, might break forth into open scandal, be nipped in the very bud, and an impulse given to the opposite good which may secure its ultimate, if not undisputed, ascendancy. O how much does the cause of Christ and the reputation of Christians lose and suffer in the world by a want of brotherly faithfulness, vigilance, and admonition in private, with reference to each other’s sayings and doings!

But, without dwelling further on the subject at present, having finally made up our minds on the subject, the whole case was regularly laid before the Presbytery of Calcutta, and every step taken has

been duly and formally with and under the sanction and direction of that body.

Not to sever the young men from the advantages of attending the English worship in the Free Church our plan is, in the meanwhile, to have but one Bengali service on every Sabbath evening. This will enable all who can profit by it to attend public worship in the forenoon, and partake of the sacrament, with the European congregation. Had our beloved catechists, Mahendra and Khoilas, been spared to us, they would ere now, in the ordinary course of things, have been set apart as ordained ministers. In such a case, the delightful duty of the pastorate of our first regularly organized native Church would naturally have devolved on one of them. But the Lord has been pleased to remove them to the church and general assembly of the first-born above; and it is our part un murmuring to submit to Heaven’s high decree. Others are now fast treading in their steps, and, as catechists, are not only growing in knowledge, but in the matured experience which, ere long, may qualify them for the full work of an ordained ministry. As yet, however, none of them has been ordained. It thus became necessary that, in the first instance, one of ourselves should undertake this new and specific function; and this function, our friend and brother Mr. Ewart, in addition to his many other onerous duties, has kindly and cheerfully undertaken, as a temporary measure. Not wishing to precipitate anything, we shall advance gradually, step by step, till, by the blessing of God, we attain a fully developed maturity.

On Sabbath evening last (the first week) we had our first regular meeting for divine worship, as a native mission Church, in the native tongue. For this purpose a room has been temporarily fitted up in the mission-house, till such time as the liberality of the Christian Church may enable us to assemble in a separate edifice, for the erection of which we have already ample space. All the catechists and young men were present, with the Christian wives of some of them, the widows of Mahendra and Khoilas, and a few of the senior girls from Miss Laing’s Orphan Refuge—together with several of the senior students from our Institution—forming altogether an interesting group as the eye could well rest upon. Our own catechists and young men alone are sixteen in number. And when I looked back to the time of my first arrival in Calcutta, when neither in connection with our mission, nor with any other, was there a single educated young man who had embraced the Christian faith, and contrasted that former vacancy and blank with the pleasing spectacle presented on Sabbath evening last, how could I help being filled with joy and gratitude to the Father of spirits, for his abounding mercies! Small it is, no doubt, in itself, compared with the magnitude of the work before us; but it is a *real beginning*, with a *vital root*, and *out-spreading capacity*. Looking not at *quantity* but *quality*, what reason have we to rejoice! A few of sterling quality, such as most of ours have already *proved* themselves to be, must be held to outweigh in value any quantity, however large, of doubtful quality. Hence are we a thousand times more anxious about quality than quantity. If it were not so, our number would not be so limited or so select. But mere quantity, apart from intrinsic worth, is only an accession of weakness and not of power—of retarding and not accelerating influence—of vexation and ruin, and not of comfort and prosperity. Hence our scrupulosity, and long delays, and apparently small progress. The sitting example of Gideon’s army ought not to be lost upon us. Our great object is to plant the standard of salvation in this land; and, keenly entering into the spirit of Jonathan’s remark, “It may be that the Lord will work for us; for there is no restraint to the Lord, to save by many or by few,” we entertain a strong persuasion that the men of faith and holiness alone are the men of power in the great work of evangelization, and that the burning and hallowed light of a few will dispel the darkness much sooner, and more effectually, than the dim and doubtful twinkling of the many.

You may remember the interesting case of the Jewish converts that joined our mission soon after the Disruption. For upwards of two years they all con-

trived to come to me on every Sabbath-day for regular instruction in the Bible. Their progress in the systematic knowledge of God's Word became very considerable. Two of them we expected, at one time, to become catechists. Circumstances occurred to defeat this end. With the exception of the old man Abraham, who was unable to work from age and infirmity, they all got other employment. They, however, steadily persevered in their profession of our most holy faith, and were regularly admitted as communicants at our sacrament. Lately, two of them died, within a few days of each other—the old man Abraham, and Isaac, the father of one of the girls in Miss Laing's institution, and of the boy who was sent to London, and admitted into the Jewish institution there. They both gave indubitable proofs of a triumphant faith in the Lord Jesus Christ, as their only Lord and Saviour. The old man at times seemed in an ecstasy of joy. It was indeed an animating spectacle to witness the triumphs of faith in these descendants of the father of the faithful, on their dying pillow! O that the number of such believers from Abraham's race were speedily multiplied! It added to the interest of the scene, that at the time there were two or three inquirers led to seek the Saviour whom their fathers had crucified, through the instrumentality of Isaac. But I forbear entering into any further details, as I expect that Mr. Mackay, who, from his nearer proximity to them, had the opportunity of seeing them on their death-bed much more frequently than I had, will be able to send you a full account. I am, &c.

CONVERSION OF THE JEWS.

The entire state of our mission to the Jews is such as to try the Christian hope and constancy of the Church; for in this whole field our present walking must be by faith, and not by sight. Constantinople is the only station where the missionaries remain undisturbed; and, as will be learned from Mr. Thomson's letter, the missionary work amongst the Spanish Jews is now chiefly of a preparatory character, and of that kind (as the translating of books and tracts) which, however effectual in the end, presents least present appearance; for the preparatory work of schools, which is carried on most successfully by Messrs. Allan and Koenig amongst the German Jews, would not yet be countenanced by their Spanish brethren. Here, therefore, there is still need of patience and much unostentatious labour, from which no immediate fruit can be gathered. All the other stations are in the midst of European commotion, which is sadly arresting the work; for, while the turn of affairs presented unexpected openings for a time, the subsequent commotions seem to have gone far to close them again for the present. Mr. Schwartz in Berlin, where men's minds are too much occupied with the exciting events of the passing time to have much thought to give to eternity—Messrs. Wingate and Smith driven from Pesth, and communication interrupted between them and the teachers and readers whom they have left in that troubled country—Mr. Edward, after labouring most assiduously in Jassy, and having done much to spread a knowledge of Christianity amongst the many thousands of Jews in Moldavia, which may yet spring up in the time to come, compelled at last to quit the station, partly by increasing difficulties and discouragements in the work itself, by the apostasy of converts, and the ceasing of inquirers, and finally by the unsettled state of the city making any further attempt for the time hazardous as well as hopeless—these are circumstances very painful. The last mentioned sorely tried minister is now seeking to labour elsewhere, with all the courage of a good soldier of the cross of Christ; and, if he is permitted to remain, there is a noble field before him; but, in the meantime, the inducements that drew him to his present residence have disappeared—strangers are watched with more than previous jealousy—the liberty of the press is withdrawn, any open missionary work is impossible, and we can only venture to give some partial extracts from his interesting letters:—

“A brawl between two soldiers and some national guards, in which one of the latter was killed, brought the matter to a point. On Wednesday, my wife having felt unwell, had gone early to

bed, and I, about ten o'clock, in my solitude, was taking my Bible to close the evening, when three cannon shots were heard. Whilst we were questioning the servants what that could mean, the summons was heard passing from house to house for the national guards to turn out. We heard our neighbours take down their weapons from the wall, and sally forth. The city bells tolled the whole night through. Suddenly there were discharges of firearms, when the main watch of the soldiers was dislodged from the ring, or great mercantile square of the city. As we listened, the repeated exclamations of thousands of voices broke on our ears, which was either from the military expressing their devotion to their commander, or from the citizens resolving to barricade the entrances to the main part of the town. You may guess that we passed a restless night. Next morning about nine I went out to reconnoitre, and found men with enormous poles and scythes in all the streets, soldiers drawn up opposite the barricades and cannon planted against them. The citizens, discovering their weakness, attempted accommodation, but the soldiers were so infuriated that they would scarcely obey their officers. Accordingly, I had scarcely laid down my hat in the house, when the awful sound of cannon was heard, and we must suppose that fathers, and husbands, and sons, were falling in the streets of their own city. It continued for three hours. The soldiers massacred whoever they could find, shot into windows, and even at women and children. A young Israelite, who had come to be married, was shot, standing at the window of the English hotel. Part of a bomb-shell fell in the court in front of our house. Finally, the city was fairly at the feet of the military. All strangers were ordered to leave. The terror increased for days. The Russian peasants were standing in thousands with scythes at the barriers of the city, ready to enter and massacre the citizens. The citizens, who till now had strutted haughtily in every street, wearing arms and the insignia of the national guard, have been obliged to lay aside every token of having belonged to it, and crouch along, without appearing to recognise each other. We are residing here by faith, and not from any assurance of man. Any moment may be the signal for our departure, and the snow has now begun to fall. The Lord enable us to make good use of our time and means, for the time may be short! I could not, should I attempt it, describe to you how low we often are. The shocks are so frequent and so dreadful that I often fear that the feeble frame of my dear partner is about to give way under them. The day before yesterday, God, who comforteth the weak, comforted us by the coming of Mr. Conacher who has joined us, and means to stay at least a while.—[*Free Church Record, for January, 1849.*]

MISSIONARY MEETINGS.

MISSIONARY SOIREE IN EDINBURGH.—A soiree connected with the missionary operations of the Baptist Church, Belize, Honduras, took place on Wednesday evening in the Baptist Chapel, Bristo Street. The meeting was held chiefly for the purpose of hearing from Mr. Crowe, Baptist Missionary at Guatemala, details respecting the missionary operation of the Honduras Baptist Missionary Society, and of the state of the countries forming the field of their labours, extending from Belize to Guatemala, the capital of Central America. Mr. Crowe described the native tribes around Belize as in a state of the grossest ignorance, superstition, and barbarism, the only religious information they have having been derived from the Roman Catholic priests, introduced by the Spaniards. The society employs five native missionaries, members of the Church in Belize, who, besides their labours in the garrison and hospitals of that place, have been assiduous in their efforts among the native tribes around them. Mr. Henderson, the pastor of the church, besides his labours in training teachers, has succeeded in composing a grammar in the Mosquito tongue (now for the first time reduced to a written language) which was printed in New York. In this language he has also made considerable progress in translating two of the Gospels, which will be printed as soon as funds can be collected for the purpose. He has also ac-

quired a knowledge of the Carib language, into which he has translated the Gospel of Matthew, which was lately printed in Edinburgh. Belize, being a central point whither a number of native tribes resort, is therefore an important field for missionary operations, in which, as their own means are very limited, they require the assistance and co-operation of all who wish well to the cause of Truth. The population embraced within the sphere of the Society's labours consists of Mosquito men, Caribs, and various other aboriginal tribes, as well as British settlers, Spaniards and others. The missionaries already in the field are Mr. Henderson at Belize, Mr. Crowe at Guatemala, and the five native preachers, who occupy various out-stations, in which they have met with considerable success.—[*Scotsman.*]

FEMALE EDUCATION IN INDIA.—The half-yearly meeting of the Scottish Ladies' Association, in connection with the Established Church, for the advancement of Female Education in India, was held here on Wednesday in the saloon of the Royal Hotel. The Rev. Mr. Veitch occupied the chair; and the meeting having engaged in devotional exercises, the Secretary read the report of the proceedings of the association for the past half year, which stated that at Calcutta the day-schools were much in the same state of efficiency as at the date of the last report. In Madras the Hindoo school continued to prosper, the number of children in attendance thereat being one hundred and eighty. At Bombay the work of the mission was still progressing, the number of girls in attendance on the schools being greatly on the increase. At Ceylon there continued to exist a wide field for the labourers of the association, and the sub-committee were keeping in view the establishment of a large boarding-school, for which they were making every exertion to obtain a suitable superintendent. It was also gratifying to report that the female boarding-school at Ningpo was proceeding most favourably. The work of the association had been conducted at home during the past half year in much the usual way. The sub-committee had issued cards for a special collection in behalf of the erection of new mission buildings at Madras, and the sum of £300 had already been received by the treasurer on behalf of that object.—[*Edinburgh Post.*]

MISCELLANEOUS.

JUBILEE OF THE SCOTCH CONGREGATIONALISTS.—It being now fifty years since the rise of independency in Scotland, a jubilee was held in the course of the last week to commemorate this important event. The services consisted of conferences, meetings for prayer, social meetings, and diets for worship, and extended over several days. On Thursday evening, the Jubilee was brought to a close by a public meeting in the Rev. Dr. Alexander's Chapel, Argyle-square, Edinburgh, which was completely filled. Amongst those on the platform were:—The Rev. Mr. Thomson, one of the tutors of the Glasgow Theological Academy—the Rev. Drs. Alexander, Paterson, and Wardlaw—the Rev. Messrs. Russell of Stirling—Knowles of Linlithgow—J. R. Campbell, and H. Wright, Edinburgh—Cullen, Leith, &c. The Rev. Mr. Innes (of the Baptist Church) opened the meeting with prayer; and the assemblage was afterwards addressed by Mr. Kinniburgh, Rev. Mr. Knowles of Linlithgow, Rev. Dr. Wardlaw, Rev. Mr. Thomson of Glasgow, and the Rev. Mr. Cullen. After the benediction was pronounced by Mr. Campbell, the large meeting separated.

THE UNAPPROPRIATED TEINDS.—The *Ross-shire Advertiser*, after noticing the claim made by the Government against the parish of Brechin for the unappropriated teinds, says—“We understand similar demands have been made against heritors in Ross and Cromarty and Moray shires, where there is a good deal of church lands and unappropriated teinds. These teinds became the property of the Crown at the Reformation, and consist principally of the property of the Roman Catholic Bishop, the Chapel Royal, and the Abbey of Dunfermline.

CLAIMS AND OBJECTS OF RAGGED SCHOOLS.

—We entreat all persons very seriously to consult how small a sum will be adequate to effect a very great good. Seven pounds a year for each child will nearly supply every possible requisite. Let us suppose that thirty thousand is the number of those who, in London alone, demand this special assistance; a sum, then, of two hundred and ten thousand pounds a year—a sum that would barely cover the national expenses for crime in two months—would go far to baulk the jailor of his prey, and turn the jails themselves into school-houses or factories. Many people run away with the notion that so degraded a class is beyond the reach of reformation or influence. Now, strange as this assertion may appear, we at once affirm that we entertain more hopes of fruit from the miserable than from the easier ranks; of that fruit, we mean, which is seen in the development and nurture of the feelings of the heart. Our difficulty does not lie in eliciting the affections of these neglected children, but in finding fit employment for the qualities we impart. Those born and placed in safer circumstances may withstand the temptations to which the pupil of the ragged school might eventually yield; but, for the mere detail of teaching, we prefer the wild to the demurer class. Oppression and sorrow have, of themselves, taught too many submission and endurance. It may be seen in several incidents, trivial, perhaps, in their nature, but illustrative of their habits of mind. "You must wait," said the missionary to a boy, at one of those tea parties, where, once in twelve months, the appetites of these novices learn what it is to approximate to a full meal—"you must wait, and then you shall be fed." "Oh, I can wait," said the boy, his teeth actually chattering with hunger, "I am more accustomed to that than to the other!" Nor has suffering failed in its frequent though not invariable result, the interchange of sympathy. We saw a gratifying instance in the school at Broadwall. One boy, of the most lawless life and insolent behaviour, was, after repeated expulsions, considered incorrigible. He was sentenced, therefore, to be finally dismissed. His circumstances, no doubt, were very deplorable; and much, it is true, could be said in extenuation, drawn from the misery and sinful neglect of his earliest and latest years. A public example was, however, necessary. But the six principal boys came in a body to the master, and made intercession for one more trial, engaging to use all their influence, and be responsible for his future conduct. The request was granted, and the lad was saved by the efforts of his ragged companions, who, only a few months before, neither knew nor cared to discern the difference between right and wrong!—[*Ragged School Magazine.*]

FREE CHURCH PRESBYTERY OF PERTH—At the ordinary monthly meeting last week, a statement of the collections for the Sustentation Fund was read, which drew forth strong remarks from the Rev. A. Gray and Mr. Thomson on its insufficiency for its important object. Mr. Gray thought ministers and deacons had both failed in their duty as well as the people. The returns for the Education Scheme were also complained of, as well as that for the Foreign Missions. Indeed, altogether, the statements made served to prove, that hard times were beginning to tell upon a source of revenue, which had been hitherto a never-failing one to the Free Church.—[*Perth Courier.*]

DR. WILSON OF BOMBAY.—By a letter from Rev. Mr. Mitchell of Puna, we regret to learn that Dr. Wilson of Bombay is seriously indisposed. He and Mrs. Wilson had gone to the mountains in the hope that the retentive might be blessed to promote his recovery; and the latest intelligence, according to Mr. Mitchell, was to the effect that Dr. Wilson was very slightly better.—[*Free Church Missionary Record.*]

CALVIN'S CHURCH AT GENEVA.—A traveller in Switzerland writes from Geneva, "that the old Gothic minister where Calvin preached—the very sound-board which re-echoed the discussions of the Catholic monks with the Reformers is still in a green old age. It is now the principal church in Geneva, and twelve pastors of the city officiate in its pulpit by turns."

FRANCE.—The Synod of the Reformed Church has held its meeting. It consisted of eighty delegates, about one half of whom were pastors. The following account is taken from *Evangelical Christendom*:—"The majority of the Synod, if for the sake of convenience they are designated by some common name, may be denominated RATIONALISTS. Many shades of sentiment, however, are included under this general appellation. The Arian, Socinian, Pelagian, Neologian, and advocates of other forms of latitudinarianism, are there. They are, however, distinguished rather by their opposition to Evangelical doctrine than by any distinctly avowed formal principles. A small, we fear a very small, minority consists of men thoroughly EVANGELICAL;—evangelical in all their sympathies. It is enough to characterize them as the warm friends of a spiritual and active evangelism, to observe that the chief ornaments of their party are the Rev. Frederic Monod and Count Agenor de Gasparin, men of whom we will here say no more than that any church in Christendom might covet to enrol them among its members. A report was brought up from the Commission appointed last May, detailing the steps taken by them to convene the present Synod. A congratulatory address was also read from the Free Church of the Canton de Vaud. Various preliminary matters engaged the Synod the next day, relating to the regulations under which the public, or any other parties, should be allowed to be present at the debates, the publicity which should be given to their proceedings through the press, and the kind of communication which it was desirable that the assembly should have with the Government. These matters disposed of, the Synod came, on the morning of the 14th. to the important question, whether the Church should adopt a Confession of Faith. Five days were given to the discussion of this subject. In the course of the debate the question was thrown into various forms, and several propositions were submitted. At length a resolution was adopted, to the effect, that the doctrine of the Church should be left untouched;—that is, the Synod adopts no existing Confession, nor deems it necessary to frame a new one. This resolution was carried by an overwhelming majority, there being not more than six or seven who voted against it. It was, at the same time referred to a Committee to prepare an address from the Synod to the several churches (congregations) represented in it." Count Gasparin has since withdrawn from the Church. Others will follow his example, and thus a Free Evangelical Church will be formed in France.

THE JEWS IN POLAND.—A letter from Warsaw states that a ukase of the Emperor Nicholas, which has just been published, accords some extension to the rights which the Jews enjoyed in Poland. It declares that in thirteen streets, where only three Jews have been hitherto admitted to live, as many as five can reside for the future—that in all other streets of the capital, and in all the other towns of Poland, where the Jews were prevented from residing, they may establish themselves in any numbers they please—that they may buy ground to build on, provided they erect on it houses of stone. These liberties are accorded to such Jews as possess 9000 roubles (£36,000), to 3000 roubles, according to the streets in which they wish to reside, at Warsaw, and 1,500 roubles for all other towns. They must, besides, be engaged in business as bankers, or have some other respectable calling.

ENGLISH WESLEYAN SCHOOLS.—From the report of the Conference, it appears that there are 4,159 Sabbath schools, containing 412,896 children, an increase above the number reported last year of 17,825. Of these scholars, 22,703 meet in select classes, preparatory to their introduction into the Christian Church. In 3,441 schools, the Wesleyan Catechisms are taught. The total number of teachers is 81,780, of whom 47,724 are members of the Wesleyan Church.

We received by mail this week, the last number of the *Montreal Presbyterian* for the month of February, containing, as usual, much valuable Ecclesiastical and Missionary intelligence. The account of the proceedings at the Quarterly Meeting of the Lay Association in connection with the Church of

Scotland in Montreal, a part of which we intend to publish next week, is exceedingly interesting, and manifests the enlightened and patriotic attachment of the members of the Association to the Educational and Missionary Institutions of the Church with which they are connected, and their desire for the prosperity of religion throughout the Province.—[*Halifax Guardian.*]

CANOBIE—FREE CHURCH SITES.—A deputation from the Free Church congregation at Canobie lately waited upon his Grace the Duke of Buccleuch at Dalkeith Palace, where they were courteously received; and a few days afterwards Mr. Harley Maxwell, his Grace's Chamberlain, intimated to the office bearers of the congregation that a site would be granted in any part of the parish that they thought most convenient.

An *Abbot* has just been consecrated in England—the first since the Reformation. Rev. J. Palmer, now Father Bernard, was the individual. There are thirty or forty monks under him at St. Bernard.

We understand that the Rev. George Gilfillan of Dundee was offered the Chair of English Literature in one of the new Irish Colleges, but declined to accept it, from love to his profession, and attachment to his congregation. The offer does credit to the Minister who made it; while the courteous refusal to accept such a flattering acknowledgment of his talents and genius, for the reasons specified, is equally creditable to Mr. Gilfillan.—[*Perth Advertiser.*]

POETRY.

THE COVENANTERS' NIGHT-HYMN,

BY DELTA.

[In reference to the following stanzas, it should be remembered that, during the holding of their convocations,—which frequently, in the more troublous times, took place amid mountain solitudes, and during the night,—a sentinel was stationed on some commanding height in the neighbourhood, to give warning of the approach of danger.]

I.

Ho! plaided watcher of the hill,
What of the night?—what of the night?
The winds are low, the words are still,
The countless stars are sparkling bright;
From out this heathery moorland glen,
By the shy wild-fowl only trod,
We raise our hymn, unheard of men,
To Thee—an omnipresent God!

II.

Jehovah! though no sign appear,
Through earth our aimless path to lead,
We know, we feel Thee ever near,
A present help in time of need—
Near, as when, pointing out the way,
For ever in thy people's sight,
A pillared wreath of smoke by day,
Which turned to fiery flame at night!

III.

Whence came the summons forth to go?—
From Thee awoke the warning sound!
"Out to your tents, O Israel! Lo!
The heathen's warfare girds thee round.
Sons of the faithful! up—away!
The lamb must of the wolf beware;
The falcon seeks the dove for prey;
The fowler spreads his cunning snare!"

IV.

Day set in gold; 'twas peace around—
'Twas scening peace by field and flood:
We woke, and on our lintels found
The cross of wrath—the mark of blood.
Lord! in thy cause we mocked at fears,
We scorned the ungodly's threatening words—
Beat out our pruning-hooks to spears,
And turned our ploughshares into swords!

V.
 Degenerate Scotland! days have been
 Thy soil when only freeman trod—
 When mountain-crag and valley green
 Poured forth the loud acclaim to God—
 The fire which liberty imparts,
 Refulgent in each patriot eye,
 And, graven on a nation's hearts,
 The Word—for which we stand or die!

VI.
 Unholy change! The scorner's chair
 Is now the seat of those who rule;
 Tortures, and bonds, and death, the share
 Of all except the tyrant's tool.
 That faith in which our fathers breathed,
 And had their life, for which they died—
 That priceless heirloom they bequeathed
 Their sons—our impious foes deride!

VII.
 So we have left our homes behind,
 And we have belted on the sword,
 And we in solemn league have joined,
 Yea! covenanted with the Lord,
 Never to seek those homes again,
 Never to give the sword its sheath,
 Until our rights of faith remain
 Unfettered as the air we breathe!

VIII.
 O Thou, who rulest above the sky,
 Begirt about with starry thrones,
 Cast from the Heaven of Heavens thine eye
 Down on our wives and little ones—
 From Hallelujahs surging round,
 Oh! for a moment turn thine ear,
 The widow prostrate on the ground,
 The famished orphan's cries to hear!

IX.
 And Thou wilt hear! It cannot be
 That Thou wilt list the raven's brood,
 When from their nest they scream to Thee,
 And in due season send them food;
 It cannot be that thou wilt weave
 The lily such superb array,
 And yet unfed, unsheltered, leave
 Thy children—as if less than they!

X.
 We have no hearth—the ashes lie
 In blackness where they brightly shone;
 We have no homes—the desert sky
 Our covering, earth our couch alone;
 We have no heritage—deprived
 Of these, we ask not such on earth;
 Our hearts are sealed; we seek in heaven,
 For heritage, and home, and hearth!

XI.
 O Salem, city of the saint,
 And holy men made perfect! We
 Pant for thy gates, our spirits faint
 Thy glorious golden streets to see;—
 To mark the rapture that inspires
 The ransomed, and redeemed by grace;
 To listen to the seraphs' lyres,
 And meet the angels face to face!

XII.
 Father in Heaven! we turn not back,
 Though briars and thorns choke up the path;
 Rather the torture of the rack,
 Than tread the wine-press of Thy wrath.
 Let thunders crash, let torrents shower,
 Let whirlwinds churn the howling sea,
 What is the turmoil of an hour,
 To an eternal calm with Thee?

PSALMODY

OF THE CHURCH OF SCOTLAND.

The following table of the Authors of the Paraphrases and Hymns of the Church of Scotland is given in the *New Scots Magazine*:—

PARAPHRASES.

1. Let heaven arise, let earth appear—Watts altered by Cameron.

2. O God of Bethel! by whose hand.—Doddridge altered by Logan.
3. Naked as from the earth we came.—Watts altered by Cameron.
4. How still and peaceful is the grave.—Blair altered by Cameron.
5. Though trouble springs not from the dust.—Watts altered.
6. The rush may rise where waters flow.—Watts altered by Cameron.
7. How should the sons of Adam's race.—Ditto Ditto.
8. Few are thy days, and full of woe.—Logan.
9. Who can resist the Almighty arm.—Do.
10. In streets and openings of the gates.—Do.
11. O happy is the man who hears.—Do.
12. Ye indolent and slothful, rise.—Watts altered by Cameron.
13. Keep silence, all ye sons of men.—Watts altered.
14. While others crowd the house of mirth.—Cameron.
15. As long as life its term extends.—Watts altered.
16. In life's gay morn, when sprightly youth.—Dr. Blacklock.
17. Rulers of Sodom, hear the voice.—Cameron.
18. Behold! the mountain of the Lord.—Watts altered by Logan.
19. The race that long in darkness pined.—Morrison.
20. How glorious Zion's courts appear.—Watts and Blair.
21. Attend, ye tribes that dwell remote.—Morrison.
22. Why pour'st thou forth thine anxious plaint.—Watts altered by Cameron.
23. Behold thy servant! see him rise—Anonymous altered by Logan.
24. Ye heavens send forth your song of praise.—Watts altered by Cameron.
25. How few receive with cordial faith.—Robertson altered by Logan.
26. Ho! ye that thirst, approach the spring.—Anon. altered by Cameron.
27. Thus speaks the high and lofty One.—Logan.
28. Attend, and mark the solemn fast.—Logan and Morrison.
29. Amidst the mighty where is he.—Morrison.
30. Come, let us to the Lord our God.—Anon. altered by Logan.
31. Thus speaks the Heathen; how shall man.—Logan.
32. What though no flowers the fig-tree clothe.—Anon. altered by Cameron.
33. Father of all! we bow to thee.—Blair.
34. Thus spoke the Saviour of the world.—Blair altered by Cameron.
35. 'Twas on that night when doom'd to know.—Morrison.
36. My soul and spirit filled with joy.—Anon. altered by Cameron.
37. While humble shepherds watch'd their flock.—Anon.
38. Just and devout old Simeon liv'd—Anon.
39. Hark, the glad sound, the Saviour comes.—Doddridge by Cameron.
40. The wretched prodigal behold.—Watts altered by Cameron.
41. As when the Hebrew prophet raised.—Do. Do.
42. Let not your hearts with anxious thoughts.—Robertson by Cameron.
43. You now must hear my voice no more.—Do. Do.
44. Behold the Saviour on the cross.—Blair.
45. Ungl'ful sinners, whence this scorn.—Do. by Cameron.
46. Vain are the hopes the sons of men.—Watts by Cameron.
47. And shall we then go on to sin.—Do by Do.
48. Let Christian faith and hope dispel.—Logan.
49. Though perfect eloquence adorned—Randal by Cameron.
50. When the last trumpet's awful voice.—Anon. by Cameron.
51. Soon shall this earthly frame dissolved.—Watts by Cameron.
52. Ye who the name of Jesus bear.—Anon. by Cameron.

53. Take comfort, Christians, when your friends.—Logan.
54. I'm not ashamed to own my Lord.—Watts by Cameron.
55. My race is run, my warfare's o'er.—Do. by Do.
56. How wretched was our former state.—Do. by Do.
57. Jesus, the Son of God, who once.—Anon. by Cameron.
58. Where high the heavenly temple stands.—Logan.
59. Behold what witnesses unseen.—Anon. by Cameron.
60. Father of peace, and God of love!—Watts by Cameron.
61. Blessed be the everlasting God.—Watts by Cameron.
62. Lo! in the last days behold.—Ogilvie altered.
63. Behold the amazing gift of love.—Watts by Cameron.
64. To him that loved the sons of men.—Anon.
65. Behold the glories of the Lamb.—Watts by Cameron.
66. How bright these glorious spirits shine.—Do. Do.
67. Lo! what a glorious sight appears.—Ditto Do.

HYMNS.

1. When all thy mercies, O my God!—Addison.
2. The spacious firmament on high.—Do.
3. When rising from the bed of death.—Do.
4. Blest morning! whose first dawning rays.—Altered from Watts.
5. The hour of my departure's come.—Logan.

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The Treasurer of the Financial Committee of the French Mission, begs to acknowledge the following Contributions during the last month:

Rev. J. C. Muir, personal Contribution	£1	0	0
Bytown Congregation, per Rev. A. Spence	5	0	3
Do. Sabbath School, per do.	0	9	0
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Stratford do., per Rev. W. Bell	1	12	6
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Congregations which have not yet contributed are requested to do so as early as possible, and forward the amount collected to the Treasurer, Mr. HUGH ALLAN, Montreal.

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Amount previously Reported . . .	£526 6 7
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