

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

There are some creases in the middle of the pages.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

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.

CONTENTS.

	Page		Page		Page
THE CHURCH IN CANADA.		THE CHURCH IN SCOTLAND.		India Mission of Church of Scotland...	155
Obituary Notices.—The Rev. Walter Roach—William R. Cline.....	145	Home Mission Endowment Scheme.....	148	REVIEWS AND EXTRACTS.	
Presentation.....	147	Church Intelligence	149	Layard's Nineveh.....	156
THE CHURCH IN THE COLONIES.		THE CHURCH AND THE NATIONS.		Chaldean Christians.....	157
Lay Association of Halifax	147	CORRESPONDENCE.		MISCELLANEOUS.....	159
Presbyterian Church, Woodstock, N.B.	148	Critical Remarks on 1 Tim. 1. 9	153	SUBSCRIPTIONS TO PRESBYTERIAN.....	160
Synod of Australia.....	148	MISSIONARY INTELLIGENCE.		FRENCH MISSION FUND.....	160
		The Church's Missionary Enterprise... 154		ADVERTISEMENTS.....	160

No. 10, October, 1849.

VOLUME II.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

OBITUARY NOTICES.

Died, at Beauharnois, on the 27th August, the Rev. Walter Roach. Minister of the united Congregations of Beauharnois, Chateauguy and St. Louis, in the 43rd year of his age, and sixteenth of his Ministry.

The removal of this faithful servant of the Lord from the scene of his labours on earth, to, we trust, through the grace of the Redeemer, a heavenly inheritance, will be long felt as a grievous loss, both by the Presbyterian Church of Canada in connection with the Church of Scotland, and the Congregations which he had been the honoured instrument of forming, and to which he had so long ministered.

Mr. Roach was born in Edinburgh, and in early life was devoted by his parents to the service of God in the ministry of the Gospel. There is a class of society, almost peculiar to Scotland, distinguished for intelligence, industry, and profound piety, who deem it an honour and a sacred duty to consecrate one of their family to the service of the Lord, and often cheerfully endure the severest privations incident to poverty, to obtain the means of enabling the Dedicated one to prosecute his studies, through a long and expensive educational course. Mr. Roach's parents belonged to this class—poor, but highly respected; and often did he look back, with filial gratitude to them, and with thankfulness to God, on the struggles and hardships of his early life. He was licensed to preach the Gospel by the Presbytery of Edinburgh in 1832. Impatient to be employed in his Master's work, he soon afterwards

came to Canada, and in December, 1833, was ordained by the Presbytery of Montreal to the charge, in the faithful and zealous exercise of the duties of which he continued till the day of his death.

As a preacher he was distinguished for the fervour of his addresses, for the moral earnestness of his appeals to the hearts and consciences of his auditors, and for his faithful expositions of the word of God. His views of divine truth were clear, comprehensive, and strictly evangelical. There was often great vigour of thought displayed in his discourses, and his sentiments were expressed with simple eloquence, always redolent of sincere piety.

By education and conviction he was strongly attached to the principles of Presbyterian Church government, and gave a decided and conscientious preference to the Church of Scotland, as the most efficient instrument which he knew for disseminating the knowledge of the Gospel, and cherishing the virtues of the Christian life. His vigorous and discriminating mind enabled him to perceive and appreciate the wisdom and piety displayed in her institutions, and with Christian zeal he laboured to bring to his expatriated countrymen the religious privileges and consolations, which had so often gladdened their hearts in the land of their fathers. From principles, which he had so deliberately and conscientiously adopted, he was not to be shaken either by the opposition or flattery of men. During a time of trial, too recent to be yet forgotten, he calmly and firmly maintained his position. Though deeply grieved at seeing a few, for whom he had long cherished the warmest affection, withdraw

themselves from his Ministry, he wavered not; but from a love of peace, and with a generosity that evinced a mind free from intolerance and bigotry, and divested of every selfish consideration, cancelled the obligations they had come under to support him during the whole period of his incumbency. Believing as he did, that, in so far as they were concerned, they separated themselves from the purest convictions that they were doing what they thought right, his esteem for them was not diminished, although his conduct towards them, from the existing circumstances, became somewhat more reserved, and he followed them in his heart with his prayers, and best wishes for their everlasting welfare.

His talents for business, his unremitting attention to the public as well as the private duties of his office, and his sound judgment, rendered him a useful member of the Church Courts. The expression of his opinions was distinguished by strong good sense. The estimation in which he was held by his brethren, was evinced in his elevation, in 1847, to the office of Moderator of the Highest Church Court—an office which he filled with much dignity and efficiency.

The warmth of his heart, and the homely simplicity of his manners, made his intercourse with his people peculiarly agreeable, and secured for him their warmest attachment. In health he responded to their joy. In sickness he sympathised with their sorrow. In distress he flew to their relief, and spared no pains to soothe, comfort or console them. Night and day he was their servant in the Lord. It was not the members of his own flock alone that received his ten-

der care; all of the human family, who presented the claims of distress, he pitied, and so far as lay in his power, relieved, and not a few gave testimony to the respect in which they held him, by their deep and unfeigned sorrow for his departure hence. During the prevalence of the late epidemic especially, his attentions to the sick and afflicted, without distinction of nation or creed, were unceasing. With the deepest grief he was destined to witness several of his own little flock suddenly cut off. A mind depressed with sorrow, a body worn and weary through watching and fatigue, and a constitution that was beginning to give way under the extreme pressure of his Christian labours, prepared him, as it were, a victim for the stroke of that terrible scourge with which God is chastising the nations of the earth. How mysterious are the ways of Providence! How humbling it is to human pride, that frequently those are called away to whom we looked as the most efficient instruments, humanly speaking, for the accomplishment of God's work—that they should be removed at a time when their services seemed most required in the world. Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.

Mr. Roach felt slightly indisposed on the Saturday preceding his decease. On Sabbath morning he took some simple medicine, and unwilling that his people should be without the stated dispensation of the Word, if he was at all able for the work, he resolved to proceed with the services of the day. He entered the pulpit, seemingly in his usual health, and had proceeded to some length in his sermon, when suddenly his voice faltered, and he became ashy pale. Shutting the Bible, with the words, "I add no more," he concluded his ministrations on earth by repeating, in a feeble and broken voice, the Lord's prayer—that beautiful prayer which maternal love teaches infancy to lisp,—with him the first and the last prayer, at least uttered in public. Having been assisted into the vestry-room, he so far recovered as to be able to walk home, leaning on the arm of a friend. Feeling no pain, and his spirits and strength having a little revived, nothing serious was apprehended till towards the evening, when he suddenly became alarmingly ill: and after a short but severe period of suffering, cheered by the consolations of the Gospel which he delighted to preach, he closed his eyes on this world, in the assured confidence that, through the mercy of his Redeemer, he would open them in the glory of the inheritance of the Saints.

Mr. Roach was, what his mental constitution indicated him to be, an affectionate husband and tender father; but delicacy to the feelings of the survivors, forbids us to withdraw the veil that hides from common observation the sanctities

of domestic life, or to describe the closing scene of severest earthly affliction, sanctified by the feelings of a holy and submissive piety. They were parted in tranquill resignation to the will of God, the hopes of the Gospel triumphing over the feelings of sorrowing humanity.

We bewail his loss. It will be difficult to fill his place, but there is something pleasing in the reflection, that he terminated his earthly labours on his Master's day, and in his Master's work.

Died, at Toronto, on Sunday last, (August 13,) in the 22nd year of his age, William R. Cline, son of William Cline, Esq., of Cornwall.

The untimely decease of this promising young man, in the midst of health, and buoyant with hope for the bright career that was opening before him, which nothing a few hours before-hand seemed likely to oppose, is but another verification of the saying so startlingly true, and yet so strangely unheeded, "that in the midst of life we are in death;" and reads a solemn lesson on the vanity of all human calculations. He had but lately come to Toronto to complete his studies for the Bar, with his relative, Mr. P. M. Vankoughnet, when, seized with the prevailing disease, he was hurried with fearful rapidity to an early tomb. One of three in his family, and the only son, of that amiable disposition which makes friends of strangers, innocent in his pursuits, and a strict lover of truth, affectionate and generous: he led a guileless life, and passed from the world like an infant in sleep. Gifted with no mean talents, of a ready apprehension, and of singularly correct judgment, he already commanded the attention of his professional superiors, and bid fair to occupy a position at the Bar, to which he was shortly about to be called, alike honourable to himself and creditable to his family.

Deprived now of the gratification of seeing him take his place there, let their bitter distress be soothed with the belief that he was not unfitted to appear at that *higher Bar*, to which he has thus quickly been summoned. The deceased had been a pupil of the Reverend Hugh Urquhart of Cornwall, and was afterwards for some time at Queen's College, Kingston, where he was distinguished as well for his classical attainments as for his superior conduct.—*Communicated. Toronto Church.*

In connection with the foregoing brief notice of the melancholy departure of one, who served the Lord from his youth up, we have to invite the attention of our readers to an extract from a Sermon, preached by the Rev. Hugh Urquhart of Cornwall, on the Sabbath subsequent to the receipt of the intelligence of the afflicting dispensation. Before, however, submitting it, we cannot refrain from offering a few observations on the progress of that mysterious pestilence, which has passed through our borders, and has caused the iron to enter deeply into the souls of many, as some cherished object of their affections sank beneath its fatal power. What a strange mysterious disease is this which has visited us! How forcibly does it remind us of the frailness of the tenure, which we mortals have of time! How emphatically does it proclaim to us the weakness of man! To-day we may be rejoicing in our strength, to-morrow we may be but dust and ashes. Passing over the land, the disease now

seizes in its fatal grasp an aged warrior, who has fought the good fight, and like Simeon of old, full of years and ripe for the garner, is ready to go hence. Again the blow falls, and the strong man in the full vigour of manhood is the victim—again, the blow descends, and we are called upon to mourn, as in the affecting instance which it has become our melancholy duty now to chronicle, for the young man, just ripening into manhood, cast down in all the strength of youth, and flush of hope, just as the bud was swelling into bloom, and giving bright promise of rich blossoms. Yet in the bitterest cup of human sorrow are always mingled some grounds of consolation, and the bereaved relatives of one who served the Creator in the days of his youth, can turn from their disappointed earthly hopes, and as the visions of happiness which they had reared, fall crushed to dust by a sudden stroke, can lift their hearts upward, and exclaim with tearful resignation, "Not our will, but thine, O Lord, be done." The visitation of the Almighty hand, which has caused so many to weep, loudly urges upon all the necessity of self-examination. How important does this become, when the arrows of death fly thick around us. Secure in the knowledge that the love of Christ is in us, we can tranquilly await the progress of events with meek submission to the divine will. If called upon to mourn for those who were near and dear to us, and around whom the tendrils of our hearts were entwined, we know that the "meek and lowly one" was "a man of sorrows, and acquainted with grief;" and we are encouraged to cling to the comforting words *He spake on the Mount of Olives*: "Blessed are they that mourn, for they shall be comforted." In conclusion, we would implore the young to bethink themselves—to take a model from the godly youth whose untimely death has led us into these reflections, and serve the Lord in their early days, that their latter end may be peace; for, "Blessed are the dead that die in the Lord."

We now subjoin the extract with which we have been kindly favoured, in which we think we can perceive the trembling hand of a friend, fearful of permitting his feelings to betray the sacred functions of his holy office. His is no idle panegyric. He has written from the heart the language of truth and soberness. He was fully warranted in giving full flow to his feelings, for, making allowance for the imperfections of humanity, he could hardly in the present instance have overstepped the boundaries of strict propriety; and we confidently give our testimony to the accuracy and entire truthfulness of the portraiture it presents, of one whose death was, we firmly believe, "swallowed up in victory;" and who, there is every reason to trust, when the waters of Jordan rolled up about him, was enabled to

cling to the foot of the cross, and exclaim, "Oh death, where is thy sting! Oh grave, where is thy victory!"

2ND CORINTHIANS, 1, 3, 4.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

The last time I appeared before you, my dear friends, in this place, was on a day set apart to acknowledge the chastening hand of God laid upon us, in "the pestilence that walketh in darkness" throughout the land;—a day of humiliation, on account of our sins which have justly provoked God's anger, and of supplication and prayer, that, passing by our transgressions, he would stay the plague, turn it away from our dwellings, and remove it from the land, in remembrance of his mercy. Since that day, the angel of death hath come, with his commission from God, to remove from this little flock one of its most hopeful and beloved members. And passing by our supplications, it hath pleased the Almighty to manifest his sovereignty, at the same time that he hath magnified his mercy towards us. In the removal of *one*, he hath shown forth his sovereignty; in his sparing so many, he hath exalted his mercy. Oh, that he would give us understanding and believing hearts, that in this, as in all his dealings with us, we could "taste and see that the Lord is good;" and that in the midst of deserved wrath he doth remember mercy.

By this sudden and mysterious dispensation, the hearts of a whole family among us are made desolate;—yea, many families are made to mourn; and I may truly say, a whole community is penetrated with a feeling of profound sorrow.

It is not our custom, as you know, to speak much from this place of the departed dead; and nothing but a deep sense of duty could induce me to depart, in this instance, from that silence, which, in ordinary cases, both duty and expedience enjoin. But, in the present instance, both my feelings as a man, and my duty as a pastor, constrain me to depart from the usual custom.

The subject which this day calls forth the sympathy and sorrow of our hearts, was not an ordinary subject. Tho', at his death, only in the twenty-second year of his age, yet he had then been, upwards of three years, a member in full communion with the Church;—a rare instance of the dedication of Youth unto God! From the day of his birth he was known to me, —for the day of his birth was the day of his baptism,—his first dedication to the Lord. And ever since that day he has been unto me as a child of God, in whom my affections rested, and over whose advancing years of boyhood and growing manhood, I watched with increasing in-

terest, affection, and hope. I speak now as one under the influence of strong affection would be supposed to speak; but I speak too, as one, who shall be answerable to God for what he says, ought to take heed what he says. And I am free to declare, without flattery to the living or to the dead, that, of his age, I never knew his superior, and few his equal, whether I regard him as a youth, full of the most amiable and endearing qualities, or as a Christian, full of grace and promise.

But I dare not enter more minutely into his character;—for neither my feelings, nor the sacred duties of the sanctuary, would permit me to exhaust either your sympathies, or my own, on the dear departed dead,—precious as his memory to us is,—while the living, who most need and demand our sympathy and concern, are now before me. Yet, oh! let me call upon all the youth now within hearing of my voice, as they may expect an early or hope for a blessed death, to strive to imitate his amiable modesty, and graceful simplicity of character;—but, above all, the steadfastness and consistency of his Christian character, as it was beautifully manifested in all the relations of life,—whether as a son, a brother, a friend, a citizen, or a member of the Church of Christ. To those whom he has left behind to mourn over his untimely end, his sudden and unexpected removal is matter of deep lamentation and sorrow,—to him, what is to us, poor mortal short-sighted creatures, cause of sorrow, is cause of everlasting joy;—for "blessed are the dead that die in the Lord." And this is our sure and certain hope,—that he died in the Lord. And could his voice now come to our ears, we should hear him say, —as did his blessed Lord before him,— "Weep not for me, but weep for yourselves and your children."

PRESENTATION.

We are gratified to notice, by the *Toronto Colonist*, that a Deputation from the Ladies belonging to the congregation of St. Andrew's Church, Galt, lately waited on their Pastor, the Rev. John Malcolm Smith, and presented him with a purse containing upwards of Thirty Pounds, as a token of their affectionate regard for him as their Pastor. The Reverend gentleman acknowledged the gift in a feeling and affectionate manner.

CHURCH IN THE COLONIES.

LAY ASSOCIATION OF HALIFAX.

A meeting of this Association was held in the Caledonia Academy Rooms, on Friday evening, the 24th August, at which the Honorable Alexander Keith presided, assisted by Robert Hume, Esq., M.D., Vice President. After the usual preliminary business of the Society had been concluded, the President introduced to the meeting, the Rev. Robert MacNair, recently appointed by the Colonial Committee of the Church of

Scotland to labour as a missionary in Nova Scotia and Prince Edward Island. The following address was then presented to Mr. MacNair:

To the Reverend Robert MacNair, A.M., Missionary to Nova Scotia, &c. &c.

REVEREND AND DEAR SIR,—We, the President, Committee, and Members of the Lay Association, Halifax, in support of the Church of Scotland, beg to tender you at this first opportunity since your arrival among us, a most hearty welcome.

We were honoured by communications from the General Assembly's Colonial Committee at Edinburgh, announcing your appointment and stating the field of missionary labours that had been assigned to you in this Province. At our last meeting we appointed a Committee to wait upon you on arrival of the packet, and we have now met to assure you how highly we estimate this appointment by the Colonial Committee, who have thereby given an additional proof of their anxiety to provide energetic and faithful labourers in the Colonial Missionary field. A short experience will serve to show you the extent of spiritual destitution amongst the Presbyterian population, and to acquaint you with the necessity that still exists for the further good offices of the Colonial Committee, in providing assistance in a sphere of usefulness in which the labourers are few.

We are happy to assure you that we have attended, with much pleasure, on your pulpit ministrations, during the brief period that has elapsed since your arrival at Halifax, and as, in the prosecution of your appointed duties, you are shortly to leave us for the country districts, to preach the gospel message and to administer the ordinances of religion among the people of Pictou, Wallace, and Prince Edward Island, we would add the assurances that our best wishes will accompany you throughout the journey.

That a minister, at such an early age, should have had his attention directed to the spiritual necessities of the Presbyterians in this part of the world, whilst it reflects high honour on yourself, is also a source of great encouragement to us, as indicating that a missionary spirit is pervading the minds of the preachers and students of the Church of Scotland, and that the day is not far distant when others will be induced to follow your truly disinterested, praiseworthy, and noble example.

We shall look forward to the period of your return to Halifax with anxious expectation, confident that the high anticipations entertained of you by the Parent Church will be fully realized in the beneficial results of your labours,—and now, as an Association in support of the Church of Scotland, we tender you individually and collectively all the aid and counsel in our power to afford, to enable you to accomplish the objects of your important mission for the good of souls and for the glory of God.

Signed on behalf of the Association.

A. KEITH, *President*.

ROBT. HUME, M.D. } *V. Prests.*

GEO. E. MORTON, }

A. SCOTT, *Treas. and Cor. Sec.*

A. F. ETTER, *Recording Sec.*

Halifax, N. S., 24th Augt. 1849.

To which Mr. MacNair returned the following reply:

MR. PRESIDENT AND GENTLEMEN,—Permit me to express my most grateful sense of the honour you have conferred upon me, by the warm, hearty, and truly Scottish welcome you have given me to your shores.

It is long since my attention was first turned towards the Colonies as a field, at all events, of temporary labour. I can recollect the time when, as a Student, I attended the venerable Assembly of our Church, and heard the spiritual destitution of our countrymen in the Provinces, and their eagerness for Pastoral ministrations, pictured in glowing and pathetic terms; and when a Reverend Father, a member of one of the Deputations from Scotland, remarked with em-

phasi, and looking to the Students' gallery, that it was the tyroes and striplings of the Church that were wanted for this field. These words I have never lost sight of, and, however I have thought that older soldiers might have taken the field with more advantage, your present meeting affords another proof, in addition to the many I have already had, that even the inexperienced will be welcomed, and the humblest efforts acknowledged.

Ministers in Scotland, who have visited you, assured me of the hearty welcome they received at your hands, but I confess I was not prepared to expect a deputation of your number to meet myself on landing. I had heard, again and again, of the attachment of the Colonists to religious ordinances, but I scarcely counted upon the large attendances which I have witnessed since coming to Halifax. And it is an unexpected honour to receive at the hands of so respectable and influential an Association, and one to which the Church of Scotland is so much indebted for her position in the Colonies, to receive at your hands the highly complimentary address, which has just been made to me. I must attribute these expressions of personal regard and esteem, to your devoted attachment to the Church of our Fathers; sensible as I am of the many imperfections which attach to my humble services. But yet I trust these may not be altogether without their fruits, knowing that it is not by might nor by power, but the spirit of the Lord, that the word is made productive, and that that spirit can work by few as by many, by weak as by strong instruments. May His presence accompany all our endeavours to promote His work, and the result will assuredly be to His glory.

Accept of my thanks for your kind tender of counsel and aid, of which, along with that of your esteemed Pastors, it will be my pleasure as well as my duty to avail myself. It is a disadvantage of my position that my sphere of labour is so extended, and that I shall have scarcely got acquainted with you before I must proceed on my mission. But yet I think I shall best promote your interests, as well as those of Presbyterians in other parts of the Colony, by fulfilling to the best of my power, the Mission entrusted to my care, representing to the Church at home, how inadequately it is possible for me to fulfil it, pressing upon them the necessity of appointing additional labourers, and using any influence I may have with friends and companions at home, to induce them to come over and help us.

In conclusion, let me only assure you, that, however much you may think your interests have been overlooked, you have friends at home, known to myself, who cease not to watch over your position, and to follow in their thoughts the footsteps of your Missionaries, and whose fervent prayers ascend to the Lord of the harvest, petitioning Him to send forth additional labourers into this portion of the field. Let us unite our prayers with theirs, and in due time they shall indeed be answered.

PRESBYTERIAN CHURCH, WOODSTOCK.—We learn with much pleasure from the *Carleton Sentinel*, that the Presbyterians of Woodstock, in New Brunswick, are making most energetic and highly commendable exertions to provide themselves with the ordinances of Religion. A temporary place of worship, in connection with the Established Church of Scotland, was opened at the Upper Village, on the 19th ult., for divine service, and will be occupied for that laudable purpose every Lord's day, until the new is finished. A public meeting of all the Presbyterians who are desirous and willing to aid in finishing the Church, was appointed to be held on the 3rd instant, and the friends of religion and the public generally are invited to come forward and lend their aid in the good cause. We sincerely trust that their zealous efforts for the advancement of Religion in this growing town, and amidst a rapidly increasing population, will be crowned with expected and abundant success.—*Halifax Guardian*.

SYNOD OF AUSTRALIA.—The Synod of Australia met at St. Andrew's Church, Sydney, on the 10th of January. The meeting appears to have been well attended both by the clergy and eldership of the province, and the business was conducted in a truly Christian spirit. After the election of a Moderator, and a diet spent in devotional exercises, there were read to the Court, at a subsequent sederunt, communications from the General Assembly of the Church of Scotland, and afterwards addresses from the General Assemblies of the Presbyterian Church, United States, and of the Presbyterian Church in Ireland; the former, in particular, breathing a truly fraternal spirit. Two students were approved of in the particular stages of their progress; two other young men were recommended by the Presbytery of Sydney to be received with a view of their being trained as candidates for the office of the ministry; and after the remaining topics, to which the attention of members was directed, had been discussed, the Synod adjourned, to hold their next annual meeting, in the same place, on the last Wednesday of January, 1850.—*H. and F. Missionary Record*.

THE CHURCH IN SCOTLAND.

HOME MISSION.

ENDOWMENT SCHEME.

We observe with heartfelt pleasure that the Church of Scotland is calling forth all her energies to meet the requirements of her situation and to obey as far as in her lies, the command, "go ye forth into all the world and preach the Gospel to every creature," for, while she has despatched her Missionaries to the remotest corners of the earth, to preach "the glad tidings of great joy," she is not unmindful of those within her own borders.

In the August number of the *Home and Foreign Missionary Record*, we find a stirring appeal from the Endowment Committee, urging upon the attention of the members of the Church, their duties towards those who, in their own land, are excluded from the services of the Sanctuary. This Scheme, we may remark, grew out of the design of creating a fund for the support of the ordinances of religion in the Glasgow Building Societies Churches, but has now been matured into a plan designed to embrace the whole of Scotland.

The Committee, after setting forth the urgency of the duty as regards parties so situated within their own borders, represent the immense advantage which would accrue to the cause of religion generally, by the carrying out of this Scheme, in the following terms.

How many inviting fields of missionary labour all white unto harvest, might she be meanwhile occupying, were those more immediately committed to her care, instead of proving a drain upon her resources, all cordially co-operating with her, as but for her negligence would have been the case, in sending the glad tidings of salvation to heathen lands! How urgently, then, is she called upon to make haste to remove the cause of her unavailing regrets,—to place herself in circumstances to improve the golden opportunities now presented to her—and if she cannot redeem past time, at least to be prepared for the assiduous cultivation of the emerging future! A consideration yet more weighty, urging her to

be up and doing, has still to be mentioned. The British Empire, and the British Churches along with it, stand at this moment, the Committee feel imperatively called upon to observe, almost the only remaining bulwarks to throw back from Europe the fearfully swollen tide of anarchy, irreligion, and chaotic confusion. If these, shall be submerged in the whirlpool of aimless revolution, how long and how dreary may be the period, they would ask, of ravage and desolation, which must, in all probability, elapse—and through what scenes of carnage and blood may a hapless posterity have to wade—ere the British Isles become again the seat of well-regulated and firmly-established liberty, and ere a Church be found again in Scotland, in circumstances to prosecute successfully, in the remotest lands of heathendom, the peaceful triumphs of the everlasting Gospel? If this danger is to be averted,—and it is but the superficial observer that can deny its existence,—it is to be averted only by vigorous and well-sustained Christian efforts—only by the Church's putting her house in order,—by her occupying with diligence the whole sphere of duty which has been assigned to her,—by her allowing herself no rest, till, with the blessing of God, she have made the benign influences of the Gospel operative, alike on the darkest city alley, and the remotest Highland hamlet. Her Foreign and Colonial Missions, deeply interesting as those missions unquestionably are, are still but secondary to her great Home Mission: those are to be prosecuted with her surplus strength, but this she requires to prosecute that she may find strength; and to be really strong—to be a light to the nations—to maintain the conditions essential to a wide circle of Foreign Missionary enterprise,—her Home Mission must ever be exhaustive.

After illustrating and explaining the plan of visitation, which, in conjunction with pastoral services, it was intended to establish, the report proceeds to explain, in the following beautiful imagery, the reasons of their confidence in the success of the Scheme.

In as far, then, as facts can be appealed to, they would appear to warrant the inference, that the plan of the Church is one full of promise, and that it has to be but faithfully executed to be productive of blessings to society of inestimable value. Besides, were such a plan generally adopted, the ratio in which it would operate successfully, might reasonably be expected to exceed any ratio of success which has hitherto obtained the sanction of experience. On the known principles of the human constitution, an efficacious power of sympathy would be called into exercise in the case supposed, for which, as yet, no place has been found. The ministry of deep, disinterested, and unwearied Christian love, difficult to be altogether resisted under even the most unfavourable circumstances, would acquire, of necessity, with the multiplication of its instruments and appliances, not only the enlarged sphere of activity implied in this multiplication, but a proportionally enhanced intensity of force.

And if the Committee derive confidence in the efficacy of the scheme entrusted to them, from looking to the records of experience, and other cognate grounds of hope, that confidence rises into certainty, when they look to the records of the divine word. The exceeding great and precious promises of the Gospel would seem to have been intended to obviate every objection, that can possibly be taken to the enterprize in which the Church has now engaged. Let the case of an outcast population be regarded as ever so hopeless, it yet cannot exceed in hopelessness that of the very dry bones presented to the Prophet in the Valley of Vision, or that of the parched and burnt-up wilderness when scorched by the strength of an eastern sun. The peculiarly expressive character of the latter figure, of so frequent application in Scripture, can with diffi-

colly be apprehended by the inhabitants of a northern clime. The scorched and dreary waste must be seen, nay, handled, to enable one to feel the full force of the expression. Not only is its surface completely withered, but the very roots and fibres of vegetable life are so shrunk and shrivelled up as to be incapable of being distinguished from the surrounding mass of soil itself, dry and pulverized as the ashes of the hearth. With the return of the season of rain, nevertheless, the wilderness, now so appropriate an image of desolation and death, springs forth almost momentarily into the full vigour and luxuriance of vegetable life. And this is just the transition to which, if the Committee may be allowed the expression, the Spirit of God delights to have recourse, when He would illustrate the blessing from on high, that, be the circumstances under which it is sought for the most hopeless that can be imagined, will ever accompany the appropriate use of the appointed means of grace. And the figure is not more beautiful and encouraging than it is true to nature; for if the pulverized soil of the scorched desert yet contains, all unseen, seeds and fibres, which need but the returning dews and rains of Heaven to clothe it anew with a rich carpet of vegetation, so does the human being retain—even in his most degraded condition, when his humanity itself would seem to be extinguished—the capacity of being quickened into a son of God. The Committee need scarcely stop to observe, that, for the success of the enterprise of the Church to which their remarks refer, the precious promises of Scripture, thus illustrated to the very life, hold out the most encouraging assurance. Those promises are not less given to the Church of today, than they were given to the Church of old; and they are no more now, than they were then, of any private interpretation. Never can the fulfilment of them be postponed, provided only the conditions be complied with on which they were given; and, hence, the waste places of the Church shall be reclaimed, if she but labour to reclaim them, with all her strength, in the exercise of the faith which worketh by love. "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" His promises are not of doubtful issue, but eternal verities, which, in Christ Jesus, are all *Yea* and *Amen*.

After some further details explanatory of the practicability of the plan, the address concludes in the ensuing fervent strain.

Assuming, then, that for the endowment of some fifty of the more important chapels connected with the Church, a sum of from seventy to ninety thousand pounds will require to be raised by public collections or subscriptions, must the Church, the Committee would ask, or can she, consistently with her duty, shrink from such an undertaking as a hopeless task? Is this task to be deliberately declined by her, in the certain prospect of leaving, by declining to undertake it, large masses in the Highlands, and thousands, tens of thousands, aye, hundreds of thousands, of the manufacturing population of the country, to sink into the abject abyss of Irish pauperism, and in all human probability, with comparatively but few exceptions, to live and die aliens from the common-wealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world?

For the love of God, and for the cause of humanity, rather than that an evil so fearful, and of consequences so irretrievable and fatal, should be suffered to continue, ought not every minister of the Church of Scotland to put forth his utmost energies, and to be instant in his appeals to all classes of his parishioners, in season and out of season,—crying aloud, sparing not, lifting up his voice like a trumpet,—in order that the requisite remedy should be forthwith provided? Would it not be an ample reward for all this exertion,—even if concurrent economical

benefits could be left out of view, even if poor and prison assessments were to press with the same severity as before,—to see the idle, demoralized, and unquiet part of the manufacturing population restored to order, to industry, and to godliness; and the long neglected inhabitants of the Highlands and Islands steadily and rapidly rising in the scale of cultivated and Christianized humanity? But though either class of benefits—the religious or the economical—would be more than an adequate reward for the exertion to be made, yet it is not a matter of probability only, but it is of the very truth itself, that both classes of benefits will accrue, if only the necessary labour of Christian love be duly prosecuted. That Word of God cannot be gainsayed—that eternal order of Divine providence cannot be counteracted—which declares godliness to be profitable to all things, and which gives to it the promise, as well of the life that now is, as of that which is to come. Need the Committee say more to induce every minister of the Church anxiously to put to himself the question, what it may be in his own power to do for the achievement of this great Christian work? Would but every minister propose to himself such a question in the sight of God, and resolve, in the strength of God, to walk in the light which a due consideration of it would certainly reveal to him, the Committee might well regard their own part of the task as all but accomplished. A thousand resolute minds, intensely conspiring in favour of the object to be achieved,—occupying, in combination, the whole country, with yet a definite field of labour assigned to each, and having access, moreover, to all classes of the community—would soon leaven with their principles the whole mass of the adherents and friends of the Church, and excite a fermentation not to be arrested in its progress, till it had wrought out not only the endowment of some fifty chapels, but the establishment of a completely organized parochial economy in every necessitous district of Scotland, whether of country or town. Let but the ministers of the Church inculcate their parishioners with the infinite importance of the work,—let them appoint, each in his own parish, a small Endowment Committee, to collect from the wealthier inhabitants subscriptions at the rate of crowns, half-crowns, or shillings, for each of a certain number of chapels; and let opportunities be also given, by public collections at the church doors, to the poorer classes of the community to contribute their pence along with their fervent prayers,—and the reproach which has so long and so justly attached to the Church of Scotland, will soon be wiped away from her, it may be hoped for ever. Neither, if the assumed demonstration of zeal be put forth by the members of the National Church, will they be left to labour in this work alone. The Committee speak not without warrant, when they affirm, that such a revival of zeal within the pale of the Church of Scotland, will call forth the cordial co-operation of many of the higher and more influential classes of society, who, though not of her communion, yet take the warmest interest in her prosperity and efficiency. The Church, indeed, has but to rouse herself from her lethargy;—she has but to advance in the strength of a large-hearted faith, to find cheering accessions of force pouring in upon her from the most unexpected quarters.

The Committee, in bringing these observations to a conclusion, cannot deny themselves the pleasure of referring to a gratuitous offer of services lately made to the Presbytery of Glasgow by an Association of young men in that city, in aid of the Presbytery's efforts, to provide an efficient ministry for the Chapels of Ease, which, by the decision of the House of Lords, have lately passed into their hands. It was felt that, to make the ministry of those chapels efficient, Missionaries must be provided as well as Pastors; and, at the same time, that, from the pressure arising from the want of endowments, it was only for labourers of the latter class that any remuneration could be supplied from the

funds at the disposal of the Church. In this exigency nearly one hundred young men, not a few of them sons of the first merchants in Glasgow, have offered their gratuitous services as Missionaries, to aid the Pastors who may be appointed to the newly acquired chapels, in collecting congregations from the outcast manufacturing population. Such an incident the Committee would gladly hail as a happy omen of brighter days to the Church of Scotland than any which she has yet seen. The fusion of all orders of the Church, lay as well as clerical, into a common, many-sided and many-handed ministry, for the advancement of her high and holy vocation, recalls the remembrance, and approximates to the idea of the Church of the Apostolic era. If this example shall be followed—and the Committee doubt not, for a moment, that it will be followed, and followed, too, in all parts of the country, provided only the Clergy heartily put their shoulder to the work to which they are now called—the blessed hope may be cherished with joyful confidence, that the Church of Scotland shall yet be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God; that the righteousness thereof will yet go forth as brightness, and the salvation thereof as a lamp that burneth.

CHURCH INTELLIGENCE.

The Queen has presented the Rev. John Burns to the church and parish of Dunnichen, in the presbytery of Forfar, and county of Forfar, vacant by the resignation of the Rev. Alexander Ferrier Mitchell, late minister thereof.

The Queen has presented the Rev. J. Christie to the church and parish of Kildrummy, in the presbytery of Alford, and county of Aberdeen, vacant by the death of the Rev. A. Reid, late Minister thereof.

The Queen has presented the Rev. John Tulloch to the church and parish of Kettins, in the presbytery of Meigle, and county of Forfar, vacant by the transportation of the Rev. J. R. Macduff, late Minister thereof, to the parish of St. Madoes, in the county of Perth.

The Queen has presented the Rev. James Wilson to the church and parish of Edrom, in the presbytery of Chirnside, and county of Berwick, vacant by the death of the Rev. Alexander Cuthbertson.

The Queen has presented the Rev. Alexander Hill, to the church and parish of Kilsyth, in the county of Stirling and presbytery of Glasgow, vacant by the death of the Rev. H. Douglas, late minister thereof.

Mrs. H. Nisbet Fergusson has presented the Rev. Thomas Marjoribanks, minister of Lochmaben, to the church and parish of Stenton, in the presbytery of Dunbar, vacant by the death of the Rev. D. Logan.

The Rev. Mr. Stewart, of Islay, has been presented to the Gaelic Church of Edinburgh, by the Society for the Propagation of Christian Knowledge.

COMMISSION OF ASSEMBLY.—The stated August meeting of the Commission of the General Assembly was appointed to be held on Wednesday, but in absence of any business of importance, and of a sufficient attendance of members to form a quorum, no meeting took place. The Royal Bounty Committee met at one o'clock for the transaction of their ordinary business.

We have to announce the sudden death of the Rev. Robert Barclay, of Lunan. It appears that the reverend gentlemen on Wednesday had been visiting in his parish in his usual health, and when near his manse he found himself unwell, but was able to walk to it and throw himself on his bed, where he expired in a few minutes, before any medical assistance could arrive.—*Montrose Standard*.

BRIDGETON AND CAMLACHIE CHURCHES.—On Sunday, these Glasgow *quoad sacra* churches were re-opened, and were, on the occasion, filled by numerous and attentive audiences. The services in Bridgeton were conducted by the Rev. Mr.

M'Lean of Calton, Mr. Henderson of Bridgeton, and Dr. Runciman; in Camlachie, Dr. Black, Mr. Leckie of Shettleston, and Mr. Anderson of Coult, officiated.

NEWHAVEN CHURCH.—This *quoad sacra* church having, by the recent decision of the House of Lords, been restored to the possession of the Church of Scotland, was opened on Sunday, for public worship, by the Rev. Dr. Macfarlane of Duddingstone, whose exertions in connexion with this church have been untiring and effective. The reverend Doctor also preached in the afternoon, and at both diets the attendance was numerous and respectable.

PRESBYTERY OF INVERNESS.—The Presbytery of Inverness met in the Session-House on Tuesday, when there were present—the Rev. Mr. Mackichan, Moderator; Rev. Messrs. Clark, Macdonald, and Mackenzie, of Inverness; Rev. Mr. Mackenzie, Petty; Rev. Mr. Mackenzie, Kirkhill; Rev. Mr. Mackenzie, Moy; and the Rev. Mr. Macnaughten, Dores. After prayer by the Moderator, the Clerk read a communication from Mr. Brodie, Crown-agent, requesting the Presbytery to forward a return of the churches built or endowed by Parliamentary grants, and also of *quoad sacra* churches, within the bounds of the Presbytery. There are none of the former in Inverness, and the Clerk was directed to intimate the fact. There are, however, two churches built by private subscription, and of which the adherents of the Free Church still retain possession.

ALNESS.—The sacrament of the Lord's Supper was dispensed here on Sunday, the 29th July, and as the weather was particularly fine, there was an unusually large attendance of people. The Rev. Dr. Maclean, Kiltarn, and Rev. Mr. Macdonald, Inverness, ably assisted Mr. Morrison on the occasion. The action sermon was preached by Mr. Morrison, and in the afternoon Mr. Macdonald, Inverness, delivered an able discourse to a very large and attentive audience. The Rev. Mr. Rose, Rosskeen, and several other members of the Presbytery, officiated on the respective days of the sacrament.

PRESENTATION. On Thursday last, the young ladies and gentlemen who manage the Sabbath Schools connected with St. Paul's Established Congregation, Glasgow, presented Mr. Hugh M'Gilvray, one of their number, with a handsome and valuable time-piece, on the occasion of his marriage. The presentation took place at the close of the usual weekly meeting of these amateur and enthusiastic teachers, and Mr. M'Gilvray made an appropriate reply. We have formerly had occasion to speak in favourable terms of St. Paul's Schools, to the success of which this gentleman has materially contributed.

SCOTS APPEALS.—An important decision was lately given by the House of Lords, in the case of Livingstone v. Proudfoot and others.—The respondents in this appeal constituted the Presbytery of Hamilton. The appellant had been a minister within the limits and under the jurisdiction of that Presbytery. This was an appeal against a decree of the Court of Session, by which the respondents had been declared duly warranted in excluding the appellant from the ministry of the Church of Scotland. The question involved was, as to the sufficiency of the constitution of the Presbytery which had ordered the act of exclusion. The appellant had been declared guilty by the Presbytery of Hamilton of certain charges of theft which had been brought against him, the Presbytery also finding that a defence of insanity was not proven. The appellant contended that the body by whom this judgment was pronounced was not a Presbytery within the Established Church of Scotland, for that many of its members were only ministers *quoad sacra*, in other words, were ministers not of churches but of chapels of ease, and as such had been declared, by a decision made after the date of the sentence against him, to have no jurisdiction in ecclesiastical matters. In the course of the proceedings, which were every complicated, there were no less than six interlocutors pronounced; the result

was that the judgment of the Court of Session declared the Presbytery to have been sufficiently constituted, and therefore established its sentence against the appellant. This appeal was, in consequence, brought to this House. The case was argued last February, by Mr. Bethell and Mr. Anderson for the appellant, and Mr. Rolt and Mr. Roundell Palmer for the respondents, and the Lords took time to consider their judgment. The Lord Chancellor, in moving the judgment of the House, said that an important question had been raised in the course of these proceedings, and one which, if answered in a particular manner, might have some startling consequences. For if all the acts of a body could be impeached, because some of the members constituting that body were not lawfully entitled to be members of it, the people would be subjected to great doubts and difficulties, whenever a tribunal composed of many individuals should adopt any public resolution, or direct or enforce any public act. Fortunately this was not the case in the law of Scotland, where the authority of text writers and of decided cases could be equally appealed to, as showing that the execution of the order of any corporate body could not be impeached, because some of the persons taking part in making the order should afterwards turn out not to have been lawful members of that body. The law was the same in England, and might therefore be considered to be satisfactorily established on principle. The Court of Session had consequently come to a right decision in dismissing the suit brought against the sentence properly pronounced upon this appellant, and he (the Lord Chancellor) therefore moved that the decree of the Court below should be affirmed with costs. Lords Brougham and Campbell severally concurred. Judgment of the Court below affirmed with costs.

MEETING AT GLASGOW.—A public meeting of the friends of the Church of Scotland, relative to the Schemes of the Church, was lately held in the Merchants' Hall, under the direction of the Presbytery of Glasgow. On the platform we observed the Rev. Drs. Leishman, Hill, Black, Craik, Boyd, Paton, Runciman, Jamieson, Bailie Gilmour, Mr. A. Wingate, Dr. Charles of Calcutta, Mr. Veitch of St. Cuthbert's, Edinburgh, &c. &c. On the motion of Dr. Black, Dr. Leishman, Moderator of the Presbytery of Glasgow, was called to the chair. The Chairman, after a few remarks, introduced to the meeting the Rev. Mr. Veitch of St. Cuthbert's, Edinburgh, the respected Convener, to whom the Assembly had entrusted the care of her Indian Mission. Mr. Veitch spoke at some length ably on the suitability and importance of India as a missionary field. He said the natives were as anxious to acquire the English language, as the English were to teach them. There were institutions established by the Government, called Hindoo Colleges, at which science and literature were taught; but religion was strictly excluded. The Church, however, had established institutions, where science and literature were rendered subsidiary to religious knowledge. These institutions were extremely popular amongst all classes of the natives. Nearly eighteen hundred Hindoo youths had last year been receiving in them a thorough Christian education. They were taught the Bible and Shorter Catechism; and everything was done to bring the minds of these youths under the power of the world to come. Any one hearing the exercises of those young men would ask, what more could be expected from the young men attending the Divinity Halls at home. Their efforts were chiefly addressed to the young, who would be trained up as native evangelists, who would preach the gospel to their countrymen in their own language. By these efforts they might cherish the hope that ere long the strongholds of idolatry would crumble down like the walls of Mooltan. For three years, however, he regretted to say that the funds had been declining. Three years ago the funds were barely sufficient to meet the expenditure; but last year the income fell £700 under the expenditure.

The collections of last August were also much below expectation. In addition, there had been since the secession large sums paid for passage money, outfits, &c., to Madras and Calcutta, as well as in salaries, which had entailed a debt upon the committee of £3500. This sum might be considered large; but what was it to Scotland, or what was it compared to the sums which had been contributed in former years? By a little zeal, however, on the part of ministers and others, in explaining the great features of the mission to their people, the committee might soon be cleared of their pecuniary difficulties. He concluded by an eloquent and earnest appeal in behalf of the mission. The Rev. Dr. Charles, late senior minister of the Scotch Church at Calcutta, and who had resided nearly twenty years in India, next addressed the meeting. He gave an interesting account of the present state of the Hindoos. He commented on the favourable geographical position of India, and stated that pure religion among the natives of that country, would reflect beneficially on Arabia, Persia, the Punjab, Burmah, the Indian Isles, and, indeed, over the whole of Asia. The Reverend Doctor also detailed, in most interesting terms, the deplorable and blighting character of the Hindoo superstition. He made a most energetic appeal on behalf of the mission. The meeting was next addressed by Mr. Bowie, one of the missionaries, who detailed the progress of the General Assembly's mission, both in a secular and religious point of view. Dr. Runciman then moved a vote of thanks to Messrs. Veitch, Charles, and Bowie, for the valuable information which they had given, which was cordially responded to. After the benediction had been pronounced by Dr. Boyd, the meeting separated at ten o'clock.

The Presbyterian.

THE CHURCH AND THE NATIONS.

As symptoms of uneasy apprehensions are often observed among the lower animals on the approach of storms in the material world, so similar presentiments of social convulsions usually manifest themselves among mankind. At present a general feeling pervades society, that some great crisis is at hand, in the moral, religious, social, and political condition of our race, which will affect its whole future history, and change the entire face of the world. All who look at the present agitated state of society, behold it labouring to bring forth some new thing; but what the birth may be, or what the course of the world, when that shall be born into it, of which it is now travelling in pain to be delivered, none can tell, and even pretend to guess. Our wise men are utterly confounded; many of them snared and taken. The needle in the compass of worldly wisdom runs round and round, and will settle nowhere, so that those who wish to steer by it are all adrift in a wide sea, where they cannot tell North from South. The throne of God never was their pole-star, to which they could look up, and from its fixed unchangeable position, in the highest height of Heaven, take the bearings of all other objects, and the stars in their political heavens having all gone out of their courses, they are at their wit's end.

and know not what to do. A generation that scorned to govern a world governed by the providence of God, and in subordination to Him, are made to feel that at least they cannot govern it themselves. We do not recollect a time when it was so extensively felt, that other counsels than the counsels of man were presiding over the events in progress, and guiding them to issues over which the will and the wisdom of man can exercise little or no control. Every day we hear the exclamation of the magicians of Egypt at the miracles of Moses, from parties in whose mouths the words seem nearly as strange as in theirs—"This is none other than the finger of God." Philosophers, politicians and popular writers had done great things with their enchantments, and were beginning to boast they could do all, or more than all, that Christianity promised to the world, and the world listened to them more than to Christ. But we are far from seeing any prospect of the establishment, under their auspices, of a reign of righteousness and peace upon earth. On the contrary, we hear of wars and rumours of wars, nation rising against nation and kingdom against kingdom, and great commotions everywhere, so that the end is not yet. Nor can any one discover when, or what it shall be. Those who have firm faith in the overruling providence of God, look on in pious awe; the rest in stupid wonder.

At such a time, the thoughts of the Christian will naturally turn towards the Church,—the ark which bears along with it the hopes of our race. Come what may, we know that when, through the raging of ungodly passions let loose in judgment, the storms of this tempest-tossed world are at the pitch of fury in the darkest hour, when little else can be seen but the foam on the vast heaving multitude of waters, this ark will be seen amid the wildest uproar of the elements of discord, steadily holding on its destined course towards its appointed haven of rest, while from those embarked in it will be heard the voice of prayer and praise, and joyful anticipation. From the place whether it is bound, it cannot be beaten back, nor turned aside from the path that leads to it. When the storm shall be changed into a calm, it will still be seen floating over the peaceful waters, under which lie buried the wrecks of all other refuges of men, together with those who trusted in them. When heaven and earth and sea shall mingle together, to pass away and be found no more, the Church will ascend, perfect and entire in her beauties of holiness, from the chaos of a dissolving world. None, therefore, who trust in Jehovah the mighty God of Jacob, need to fear, but that safe, under his protection and guidance, the Church will float securely to its resting place, though the fountains of the great deep should be broken up, and the windows of Heaven opened;

though the malice of Satan should stir up the madness of the people from below, and the wrath of an offended Godhead, an outraged Sovereign, a dishonoured Father, a despised and rejected Saviour, a refused and derided Sanctifier, should descend from above and cover the earth with the waters of destruction. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved. God shall help her, and that right early. The heathen raged, the kingdoms were moved; He uttered His voice, the earth melted. The Lord of Hosts is with us; the God of Jacob is our refuge."

But before the waters are fairly out, and while many of the old familiar landmarks can still be seen, let us turn our eyes toward the place which the Church occupies in the present scene. We mean now more especially the Church visible; that which to men appears to be, or is by them called, the Church. It seems to us that this Church, at present, presents a somewhat singular aspect in the world, and stands related to the nations of the earth, in a way that it never exactly did before. It made a very singular appearance, when at first it presented itself to the heathen nations of Greece and Rome, as an obscure detestable sect, springing from a despised people, and seeking to turn the world upside down. Very strange also must it have appeared, in the eyes of the followers both of the old way and the new, when, after it came forth under the sunshine of imperial favour, in the reign of Constantine, they saw the gods, under whose auspices Rome had been founded and raised to be the empire of the world, dethroned and dishonoured by their former worshippers, in the very capital of their own city, proudly called Eternal. Very singular also was its appearance in the middle ages, when the Papal power was at its height, and the Church with its visible head seemed to give laws to half the world, and abject nations crouched before it, as if it had been commissioned to launch the thunderbolts of divine vengeance against the guilty, and not rather charged with a message of mercy to proclaim peace on earth and good-will from Heaven to men. Singular too was its aspect at the Reformation, when it appeared as a house divided against itself, which could not stand, when the strange spectacle was presented of Christendom divided into two opposing hosts, each slaying the other, in the name of Christ. But there has been found in the Church, under all these trials, a hidden source of life and strength, which neither the frowns nor the favours of the world, which neither violence from without, nor corruption nor disunion within, have been able to destroy. Dragged to the judgment seats of the rulers of this world,

and by their carnal policy denounced, condemned, threatened, outlawed, persecuted, punished with all the inveterate hostility of insolent power, provoked to madness by the calm unconquerable opposition of weakness made strong in the invincible might of truth, the Church thus assailed was not subdued. The banner given to her was by her still displayed, with its triumphant motto—"Conquering and to conquer." Raised herself, to power and honour, and placed in the seat of judgment, where she ought not to have sat, and seeing much iniquity done and devised in her name, by those calling themselves her sons and her servants, even thus the Church was not destroyed. Even these vile stains, as well as the most noble ones of the blood of martyrs, will be washed from her robes of purest white. Even the wounds received in the house of her friends have not proved deadly; she still liveth, still seeketh her right place in the world, though she has not yet found it, and though she has not yet attained it, still struggling forward to it, forgetting the things which are behind, and reaching forth unto those things which are before, she presses toward the mark for the prize of the high calling of God in Christ Jesus.

Her place certainly was not to stand arraigned, as a criminal, before the seat of judgment, nor to be delivered over to punishment, as a malefactor, by those whose office it was to decree righteousness, nor to be smitten with that sword, appointed of God to be a terror to evil doers. Nor yet was she in her place, when she appeared dividing inheritances, ruling over the bodies of men, presiding over the distribution of their property, and smiting with the sword, too often the sword of iniquity. We remember who said, "who made me a judge or a divider over you?" But neither assuredly is that the proper place of the Church, in this world, assigned to her by the men of this generation—to sit apart from the great affairs of life, hooted from the market place, bowed out of the social meeting, scorned and coughed down in the assemblies of legislation, banished from the councils of princes, excluded from the halls of justice, shut up into the pulpit and the closet, and straitly charged to take heed how she there whispered a word about dignities, or takes any notice of what the people and their leaders do devise. Assuredly this is not the place of the Church, to whose head all power in heaven and on earth is committed, and who hath all things put under his feet, and is appointed head over all things to the Church; that by him kings should reign and princes decree judgment, concerning whom it is said, "Be wise now therefore, oh, ye kings, be instructed, ye judges of the earth, kiss the son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are

all they that put their trust in him." The men of this generation have found out many inventions, but they have not found out the true place for the Church of God and his Christ, his Anointed; they have not found out the place to which they should renite to exalt her and maintain her in it. But she is in the place where it has pleased God in judgment and mercy to set her, and they cannot move her from it, nor prevent her from advancing higher till the mountain of the Lord's House be established on the top of the mountains, and exalted above the hills, and all nations shall flow unto it, to the God of Jacob, that he may teach them his ways, for out of Sion shall go forth the law, and the word of the Lord from Jerusalem. In judgment the nations are permitted to make her sit in the dust, and prophecy in sackcloth and ashes; but, in mercy, she has not been put to silence, and her voice is yet heard in the midst of din. A still small voice, feeble, and low, and faint, amid the noisy laughter of the fool, the loud sounding of the trumpet of the Pharisee, the confident boasting of this world's wisdom, the shrill wangling of men contending for the honours and emoluments of this world's profits and glory, and the deafening shouts of hosts rushing to battle, for they not know what. But by this small voice shall all these be judged, and this itself be judged by none. Yes, the despised voice of the Church, unheard or unheeded, shall yet judge all things, and not be judged of any. Let the words of Popes and Councils, of Presbyteries and Conventions, when they speak not according to the Law and to the Testimony, pass for what they are worth, let them be despised and rejected; this may be done, and the world suffer no loss. But woe to the nations, when they refuse to hear the voice of the Church declaring to them the word of God. By this at last shall all be judged. According to this word shall it now be unto princes and people, priests and politicians.

One thing that strikes us as singular, with regard to the aspect of the Church in the eyes of the world at the present day, is this, that the religion which she professes to teach is almost universally praised. We hardly ever hear or read a single word uttered in direct disparagement of Christianity. Lord Brougham, in writing what looks very like a eulogy on Voltaire, yet condemns the malevolence of his attacks on Christ and his religion. Those, in short, who do not hesitate to avow their disbelief in Christianity as a revelation from God, do yet allow that it is the most excellent system ever devised by man. If Christianity had been sent into the world only to be praised, it might seem to have accomplished its mission, with regard to the great majority of this generation who have the means of knowing what it teaches. But Christianity was not sent into the world to be praised,

but to be believed, embraced with the whole soul, and loved, honoured and obeyed, that thereby the world might be saved, and the glory of its salvation given to God alone. But in striking contrast with this, and forming part of the singular aspect presented by Christianity in the present day, while it is universally praised, it is not believed in, the salvation of the world is not expected from it, and the means which it points out for this end, are, by the great majority of those who praise it, even of those who profess to believe it, overlooked and neglected, if not despised and rejected. Whatever mistakes were committed by members of the Church in former ages, however unallowed were some of the motives by which they were actuated, they were all at least zealous for the extension of what they professed to believe. It was reserved for modern times, to exhibit the strange spectacle of men professing themselves to enjoy the best system of religion and morality the world ever saw, and at the same time either hostile to, or careless about its propagation. All the recent great movements of society have these two characteristics strongly impressed upon them. Genuine Christianity, or what is supposed to be genuine Christianity, is praised, yet its teaching utterly disregarded. Even the wildest of the first French Revolutionists, the men of the reign of terror, spoke in praise of Christianity how their actions corresponded; need not be said. There is a very remarkable passage to this effect in Lamartine's account of Marat. "The Gospel was constantly on his table, and when this was noticed, 'The Revolution' returned he, 'is in the Gospel. Nowhere is the cause of the people more energetically pleaded, or more maledictions heaped on the head of the rich and powerful of this world. Jesus Christ,' continued he, bowing reverentially when he uttered the name, 'Jesus Christ is our Master.'" A fearful scholar of such a Master! He committed the terrible mistake of grasping the sword of vengeance, and trying to execute that which God hath said belongs to himself alone, and contemned the sword of the Spirit, the word of truth and peace, and love. Yet, in some sense, he spoke truly, all the Revolutions of Christendom, and the world, are in the Gospel. The Gospel perverted produces all changes of soil, and is the source of all our woes; received and observed it measures our whole progress in good, and is the source of all our blessings. The world-known watch-words of the French Revolution, Liberty, Equality and Fraternity, are borrowed from the Gospel, and did, no doubt, express some obscure, ill-defined longings, awakened in the human heart by the preaching of Christianity. In the history of other nations, ancient or modern, we can discern no trace of a conviction, that society is advancing to such a con-

summation of its destiny, as is expressed in these words. But the executioner, with the guillotine, was a sad preacher of this doctrine at home; and the warrior, with his confused noise of battle, and garments rolled in blood, a no less strange missionary to propagate it in foreign lands. But if the rich man will glory in his riches, and the wise man glory in his wisdom, and the mighty man glory in his might, and refuse to glory in this, that they know and understand the Lord, and that he exerciseth loving-kindness, judgment, and righteousness in the earth, and delighteth in these things—if the wise, the rich, and the great will seek to be glorified in the sight of men, and will not, in the exercise of that brotherly love enjoined upon them of God, seek, with united efforts, to teach, and have their brethren taught, how Jesus maketh his people free, and labour to bring it about, that all men may become one, and equal in Christ, then the people, seeking a liberty and equality of their own imagining, and in ways of their own devising, will scatter their riches, confound their wisdom, and trample on their might, and make them to know that verily there is a God who taketh vengeance. Those nations which exclude the Bible from schools, or despise the Sabbath, or impede the preaching of the Gospel, to please either Pope or Infidel Politician, will at length, when the cup of trembling is put into their hands, learn, as they sit and meditate in terror, whose word and whose institutions they have despised, and what help there is, in the proud boasters whose questions they have followed. Though the questions, which are principally agitating the nations, about the rights of subjects, and the duties and prerogatives of rulers, were all settled, it is evident, from the doctrines and movements of the Socialists, that far more dangerous questions remain behind and which are likely to produce still more frightful disorders, before they can be adjusted. Indeed they never will be adjusted, till the Gospel, which is to restore all things to their proper place, be universally received. Other means however will first be tried, with the usual success of man's devices. The leaders of this movement also appeal to Christianity as sanctioning their views. "This Revolution is also in Christianity." A perverted view of what Christianity teaches on the subject sanctifies their own selfishness, in the eyes of many on both sides. Christianity does teach, that every one, out of his abundance, should impart to him that hath need, but it teaches also that every man should be content with the things which he hath, and should labour not only to provide things honest in the sight of all men, but that he may have wherewith to distribute to the necessities of others. When all men faithfully observe the last precept, it will be possible, but not till then, to

provide for the wants of all. This however, is not what the Socialists teach, nor the kind of teaching to which the people are willing to listen. They behold in the hands of some of their brethren, a superabundance of the semblance of the good things of this world,* and seek by violence to tear them from them, that a new and more just distribution may be made by the wisdom of man, to remedy that supposed injustice which has taken place under the providence of God. And as too many claim the right to hold both power and riches under the authority of God's law, which yet they do not use as his law directs, and acquired by its open violation, it is a righteous retribution, that they should see them taken away in the same name, with injustice and hypocrisy equal to their own. If men patronize religion, not for the glory of God and the good of their brethren, but for the protection of their own persons and property, as seems the case with many, the God of the Bible is degraded beneath a heathen idol, to be a mere scarecrow in the midst of their possessions, to deter plunderers from entering; and shall not the God of all the earth visit for such things? This seems to constitute the chief value of religion, in the eyes of the politicians of the present day. Its ministers are principally esteemed as assistants to the constable in keeping the peace among the baser sort. The more honourable office of securing the peace of the world among its high dignitaries, is to be committed to plenipotentiaries of this world's wisdom, in a convention of European notables, to assemble at Paris, that centre of civilization, whence a law of peace, and doctrines for the regeneration of nations, are to go forth to all the ends of the earth—to be promulgated we fear as aforesaid, from the cannon's mouth, and the converts initiated with a baptism of blood. It is this contemptuous political estimate of Christianity as a

mere engine of state, for controlling the ignorant multitude, but of which the enlightened have no need either as their guide through life, or hope in death, that presents us with the strange spectacle of the rulers of France, who seem to believe in no God, hastening to the defence of the Pope, his professed vicegerent upon earth, and Lord Brougham, whose faith no man knoweth but himself, calling upon British statesmen, professed Protestants, to put forth all the might of the Empire, to uphold the tottering Papal throne. This brings the outward visible Church before us, in what we consider the most marked peculiarity of its present position in the world. We see men, who do not even profess to believe that the doctrines which it teaches are divine, with a zeal, which, in its sure disciples, for its proper objects, they would call fanatical, vehemently contending to uphold all its institutions, many of which no one believes divine, in the vain hope that, that which is of man will accomplish, what can be brought about by nothing less than the mighty power of God. But our remarks having already extended to twice the length we expected, we must reserve what we have to say on this part of the subject till a future opportunity.

for a righteous man"—the negation is respecting law in general, and not with any special reference to the Mosaic. If it should be said, that, though the omission of the article, by the usual rule of Greek construction, points to this generality, yet the scope of the passage restricts it to the special reference, the meaning of the writer will not be materially affected—for the Mosaic code embodies in itself the general principles of moral and political law as they affect the conduct of individuals, so that what is affirmed of it specially may be affirmed of law in general.

The real difficulty, however, lies not in the particular terms, but in the proposition. How is it that the law, taking the word, either with the special reference, or in general, is not *made, written, or promulgated*, for the righteous? The law of Moses, in its moral, ceremonial, and civil aspects, was given to regulate the conduct of the whole Jewish people: so of the law of God generally; all admit that it is the rule of life to every subject of the divine government.

To obviate the difficulty, a very common ellipse of the particle of limitation may be supposed. Thus, "the law is not made (*only*) for the righteous." As in that passage—"Labour not for the meat that perisheth,"—*i. e.* labour not *only* or *exclusively* for the meat that perisheth, but for that which endureth unto everlasting life.*

Critics have supplied the ellipse in other ways, and offered various glosses; thus:

1. "The law is not made for *justifying* a righteous man, but for condemning and punishing the lawless."—"The law of Moses being given as a rule of life to the good as well as to the bad, the Apostle's meaning, doubtless, is, that it was given, not for the purpose of justifying the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments."—*Macknight*.

2. Again: "The law is not made to condemn the just, for against such there is no law condemning them; but it lies against the lawless to condemn them."—*Whitby*.

3. Again: "A law established, as we know this in question to be, with penal sanctions, is not made in a direct and immediate reference to a righteous man, who will indeed be a law to himself; but in order to restrain the irregularities and enormities of the lawless and ungovernable, and to preserve society from their assaults."—"Law in general is chiefly intended to restrain men from actions injurious to the public."—*Doddridge*.

4. Again: "Laws in general were not

CORRESPONDENCE.

CRITICAL REMARKS ON 1 TIM. 1, 9.

ὅτι δικαίῳ νόμος ὄν κείται.

The translators of our English Bible have rendered these words with their characteristic accuracy and precision. Other renderings have been proposed, but they differ little from that which our translators have adopted, and add nothing to the force and clearness of the passage. Thus Schleusner's rendering,—*insouli legem non scriptam esse*,—"law is not written for the innocent," is not really a change, for *to make, to write, to promulgate* a law may be taken as synonymous. The general signification of *κείσθαι* is, *positum esse, to be placed*, as the public laws among the Greeks and Romans were placed, or set up in conspicuous places, where they might be seen and read by the people.

If any objection were to be made to our common translation, it would lie against the translation of (*νόμος*), *the law*, with an article which is not found in the original. The nature of this objection will appear, by comparing a clause in the preceding verse, (v. 8,) with the clause under consideration. "But we know that *the law* is good, *ὅτι καλὸς ὁ νόμος*—that is the entire body of the Mosaic law,—for the article, and the scope of the writer evidently denote a special reference to that law which the Judaizing teachers (*νομοδιδασκαλοὶ*) were perverting....." Knowing this, that *the law* (*νόμος*, without the article,) is not made

* It was our original intention to have explained this expression in a parenthetic sentence, but were carried on by the general train of thought, and only perceived the omission on reading over what we had written. We supply it here. What the mass of the people really want is abundance of food, all other merely worldly comforts follow this, and without this, are all in vain. But rich men do not hoard food,—and their magnificent mansions, costly furniture, fine clothing, and their gold and silver and jewels all represent food already eaten, and would neither fill those who should seize upon them, nor make the earth bring forth more abundantly by one bushel, to satisfy those who should live till next harvest. The starving population of Paris and other large cities, who cannot find a living in them, must turn their backs upon the temptations of these too attractive haunts of misery and vice, and the inhabitant of the country must, with however heavy a heart, turn his back upon the beloved but overburdened fields of his fathers, and in obedience to the divine command, go forth to "replenish the earth and subdue it," for thus, and thus only, can any real addition be made to the true material wealth of the world.

* Scimus autem bonam esse legem, si quis eam legitime utatur, hoc sciens, nempe legem justo positam non esse, sed legis contemptoribus, et iis qui subijci nolunt.—*Beza*.

Paseo has this note: justo lex non incumbit; lex, hoc est, legis maledictio:—*cit. Rom. 6. 14.*

made to coerce the well disposed subject, but the ill-affected; and the case was the same in respect of the divine law. Its design (as far as it is penal) is to restrain and condemn the wicked, not to hold the humble in servile bondage by its curse: though its precepts will of course be the rule of their conduct, and the standard of their duty."—*Scott*.

Among these glosses upon the passage, there is a substantial harmony in the doctrines involved, and in their practical application. All of them agree in this, that law in the sense here used, is to be viewed in its more immediate bearing upon "the lawless and disobedient,"—as "it is intended to restrain them from actions injurious to the public." Looking at the enumeration of transgressors in the verses following, it will be evident that this is the correct view. Under the denomination of "the disregards of law," (*ἀνομοί*)—and "the disorderly," (*ἀνποτακτοί*)—we have, "atheists, idolaters, persons polluted with vice, persons excluded from things sacred, murderers of fathers, murderers of mothers, those who slay others unjustly, fornicators, sodomites, manstealers, liars, those who perjure themselves; and, if any other practice be opposed to the doctrine which preserves the soul in health, the law was made to restrain and punish it."—*Macknight*.

Our attention therefore is here mainly directed to law in its prohibitory and penal character; and of the transgressors specially enumerated, all would be condemned by the moral law, and nearly all, under the criminal jurisprudence of enlightened and Christian nations.

Montreal.

R. M.

MISSIONARY INTELLIGENCE.

THE MISSIONARY ENTERPRISES OF THE CHURCH OF SCOTLAND.

(From the *Edinburgh Christian Magazine* for August.)

BESIDES prosecuting her own direct function as an instrument, under God, for imparting and confirming the knowledge of His blessed Gospel among those already within her pale, the Church of Scotland has engaged herself in various efforts to contribute to the performance of her Saviour's farewell command to His disciples, to "go and teach all nations." These efforts have four great objects,—viz., 1. Those at home, who are yet strangers to the knowledge and privileges of the Gospel; 2. Our expatriated countrymen in the British Colonies; 3. The Heathen; and, 4. The Jew.

The means which the Church possesses for the prosecution of these objects, consist of the free-will offering of her people, given either in church collections or by individual contributions. Each department or Scheme is directed and superintended by a committee of members of the Church, presided over by a Convener. The purpose of this paper is to present a brief account of the nature and extent of the work accomplished by the Schemes.

The Missionary enterprise at home is prosecuted in two distinct branches,—one of which is devoted to the Christian education of the young, while the other provides the ordinance of a preached Gospel to those who are not accommodated

by the existing means of worship. The first of these branches is—

I. THE EDUCATION SCHEME.

It is well known, that every parish in Scotland possesses either a Grammar School, or a Parochial School. The inestimable benefits conferred by these institutions, are generally known and appreciated. The circumstances of the country, however, have changed greatly since these schools were established by an Act of the Scottish Parliament in 1696; and even since the enactment of 1803, which contained a provision, but slenderly efficient, for erecting additional schools in parishes where one was insufficient from the great population, or intersection by arms of the sea. The rapid increase of population, its concentration in towns and manufactories, and, apart from these considerations, the discovery made by the advancing light of education of its own deficiencies even in landward parishes of vast extent,—these, and other circumstances, demonstrated the utter inadequacy of the legalized means to furnish instruction to the whole people. By an inquiry made about thirty years since, more than 80,000 children of school-going age were found uneducated, and without the opportunity of education in the simplest elements of religion, or secular knowledge. There is no reason to suppose, considering the uninterrupted advance of the population, that the number in this lamentable condition has yet been materially diminished.

The Education Scheme endeavours to remedy this evil, by encouraging the erection of new schools. A schoolhouse being erected, and certain accommodations to the teacher provided by the heritors or others interested in the locality, this Scheme, by furnishing a small annual endowment, secures the services of a schoolmaster, far more highly qualified than a needy district could obtain if left dependent on the means of its inhabitants.

The qualifications of the teacher, his moral and religious character, his attainments in knowledge, and his ability to communicate his knowledge to others,—these are evidently vital points; and the Committee, therefore, directs its special care and active exertions to the *Training of Teachers*. This is accomplished in the Normal Schools of Edinburgh and Glasgow, under teachers of high accomplishment and long experience. By examination of candidates, those worthy of training are selected; and board, if necessary, is provided for them, and they are required to spend such a period in the seminary—which contains a model-school of children for the practical exercise of the art of teaching—as to ensure knowledge and skill in the use of the best methods.

The high importance of the Normal Seminaries, is too obvious to require illustration. Trained here, the new teacher enters his school with the confidence of one who has learned his craft. Above all, the Church has here the means of inclining the minds of her teachers to the love and exposition of Scripture truth; so that from this fountain-head the waters of life may be carried to cheer the remotest corners of the land, enrich its most inhospitable wastes, and gladden the lowliest abodes in the poorest lanes of its teeming cities.

The Normal Schools train female teachers as well as schoolmasters, and impart to them not only divine and secular knowledge, but skill, also, in the pursuits of domestic usefulness and household economy, accompanied by pious and orderly habits; thus communicating both moral elevation and attractive grace to the character and habits of the poor.

After a vacancy of several years in the Rectory of the Glasgow Normal School, a suitable person has, at last, been found for that office; and this seminary will now have its arrangements completed.

The Edinburgh Normal School has, during the last year, afforded professional training, for greater or less periods, to 132 teachers.

The number of schools supported by the Education Scheme, is at present—

In the Highlands and Islands, the greater number being in the counties of Argyle, Caithness, Inverness, and Sutherland, and in Orkney and Shetland.....	195
In the Lowlands.....	58
	183

And through the medium of the Church of Scotland Ladies' Gaelic School Society, there are supported other Schools.....	24
	207

In all,..... 207

Returns received from 172 of these schools this year, shew 157,080 pupils in attendance. Assuming the same ratio for all, the number of children educated in connection with this Scheme, is 18,148.

The amount of the Committee's ordinary expenditure last year in maintaining the Normal Schools, and providing endowments to 183 teachers, was L.6568, 16s. 8d. The Ladies' Gaelic School Society expended L.578, 17s. 9d.

II.—HOME MISSION.

Although there is truly no more important work of a Home Mission than the Christian education of the young, the name is specially appropriated in the Church of Scotland to that Scheme of which the object is to provide a preached Gospel to those who have it not. This noble undertaking was advanced to a high point of success, by the zeal and energy of the lamented Dr. Chalmers. Since he left the Church, it has been prosecuted under four subordinate heads:—

1. Church Extension.

This branch of the procedure is to encourage and facilitate the erection of Churches in destitute localities. The ardour and ability with which it was conducted by the eminent man to whom it was conducted by the eminent man already ready named, are well known. Since 1843, it has been felt by the Committee, that considering the number of Churches already erected, it was less incumbent upon them to add to that number than to provide for the maintenance of a living ministry in the places of worship which already exist. Allowances for building, therefore, are granted only in cases of great exigency—upon these in supplement of local exertion. During these principles, grants were awarded, during last year, in aid of two erections,—one in the parish of Drainie, Morayshire, and the other at the fishing village of Inverallochy, Aberdeenshire. The main exertions of the Committee are put forth in the two next branches of the Scheme, viz:—

2. Aiding Unendowed Churches; and 3. Employing Probationers as Missionaries.

In order to appreciate justly the benefits conferred by this Scheme, it is necessary to attend to what is recognized as constituting a claim to assistance under either of these heads. The relevancy of the claim consists in the *spiritual destitution* of the locality for which it is made. Besides being destitute of religious ordinances, the people are poor, and unable from their own resources to provide them, that greatly strengthens the application. But although, on the other hand, they be not in abject poverty, yet if they are heedless of the Gospel message, then their very regardlessness is justly considered a powerful argument for pressing the invitations of the Gospel upon them, that they may "be compelled to come in."

It is interesting to observe the effect of the Committee's aid in strengthening Congregations, and enabling them, after a few years' help, to hold on their course, independently of extraneous support. Thus, two Congregations, in the course of last year, have become self-sustaining,—viz., Maryhill, Barony parish, Glasgow, and Broughty Ferry, in the parish of Monifieth. The funds formerly given to these who are thus set free for districts where, from depression in the mining and manufacturing interests, the demand for assistance has become more urgent.

During last year, grants varying from L.20 to L.50, have been voted in aid of 52 Unendowed

Churches, and 59 Missionary Stations. The privileges of the Gospel are thus extended to more than 40,000 worshippers, who, failing the aid of this Scheme, would be left without religious ordinances.

The progress of the Congregations under the Committee's fostering hand, is most encouraging; the last report particularizes 24 cases in which there is a marked increase of worshippers and members during the year. Every follower of Christ, of whatever denomination, must rejoice, that more souls are thus drawn within the sound of the message of salvation.

These facts, as well as the claims of fifteen places of worship in Glasgow, just restored to the Established Church, present an impressive claim upon the liberality and prayers of her members.

4. Encouraging Young Men to the Ministry.

Hopeful students, whom chill penury might otherwise repress, are, upon proper examination and certificates, provided with such pecuniary aid as enables them to prosecute their labours preparatory to the work of the ministry. Eight young men have received such assistance last year.

The expenditure of the Home Mission during the past year, for the purposes now explained, was—

1. Towards the completion of two churches.....	£232	10	0
2. In aid of 42 unendowed churches..	1723	0	0
3. Towards support of Missions at 40 stations.	1495	0	0
4. Grants to Students.....	77	0	0
	£3527	10	0

The Church has recently added to her Schemes an undertaking which falls to be classified with the Home Mission, being

III. FOR THE ENDOWMENT OF CHAPELS OF EASE.

This Scheme is yet only in its infancy. Its object is to complete the work begun by the Home Mission; and after congregations have struggled into existence by missionary exertions, and been sustained, for a time, by grants added to voluntary contribution, to assist them in attaining a condition of independence by the provision of a permanent endowment. Before the General Assembly of 1848, such contributions had been made, as, in addition to other means, enabled the Committee to prepare six congregations to apply for erection under Sir James Graham's Act, which extends the parochial status to churches, when a permanent stipend is provided of L.120, or L.100, if there be a manse.

The Committee now proposes to raise contributions upon an extended scale, suggested by Sir James Campbell, and to which he has subscribed L.1000, being at the rate of L.20 for each of the fifty churches, which, by local exertion, added to the Committee's grant, shall first be ready to obtain establishment under the Act.

The restoration of the chapels in Glasgow, has led to a liberal subscription in that city towards the endowment of these places of worship,—the amount being already above L.10,000.

Thus the HOME MISSION, in its true and extended sense, is composed of these three enterprises,—viz. *first*, the Christian education of the young; *secondly*, the provision of religious ordinance among the abodes of spiritual desolation; and *thirdly*, a permanent security for these ordinances, rendering them independent of temporary casualties or discouragement. It is evident, in that proportion as the third design shall be attained, and endowed churches settled with schools, which never fail, to accompany them, the two first branches of the mission will be enabled to betake themselves to the regions of more extreme destitution, lying beyond those which have yet been occupied.

IV.—COLONIAL SCHEME.

There is not in profane literature, perhaps, a truer appeal to the heart and conscience, than when the poet represents the robber as arrested by the sound of the evening bell, which in child-

hood used to call him to prayer. If this law (which unfolds the depths of Divine mercy) asserts its power even when virtue has departed, how can those who seek in other climes wider room and a more fruitful soil, while they drag at each remove a lengthened chain of attachment to the land of their birth, forget the lessons of a mother's piety,—their school instructions—the rebukes, exhortations, and soul stirring appeals—the settings forth of the blood of expiation, and attractions, of the Cross, which, in the house of God, as long as they tarried in their native land, weaned their minds every Sabbath from sordid thoughts, and constrained their hearts to the contemplation and love of holiness and truth? An immortal spirit which has once tasted a draught so satisfying, will not willingly lose or forget it. It is not matter of wonder, then, that amid the Canadian forests—upon the vast plains of New Holland—and in the luxuriant islands and continents of the South, rich in the abundance of nature's wealth and charms—how infinitely more rich and lovely to the eye of faith, when their rude possessors receive the treasures and adorning of Divine grace!—that here, surrounded by superstition, or idolatry, ignorance, or indifference, the expatriated Scot should remember the truth with a tender and awful delight, and earnestly pant for a renewal of the ordinances by which its sacred impressions shall be renewed and confirmed.

Nor can the friends he has left be unmindful of the wants of his soul. In proportion to the strength of their faith, love is also strong, and the Church, with spiritual affection, adopts the language of Ruth, and says to her departing child, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

This tender and sanctified regard is the foundation of the Colonial Scheme, which employs itself in providing ministers, missionaries, catechists, and schoolmasters, for our brethren settled in all the varied and boundless regions embraced the British Colonies. When a suitable person is found, his passage-money is paid, and, if necessary, an annual grant made for a few years, until the congregation shall have gathered strength. Grants are also made in aid of building churches, and occasionally, also, to supplement stipends, depressed by temporary emergencies.

During the past year, the Committee has sent to the Colonies six ministers, two missionaries, and two schoolmasters. They have paid the passage-money of two ministers, one missionary, one schoolmaster, to different parts of *Canada*, and engaged to give temporary aid in supporting one of the ministers for three years, and the missionary during one year. They have made a grant to one congregation; another in support of the French mission; and a third, for the employment of catechists, besides four subsidies in aid of the erection of churches, all in the same province. They have also continued this year a grant of L.300, made annually, during some time past, towards the endowment of Queen's College, at Kingston, in *Canada*, which embraces chairs for the training of Presbyterian ministers.

During the year, the Committee has defrayed the expence of the passage of a minister to St. John's, *New Brunswick*, and a missionary to Picton, and they have voted grants of L.50 each to four ministers in *New Brunswick* and *Nova Scotia*.

A minister has been sent to *Charlotte Town, Prince Edward's Island*, his passage-money defrayed, and a salary provided for three years.

The Secretary of State for the Colonies has appointed to St. Andrews, *Paramatta, New South Wales*, a minister recommended by the Committee, who have engaged to supplement his stipend for two years.

A grant has been made for the support of a schoolmaster in *Vancouver's Island*.

Besides the countries already named, the Committee maintain a connection and correspondence with many other Colonies, and are at present engaged in anxious inquiry for ministers and

missionaries to be sent to *Halifax, Newfoundland, Jamaica, British Guiana, Australia, New Zealand, Ceylon, and the Cape of Good Hope*, as well as for various places yet unsupplied in *Canada, Nova Scotia, New Brunswick, and Prince Edward's Island*.

The sum expended in accomplishing these purposes, during the year just elapsed, was L.2787, 9s. 10d.

(To be concluded in our next.)

INDIA MISSION.

Some valuable and interesting statistical information, respecting the number of native Christians and catechists in the Presidency of *Calcutta*, will be found in the subjoined letter from one of the devoted Missionaries of the Church of Scotland to that great stronghold of Paganism. Small as the number may seem to be, of those who have become acquainted with the truths of the Gospel, let us hope that the little handful of heaven may speedily leaven the whole mass, and that the minds of that immense population, which have so long been darkened, debased and enslaved by superstition, may speedily be enlightened, rescued from the bondage of darkness, and made meet for participation in the glorious liberty of the children of God.

COPY of a letter from the REV. JAMES HERDMAN to the Convener; dated *Calcutta*, 7th April, 1849.

As another month comes round, you will be glad to learn, that we are all in the enjoyment of excellent health; that the number in daily attendance at the Institution is undiminished; and that we are plying all the parts of the machinery with wolted energy. At the season, however, when cholera usually commences its ravages,—and, this year, it has begun with greater virulence, both among Europeans and natives, than since 1846.—there is peculiar cause to "rejoice with trembling, and serve the Lord with fear." We are rapidly getting into the heart of our hottest weather, and after the Churruck Poojah of next week, which will usher in the Hindoo new year, (the 1st of the month *Boyslach*, 1256, corresponding with our 12th April,) our pupils are likely to fall away to the extent of from 50 to 100, according to the prevalence of disease, and the consequent dread of exposure to the burning rays of a vertical sun. Our ranks will be again recruited about the commencement or middle of June, when the "little rains" begin to fall.

I shall be obliged to curtail this letter so much, that I would have deferred resuming my "statistical remarks" till I had more leisure, were it not that you may have something, at least from *Calcutta*, by the present mail.

The number of *Native Catechists* connected with the Missionaries and Stations enumerated in my last, is 130, more or less in the Lower, and 25 in the Upper Provinces. I am personally acquainted with few of them beyond the limits of this Presidency-seat. The opinion generally entertained of their qualifications, savours of regret, that, with some honourable and noble exceptions, they exhibit so little independence, self-denial, and spirituality. All the Missionaries are alive to the importance and necessity of a devoted native agency, and the providing of such is a main end contemplated by their educational establishments; by the Baptist College at *Serampore*; and the Bishop's College of the Propagation Society; and by the Institution at *Bhowanipore, Cornwallis Square; Invizapore, and Nootolah*, of the other four great bodies. It has formed the chief design of the Scotch Missions, from the commencement; and it was

impossible that it could be long overlooked by any. No sooner would an opening be made in any district, and some converts gained to the truth, than the Missionary would feel the desirableness of following in the footsteps of his great predecessor, the Apostle of the Gentiles, and send out Evangelists to proclaim the Gospel to the heathen, and ordain elders in every city where that Gospel was received. Accordingly, the most promising of those who had been brought out from Paganism to profess the faith of Christ, have ever been encouraged by their spiritual fathers to give themselves to the direct work of declaring those glad tidings which had revealed to their own souls peace and salvation, and a Rock to rest on, where before all was shifting and a lie. And, thus directed, they have gone forth, some like him at Decapolis, from whom the legion of devils was cast out, to their friends and idolatrous fellow countrymen, publishing how the Lord had had compassion on them, and what great things He had done; and some, usually in conjunction with the Missionary, to take the pastoral oversight of a "little flock" of Christians. Howbeit, Paul may plant and Apollus water, yet God only giveth the increase. Our native brethren, as yet scanty in number, like ourselves, and almost universally occupying the place of Assistants, are by no means prepared to stand on their own basis, and to be left without foreign aid. It may be, that, for generations to come, the churches of Christ in Britain and America, shall have not only to maintain, but greatly to extend their present operations, and the number of their Ministers in this land. And who that has at heart India's regeneration, and, thereby, the enlightenment of the East, and of the world, would grudge their men, their money, or their prayers, or themselves, that He who died upon the cross, may see of the travail of His soul and be satisfied? I entreat the sympathy and the intercessions of God's people on behalf of our native labourers.

Before confining my further statements to Bengal Proper, or rather to those Missionary stations in it where Bengali is the spoken language, I may mention, that it has been calculated, not conjectured, that the whole professedly Christian community, (native, I mean,) throughout the vast regions of which I have been writing, amounts to about 16,000 souls. This estimate includes the 3000 in connection with the Propagation Society, and the 1000 in the north-west. All are separate by the rules of caste, from the surrounding Hindoos and Mahomedans, although many are to be regarded only in the light of catechumens, who have not yet obtained admission into the visible body of believers. In the Krishnagur district alone, towards the close of last year, the nominal Christians numbered 3,924, whereas of members or communicants, there were but 419. In Calcutta itself, the chief seat of the ambassadors of Jesus, and where Satan also has his throne, the number is scarcely 500. In the neighbouring villages it is nearly 2000. Oh! for floods to be poured on the dry ground!

REVIEWS AND EXTRACTS.

NINEVEH AND ITS REMAINS: BY AUSTEN HENRY LAYARD, ESQ., D.C.L.

The researches of learned antiquarians amid the ancient monuments of Egypt have, since the commencement of the present century, added wonderfully to our knowledge of the manners and customs of the ancient Egyptians, and supplied many beautiful illustrations of passages of Sacred Writ, the full force and meaning of which had long been entirely lost. Few, however, suspected that under the shapeless masses of rubbish which encum-

ber the wide plains watered by the Tigris, lay buried memorials of distant ages, of as deep an interest as any which have been disclosed to us from the Pyramids of Ghizeh or the Temples of Carnac. The intelligence and enterprise of Mr. Layard has at length succeeded in unfolding many of these pages of the history of the past, and the result of his explorations are detailed in the volumes now before us. The light thus thrown on the prophecies of the Old Testament is of immense value and interest, not only to the Biblical Student, but also to the general reader; and the various inscriptions discovered by Mr. Layard, when fairly deciphered, will, it is hoped, supply us with the records of that brilliant period of Assyrian history, whose incidents are now only known through vague and exaggerated tradition.

As a mere book of travels, Mr. Layard's work presents adventures of no ordinary character. Adapting himself with admirable facility to the manners and language of the wild races who now occupy these regions, he obtained opportunities of intercourse with them, such as have fallen to the lot of few Europeans. Of this he has taken ample advantage, and has given many new and interesting details, not only regarding the nomade tribes of Arabs with whom he came more immediately in contact, while exploring the site of ancient Nineveh, but also of the much talked of, but little known Yezidis or Devil-worshippers, and of the Chaldean Christians of Kurdistan. The account given of the latter named people, (more generally known as the Nestorian Christians,) is so complete in itself, and at the same time of so generally interesting a nature, that we are sure our readers will be gratified with its perusal, and we therefore extract it entire in another column.

On this passage we find the following remarks in a very able and valuable letter from the well-known Eastern traveller, Dr. Robinson, prefixed to the present, (the American) edition of Mr. Layard's Work.

Mr. Layard gives usually to this whole people the name of *Chaldeans*. In so doing I cannot help thinking that he goes further than the historical facts warrant. As a Christian people, there is little and perhaps no evidence, that they bore this appellation before the submission of a portion of them in modern times to Papal authority. Assemani is the first writer who speaks of them generally as Chaldeans or Assyrians; but in so doing he is not borne out by his own authorities. If some of their patriarchs, as Mr. Layard affirms, did at an earlier period style themselves "Patriarch of the Chaldeans," it was but an empty form; just as the Romish bishop at Baghdad still proclaims himself "Bishop of Babylon." The name of the Chaldeans, as a nation, was extinct long before the Christian era. Neither Josephus, nor Strabo, nor Pliny has it, except as they speak of earlier ages. The kingdom of the Seleucidae, the successors of Alexander, was a Syrian kingdom. The Christian Church established in those regions was the great Syrian Church; and so continued, until in the fifth century it was divided into the two branches of

Jacobites and Nestorians. The name *Chaldeans* belongs as properly to one of these branches as to the other; but strictly to neither.

While in the country of the Nestorians, Mr. Layard is naturally led to speak of the American Missionaries among that people. His mention of them is kind and respectful, and in itself unexceptionable. Of the missionaries in the mountains, he says: "They were most zealous and worthy men. . . I never heard their names mentioned by the Tiyari, and most particularly that of Dr. Grant, without expressions of profound respect, amounting almost to veneration." I would not refer to the subject here, had not the Quarterly Review, in its recent article on Mr. Layard's book, gone out of its way to assert in this connection "that this American Missionary was in some degree connected with the fatal end of these happy communities." (Quart. Rev. Dec. 1848, p. 122.) The idea here conveyed is, that the mission was in some degree the occasion of that destruction. This is a calumny for which there never was the slightest foundation; it is disproved by all the facts; it was refuted on the spot by Dr. Grant himself; and is now officially revived, years after the death of the devoted missionary most affected by it.

The circumstances of the Kurdish invasion, with which Mr. Layard seems not to have been fully acquainted, are given in detail by Dr. Grant, in letters published in the Missionary Herald for Nov. 1843, and Feb. and March 1844. The first irruption of the Kurds, with fire and sword, into the country of the Tiyari, took place early in July, 1843. Only three weeks before, Dr. Grant, by special invitation, had visited the two Kurdish leaders, Beder Khan Bey and Nurullah Bey, and had spent ten days at their encampment. The invasion was then in open preparation; and Dr. Grant learned that Beder Khan had spoken of his building in Ashita, and had said that he would drive him from the mountains. "To me, however," he continues, "his deportment was apparently very friendly; and he repeatedly told me, that in case of his intended invasion of Tiyari our house and property should remain entirely safe; he also added, that any Nestorians who might take shelter with me should be unmolested." After his return to Ashita, Dr. Grant had barely time to remove the effects of the mission to Mosul, when the storm broke over the mountains. But the Kurdish leader kept his promise; and Ashita and its valley, comprising four large villages, were spared in the general destruction and massacre. An exorbitant tribute was laid upon them, and a Kurdish governor was stationed in the mission-house. But it was not until the following October, three months later, and after the high-spirited Nestorians rose upon the new governor, killed some of his attendants, shut him up in his castle, and were on the point of capturing him and his party, that Beder Khan Bey again appeared and completed the tragedy. Dr. Grant justly remarks: "This (temporary) preservation of Ashita and its valley is attributed, by the Nestorian patriarch, to our mission-house, and the regard of the Kurds for ourselves. This much is quite evident, that had our building been an occasion of the invasion, the villages that were spared would have been the first to fall. But they were spared quite long enough to disprove, if such evidence were wanting, this absurd calumny." (Miss. Herald, March, 1844, page 82.)

These scenes of massacre and desolation were, without much doubt, the result of a deliberate plan on the part of the Turkish government. "There is positive evidence that the Kurds were acting by orders of the Turkish authorities in the first invasion." Their purpose was, first, by means of the Kurds to subdue the independent Nestorians, in order that afterwards they might the more easily crush the Kurds, and thus extend the Turkish authority over the whole country. Their plan has been successful. The Nestorians are utterly subjugated. As to the fate of the Kurds, Mr. Layard relates the overthrow of

Beder Khan Bey, and his banishment to the Island of Candia in 1846; and the latest intelligence from those regions informs us that, at the close of 1848, the Turkish government were collecting forces in order to seize Nurullah Bey and permanently remove him from the mountains.

In conclusion, I merely add, what is generally known, that certain influences are understood to have been at work in Mosul, tending not only to magnify the historical character and lineage of the Chaldeans so called, but also to counteract the efforts of the American Missionaries in the mountains. It is not impossible that even Mr. Layard may have been affected by some of these, without being aware of their existence.

In a previous number* we presented, from another journal, a notice of some of Mr. Layard's most interesting discoveries, and we may perhaps take a future opportunity of adverting to some others of those points in which it has been his good fortune to obtain valuable illustrations of the Old Testament Scriptures. We cannot, however conclude this brief notice without earnestly recommending the perusal of its valuable contents to every reader of the *Presbyterian*, who may have an opportunity of so doing.

CHALDÆAN CHRISTIANS OF KURDISTAN.

In the first centuries of the Christian era, the plains of Assyria Proper were still the battleground of the nations of the East and the West. From the fall of the Assyrian empire, whose capital was Nineveh, the rich districts watered by the Tigris and Euphrates had been continually exposed to foreign invasion. Their cities had been levelled with the ground, the canals which gave fertility to the soil had been destroyed, and a great part of the ancient population had either been exterminated or carried away captive to distant regions. Still there lingered, in the villages and around the site of the ruined cities, the descendants of those who had formerly possessed the land. They had escaped the devastating sword of the Persians, the Greeks, and of the Romans. They still spoke the language of their ancestors, and still retained the name of their race.

The doctrines of Christianity had early penetrated into the Assyrian provinces; they may even have been carried there by those who had imbibed them at their source. When, in the first part of the fifth century, the church was agitated by the dissensions of St. Cyril and Nestorius, the Patriarch of Constantinople, the Chaldeans were already recognized as one of the most extensive of the Eastern sects.

Nestorius himself was never in Assyria; but it will be remembered that, in the struggle at Ephesus between him and his rival St. Cyril, his chief supporters were the Eastern Bishops, who accompanied John of Antioch to the third œcumenical Council.† Although the peculiar doctrines held by Nestorius, had been previously promulgated on the borders of Assyria by Diodorus of Tarsus, and Theodorus the Bishop of Mopsuestia, and had been recognized by the celebrated school of Edessa, the Ur of the Chaldees, and the last seat of their learning; yet until the persecution of the Patriarch of Constantinople, the schism had not attracted much attention. It was to the rank and suffering of Nestorius, that the doctrines which he had maintained owed their notoriety, and those who professed them, their name.

These doctrines were alternately taught and condemned in the school of Edessa, to the time of its close, by an order of the Emperor Zeno. Those who professed them were known as the

Persian party. When the emperor called upon all Christian sects to forget their dissensions, and to subscribe the Henoticon, or articles of Faith, Barsumas, the recusant Bishop of Nisibis, placed himself under the protection of the Persian King Firouz. Acacius, who on the murder of Babœus was elected to the archbishopric of Seleucia or Ctesiphon,* secretly professed the Nestorian doctrines. Babœus, his successor, openly declared himself in favor of the new sect; and from his accession may be dated the first recognized establishment of the Nestorian church in the East, and the promulgation of its doctrines amongst the nations of central Asia.

Until the fall of the Sassanian dynasty, and the establishment of the Arab supremacy in the provinces to the East of the Tigris, the Chaldeans were alternately protected and persecuted; their condition mainly depending upon the relative strength of the Persian and Byzantine Empires. Still their tenets were recognized as those of the Eastern Church, and their chief, at an early period, received the title of "Patriarch of the East." They labored assiduously to disseminate their doctrines over the continent of Asia; and it is even asserted that one of the Persian kings was amongst their converts. From Persia, where the Chaldean Bishoprics were early established, they spread eastwards; and Cosmas Indicopleustes, who visited Asia in the early part of the sixth century, declares that they had bishops, martyrs, and priests in India, Arabia Felix, and Socotra, amongst the Bactrians, the Huns, the Persarmenians, the Medes, and the Elamites; and that their metropolitans even penetrated into China as early as the fifth century.‡

The celebrated inscription of Se-gan-foo, which was seen by the Jesuit missionaries in the year 1625, gives many particulars regarding the state of the Chaldean Church in China, from A. D. 620 to 781. The Chaldeans had enjoyed, during that period, with only two exceptions, the imperial favor; and their doctrines had been preached before the court, and throughout the empire. This inscription, the authenticity of which—so long contested—seems at length to be generally admitted, contains an exposition of the creed of the sect, and of their peculiar tenets and ceremonies, a short history of the progress of Christianity in China, and the names of the missionaries who preached the Gospel in that country. The date of the erection of the monument is given in these words: "In the empire of the family of the great Tang, in the second year of the reign of Keen-Kung, on Sunday the seventh day of the month of Autumn, was erected this stone, the Bishop Hing-Kiu administering to the church of China; a Mandarin, whose name was Lieu-sie-ki-yen, and whose title was Keao-y-kun, whose predecessor was Tae-kiew-sie-su-kan-keun, wrote this inscription with his own hand." In the margin is written, in Syriac: "In the days of the Father of Fathers, Mar Ananjesus, the Patriarch." Below are these words, also in Syriac: "In the Greek year 1092, Mar Jezel-buzil, a Presbyter and Chorepiscopus of the royal city of Chundan, the son of Millesius of happy memory, a Presbyter of Balkh in Tocharistan, erected this tablet of stone, in which are described the precepts of our Saviour, and the preaching of our fathers to the Emperor of the Chinese." These notices fix the date of the monument to A. D. 781. The Patriarch Ananjesus died about 778; but it is highly probable that the intelligence of his death had not yet reached the far distant regions of China.‡

* The names of Seleucia and Ctesiphon are very frequently confounded by the early Christian writers; but the cities stood on opposite sides of the river Tigris, and were built at different periods.

† Cosmas Indicopleustes in *Topographia Christiana*, Assemani, vol. iv. p. 92. Gibbon, ch. 47, note 116. Mosheim, *Hist. Tart. Eccles.*, pp. 8, 9.

‡ For a full account of this remarkable monument, which is so peculiarly interesting, as affording irrefragable proof of the spread of Christianity in Asia during the early centuries of the Christian era, the reader is

We find, in the earliest annals of the Chaldean Church, frequent accounts of missionaries sent by the Patriarchs of the East into Tartary and China, and notices of their success and of their fate.

When the Arabs invaded the territories of the Persian Kings, and spread their new faith over Asia, they found the Chaldean Church already powerful in the East. Even in Arabia its missionaries had gained extensive influence, and Mohammed himself may have owed the traditions and learning which he embodied in the Koran to the instruction of a Chaldean monk.* At any rate the Arabian prophet appears to have been well disposed towards the Nestorians; for one of his first acts, after he had established his power, was to enter into a treaty with them. By this document (which, however, it is right to state, has been rejected as a forgery by several European critics, whilst its authenticity is admitted by early Mohammedan and Eastern Christian writers) not only protection, but various privileges were secured to the sect. They were freed from military service; their customs and laws were to be respected; their clergy were to be exempted from the payment of tribute; the taxes imposed on the rich were limited to twelve pieces of money, those to be paid by the poor to four; and it was expressly declared that when a Christian woman entered into the service of a Mussulman, she should not be compelled to change her religion, to abstain from her fasts, or to neglect her customary prayers, or the ceremonies enjoined by her church.† The prosperity of the Chaldeans and the toleration of the Arab conquerors are evidenced by a letter from the Patriarch Jesujabus to Simon, the Metropolitan of a Persian city. "Even the Arabs," he writes, "on whom the Almighty has in these days bestowed the dominion of the earth, are amongst us, as thou knowest. Yet they do not persecute the Christian religion; but, on the contrary, they commend our faith, and honor the priests and saints of the Lord, conferring benefits upon His churches and His convents."‡

At the time of the Arab invasion, the learning of the East was still chiefly to be found amongst the Chaldeans. Their knowledge and skill gained them favor in the eyes of the Caliphs, and they became their treasurers, their scribes, and their physicians. Whilst filling such high stations, and enjoying the confidence of the

referred to Assemani, who published a transcript of the inscription. D'Herbelot has also given a description and analysis of the inscription in the supplement to his *Bibliothèque Orientale*, and its genuineness has been canvassed by numerous controversial writers. Mr. Milman, in an able note in his edition of Gibbon's *Decline and Fall* (chap. xlvi.), has pointed out upon what evidence its authenticity can be established. It was discovered in the foundations of the walls of the city of Se-gan-foo. Above the Chinese inscription is the figure of a cross; the title then follows, written in three characters. The inscription itself contains sixty-two lines, counting the lines from right to left, or twenty-eight if read from top to bottom, after the manner of the Chinese. It begins by stating that it was written by King-Sing, a priest of the kingdom of Taëtsin. That which follows may be divided into twenty-one sections, containing a profession of Christian faith, an exposition of church ceremonies and observances in accordance with Nestorian doctrines, and a general history of the introduction and progress of Christianity in the Empire. The inscription is followed by seven lists of missionaries, who preached the gospel in China from the year 636, written in the ancient Syriac (Estranghelo) character. The names are Syriac, Persian (or Pehlevi), and Chinese.

The 5th section contains an account of the arrival in China of Olopuen, or Jaballah, a preacher of the Gospel of Christ, from Tacin, when Tai-kung, the second Emperor of the 13th dynasty, called Tang, was upon the throne. That monarch, by an edict published in the twelfth year of his reign, approved of the Christian religion, and commanded the Mandarins to build a church, upon the walls of which the portrait of the Emperor was painted as an ornament.

* The tradition of his connection with Sergius, a Nestorian monk, is well known.

† The substance of this treaty was given by three Syriac authors—Bar Hebræus, Maris, and Amrus. (Assemani, vol. iv. p. 59.) It was first published in Arabic and Latin by Gabriel Sionita, Paris, 1630, and is usually called the "Testamentum Mahometi."

‡ Assemani, vol. iii. p. 131.

* See *Presbyterian* for May, p. 77.

† A. D. 431.

Sovereign, they could protect and encourage their fellow-Christians. A Bishopric was established in the new Mussulman settlement of Cufa, and shortly afterwards the seat of the Patriarchate was transferred from Seleucia and Ctesiphon, now falling into decay, to Baghdad, the new and flourishing capital of the Commanders of the Faithful.

We are indebted to the Chaldeans for the preservation of numerous precious fragments of Greek learning; as the Greeks were, many centuries before, to the ancestors of the Chaldeans for the records of astronomy and the elements of Eastern science. In the celebrated schools of Edessa, Nisibis, Seleucia, or Mahuza—as it is frequently called by the Syrian chroniclers,—and of Dorkena, the early languages of the country, the Chaldee and Syriac, as well as Greek, were publicly taught; and there were masters of the sciences of grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy, and medicine, whose treatises were preserved in public libraries.* The works of Greek physicians and philosophers had at an early period been translated into Chaldee. They excited the curiosity of the Caliphs, who were then the encouragers and patrons of learning; and by their orders they were translated by Nestorian Chaldeans into Arabic. Amongst the works confided by the Caliph Al Mamoun to his Chaldean subjects, we find recorded those of Aristotle and Galen; and others in the Greek, Persian, Chaldee, and Egyptian languages. He also sent learned Nestorians into Syria, Armenia, and Egypt, to collect manuscripts, and to obtain the assistance of the most learned men. When asked by a rigid Mussulman how he could trust the translation of any book to a Christian, he is said to have replied: "If I confide to him the care of my body, in which dwell my soul and my spirit, wherefore should I not intrust him with the words of a person whom I know not, especially when they relate to matters which have no reference to our faith or to his faith?" Assemani, who wrote the history of the Nestorian and Monophysite Churches, gives a long list of the translators of, and commentators upon, the treatises of Aristotle; and a Syriac writer has left an extensive catalogue of the works of Chaldee authors.

The Chaldean Patriarchs were not insensible to the growing power of the Tartar kings, whose descendants afterwards overturned the throne of the Caliphs, and overran nearly the whole of Asia. At an early period their missionaries had penetrated into Tartary, and from the sixth century, up to the time of the conquest of Baghdad by Hulaku Khan, in the middle of the thirteenth, they had possessed great influence over the Tribes of Turkistan. They even boasted of the conversion to Christianity of more than one Tartar king, amongst whom was the celebrated Prester, or Presbyter, John. Of this strange personage, who plays so conspicuous a part in the early annals of the Church, and of whom so many fables have been related that his very existence has been doubted, there remains a curious letter. It may have been composed for him by the Chaldean missionaries who accompanied him in his wanderings, or it may be a forgery, after their return to Europe, by some ecclesiastics who had visited his court. It contains, however, a singular and amusing description of the power and state of these Tartar kings, and shows the exaggerated ideas which prevailed regarding them. Many particulars contained in this letter are confirmed by Marco Polo, Sir John Mandeville, and other travellers; and as this circumstance goes far to prove, that it was at least written by one who had seen the country and people he describes, I have made some extracts from it. It is addressed to Alexius Comnenus, the Greek Emperor.

"Prester John, by the grace of God, and of our Lord Jesus Christ, the king of kings, to Alexius Comnenus, the governor of Constan-

tinople, health and a happy end. Our Majesty has been informed that thou hast learnt our excellence, and that mention has been made to thee of our greatness. That which we desire to know is, whether thou holdest with us the true faith, and whether in all things thou believest in our Lord Jesus Christ?

"If thou desirest to know our greatness, and the excellence of our might, and over what lands our power extendeth, know and believe, without doubting, that we are Prester John, the servant of God: that we excel in all riches under Heaven, and in virtue and in power all the kings of the earth. Seventy kings are our tributaries. We are a devout Christian, and we every where protect, and nourish with alms, such poor Christians as are within the empire of our clemency. We have made a vow to visit the sepulchre of our Lord with a great army, as it becometh the glory of our Majesty, to wage war against and humiliate the enemies of the cross of Christ, and to exalt His holy name.* Our magnificence ruleth over the three Indias; and our territories stretch beyond the furthestmost India, in which resteth the body of the blessed Apostle, Thomas; thence through the wilderness they extend towards the rising of the sun, and, returning towards the going-down thereof, to Babylon, the Deserted, even to the Tower of Babel. Seventy-two provinces obey us, a few of which are Christian provinces; and each hath its own king. And all their kings are our tributaries. In our territories are found elephants, dromedaries, and camels, and almost every kind of beast that is under Heaven. Our dominions flow with milk and honey. In one portion of our territories no poisons can harm; in another grow all kinds of pepper; and a third is so thick with groves that it resembleth a forest, and is full of serpents in every part. There is also a sandy sea without water. Three days' journey from this sea there are mountains from which descend rivers of stones. Near these mountains in a desert between inhospitable hills. Under ground there floweth a rivulet, to which there appareth to be no access; and this rivulet falleth into a river of greater size, wherein men of our dominions enter, and obtain therefrom precious stones in great abundance. Beyond this river are ten tribes of Jews, who, although they pretend to have their own kings, are nevertheless our servants and tributaries.† In another of our provinces, near the torrid zone, are worms, which in our tongue are called Salamanders. These worms can only live in fire, and make a skin around them as the silk-worm. This skin is carefully spun by the ladies of our palace, and from it we have cloth for our common use. This cloth can only be washed in a bright fire.‡ Our army is preceded by thirteen great crosses of gold and precious stones;§ but when we ride out without state, a cross unadorned with figures, gold, or jewels, that we may be ever mindful of our Lord Jesus Christ, and a silver vase filled with gold, that all men may know that we are the king of kings, are carried before us. We visit yearly the body of the holy prophet Daniel, which is in Babylon, the Desert.|| Our palace is of ebony and shittim wood, and cannot be injured by fire. On its roof, at each end, are two golden

* A similar vow was exacted by Haiton, the Christian King of Armenia, from Mango Chan, the fourth Emperor of the Tartars in 1253. (Histoire Orientale, ou des Tartares, par Haiton, parent du Roi d'Arménie Bergeron, Collect. de Voyages, vol. ii.)

† In Marco Polo's Travels (lib. ii. ch. 2) Jews are described as being in the army of the Emperor Cublai. It seems, therefore, that it was not in this century alone that the lost tribes were traced to Tartary.

‡ The Salamander is also described by Marco Polo (lib. i. ch. 47). The cloth is mentioned in the inscription on the celebrated stone of Se-gan-foo (D'Herbelot, vol. iv. p. 380). This fable, or exaggeration, which was probably of very early date, appears therefore to have been current amongst the Tartars or amongst the Chaldeans.

§ The army of Naïm, when he rebelled against Cublai, was preceded by a cross. (Marco Polo, lib. ii. c. 6.)

|| According to tradition the tomb of Daniel was preserved amongst the ruins of Susa, or in a valley of the Bakhtiyari. We have no other mention of its existence at Babylon.

apples, and in each apple are two carbuncles, that the gold may shine by day and the carbuncles give light by night. The greater gates are of sardonyx, mingled with horn, so that none may enter with poison; the lesser gates are of ebony. The windows are of crystal. The tables are of gold and amethyst, and the columns, which sustain them, are of ivory. The chamber in which we sleep is a wonderful work of gold and silver, and every manner of precious stones. Within it incense is ever burning. Our bed is of sapphire. We have the most beautiful wives. We feed daily 30,000 men, besides casual guests; and all these receive daily sums from our chamber, to nourish their horses, and to be otherwise employed. During each month we are served by seven kings (by each one in his turn), by sixty-five dukes, and by three hundred and sixty-five counts. In our hall there dine daily, sixty-five counts. In our hall there dine daily, on our right hand, twelve archbishops, on our left twenty bishops, besides the Patriarch of St. Thomas and the Protopapas of Salmas, and the Archiprotopapas of Susa, in which city is the throne of our glory and our imperial palace. Abbots, according to the number of the days in the year, minister to us in our chapel. Our butler is a primate and a king; our steward is an archbishop and a king; our chamberlain is a bishop and a king; our mareschal is an archbishop and a king; and our head cook is a king and an abbot; but we assume an inferior rank, and a more humble name, that we may prove our great humility."

The Chaldean missionaries do not appear to have had the same success with other Tartar monarchs as with Prester John. If they refused to embrace the Christian religion, there is, nevertheless, evidence to prove that their wives and children, in many instances, were amongst the converts. Their influence secured to the Christians the toleration of their religion, although it may not have been sufficient to enable them to extend it. Amongst those who married a Christian wife may be mentioned the celebrated Ginghis Khan, whose four children were probably brought up in the faith of their mother. The Metropolitan of the Tartar branch of the Chaldean church resided at Meru, or Merv. This city, built upon the ruins of the Margiana, Alexandria of the Macedonian conqueror, stood on the southwestern borders of those vast steppes which stretch eastwards to the frontiers of China; and formed, in the days of its prosperity, the principal station in the great caravan route between Persia and Bokhara, Balkh, Samarcand, and the cities of Transoxiana. These plains were subsequently occupied by roving Tartar tribes; the most numerous of which were known to the early Christian historians, as the Keraites. The chief of this tribe was looked upon as the sovereign of that great region. He resided in the city of Karakorum, at the foot of the mountains of Altai, the burial place of the kings of his race. It is singular that a Chaldean Patriarch first announced, in the hall of the Caliphs, the progress from the north of these innumerable hordes, which were destined, ere long, to sweep away the dynasty of the prophet, and to defile the palaces of Baghdad. The incident, as described by Eastern writers,* is highly interesting; and it so strikingly illustrates the manners of the people who now inhabit the city where the scene occurred, that it is worth recording.

The Chaldean Patriarch had received a letter from his Metropolitan at Samarcand, giving him an account of the new race which had appeared. He hastened to communicate the news to the Caliph, and read the letter before the divan, or assembly of councillors and chiefs. A people, numerous as the locust-cloud, had burst from the mountains between Thibet and Kotan, and were pouring down upon the fertile plains of Kashgar. They were commanded by seven kings, each at the head of 70,000 horsemen. The warriors were as swarthy as Indians. They used no

* Assemani, vol. iv. p. 943.

* Abulfaraj in Chronico Syriaco ad an. Hegiræ 488. Assemani, vol. iv. p. 487.

water in their ablutions; nor did they cut their hair. They were most skilful archers, and were content with simple and frugal fare. Their horses were fed upon meat. The Arabs listened with wonder and incredulity to these strange reports. The mode of feeding the horses chiefly astonished them; and they refused to credit the assertion, until one of their number declared that he himself had seen horses in Arabia which were not only fed upon raw meat, but even upon fried fish.*

I will not trouble the reader with a detailed account of the alternate reverses and successes of the Chaldaean missionaries in the interior of Asia, although the history of their labors in that region is one of the high interest; but I cannot refrain from adding a list of the twenty-five Metropolitan bishops, who at the time of the capture of Baghdad by Hulaku Khan, recognized the Chaldaean Patriarch as the head of the Eastern church. This list will serve to show the success of the Chaldaean missions, and the influence which they possessed at this time in Asia. The sees of these Metropolitans were scattered over the continent, from the shores of the Caspian to the Chinese seas, and from the most northern boundaries of Scythia to the southern extremity of the Indian peninsula. They included, 1, Elam and Jundishapoor (Susiana, or the modern Persian province of Khuzistan); 2, Nisibis; 3, Mesena, or Busrak; 4, Assyria, or Adiabene, including the cities of Mosul and Arbela; 5, Beth-Garma, or Beth-Seleucia, and Carha (in Assyria); 6, Ilalavan, or Ilalcha (the modern Zohab, on the confines of Assyria and Media); 7, Persia, comprising the cities of Ormuz, Salmas, and Van; 8, Meru (Meru in Khorassan); 9, Hara (Herat); 10, The Razichitæ or Arabia, and Cotroba; 11, China; 12, India; 13, Armenia; 14, Syria, or Damascus; 15, Bardaa, or Aderbajan (the Persian province of Azerbaijan); 16, Raia and Tabrestan (Ray, Rha, or Rhage, perhaps the Rhages of Tobit, near the modern city of Teheran.—Tabrestan comprised a part of Ghilan and Mazanderan, the ancient Hyrcania); 17, The Dailamites (to the south of the Caspian Sea); 18, Samarcand and Mavaral-nahr (Transoxiana); 19, Cashgar and Turkistan (Independent Tartary); 20, Balkh and Tocharistan (Bactria); 21, Segestan (Sistan); 22, Hamadan (Media); 23, Chanbalek (Cambalu, or Pekin in China); 24, Tanchet (Tanguth in Tartary); 25, Chasengara and Nuacheta (districts of Tartary).

All these Metropolitans were in direct communication with the Nestorian Patriarch; and those whose sees were too distant to admit of their frequently tendering in person their obedience to him, as the head of the Eastern church, were expected to send to him every sixth year a report upon the condition of their flock, and a renewed confession of their faith.

(To be concluded in our next.)

MISCELLANEOUS.

THE QUEEN AT CHURCH.—Her Majesty and Lady Albert, accompanied by Lady Jocelyn, the morning, before twelve o'clock, to worship in the parish church of Crathie. They rode in the beautiful char-a-banc, which was presented to Her Majesty by Louis Philippe, shortly before he abdicated the throne of France, drawn by two of Her Majesty's admired white ponies, preceded by a single outrider. Sir George Grey, Sir James Clark, Col. the Hon. A. Gordon, son of Lord Aberdeen, and Mr. Birch, proceeded on foot shortly before the Royal party. Her Majesty and Lady Jocelyn, occupied the front seat in the gallery belonging to the Balmorcupped by Sir G. Grey and the other gentlemen named above; and the domestics attached to the establishment were seated at their back. The

* The practice of occasionally giving raw meat to horses still exists in some parts of Arabia.

parish minister, Mr. Anderson, delivered a plain sensible discourse from Hebrews xi. 16,—“For he hath prepared for them a city.” Her Majesty throughout appeared to take great interest in the solemnities, and joined with much earnestness in the simple but beautiful melody of the Scotch Church. After sermon, the usual collection by the “ladies” was made, and the Queen and Prince each contributed, in their turn. On retiring from church, which was well filled, but by no means crowded, Her Majesty re-entered her carriage, which slowly moved along the green in front of the church; Her Majesty and Prince Albert the while acknowledging the marks of respect paid to them by the people with great cheerfulness and frankness.

SIR ROBERT PEEL.—This distinguished statesman, with Lady and Miss Peel, are living in the neighbourhood of Inverness, at Eilean Aigas. On Sunday the party attended divine service in the parish church of Kilmorack. It happened to be the day on which the summer sacrament was dispensed, and the party had thus an opportunity of witnessing one of the most interesting and important portions of Presbyterian worship. John Wesley, in recording his impressions on first seeing a Scottish sacrament, exclaims, “How much more simple, as well as more solemn, is the service of the Church of England!” If he had been present at a summer sacrament in the Highlands, held in the open air, amidst romantic scenery, he would have been of a different opinion. Wesley knew the effect of natural influences in such cases, and he always selected picturesque situations for his field-preaching. The shade of sycamore trees surrounding old farm houses, a garden wall in the suburbs of a city, or some retired winding valley in the country, were favourite spots with the venerable divine. Highland scenery is ruder, grander, and far more impressive; and this very scene at Kilmorack has been well described by Wm. Howitt in his “Visits to Remarkable Places.” The peculiar sound of the Gaelic psalm-singing—the roar of the waters far below—the lofty hills waving with crimson heather and foliage—and the earnest devout congregation scattered around on the green knolls and rocks—form a touching and sublime spectacle. A communion Sunday in such a situation may vie with the most august cathedral service.—*Inverness Courier.*

JOHN KNOX'S HOUSE.—We understand that the proprietors of this venerable tenement are resolved to reclaim to the Court of Session against the decision of the Dean of Guild Court, requiring its removal. In conjunction with the Society of Antiquarians, the proprietors have expressed their willingness to place the fabric in a proper state of repair, and they maintain that the grounds upon which the Dean of Guild Court have adopted their present resolution are insufficient.

IMPORTANT ACTION.—An action has just been raised before the Lords of Council and Session, at the instance of the Very Rev. Duncan Macfarlan, D.D., Principal, and other members of the Faculty of the College of Glasgow, against John Sligo, Esq. of Carnyle, and other directors of the Glasgow, Airdrie, and Monklands Railway Company, calling upon the latter to consign £90,000; also to pay £4,840 as the price of land; £10,000 for an hospital; £5,000 of expenses; and £20,000 of damages, &c. &c. On this action inhibitions and arrestments have been used against the defendants. The action arises, we understand, from the sale of the College under the Act of Parliament which this Railway Company lately obtained, and it is likely to give some interest to the gentlemen of the long robe in Edinburgh.

MR. HENDERSON OF PARK.—On Monday evening week, the competitors for the prizes offered for the best essays on the temporal advantages of the Sabbath, resident in London, entertained John Henderson, Esq., of Park, Glasgow, at a public soiree, in the schoolroom adjoining the Weigh-house Chapel. Rev. T. Binney presided.

REV. MR. LANDSBOROUGH.—Rutger's College, New Brunswick, New Jersey, has conferred the

degree of Doctor in Divinity on the Rev. Mr. Landsborough, of the Free Church, Saltcoats, so well known by his interesting contributions to religious literature, and his valuable discoveries and publications as a Christian naturalist.

REV. MR. BOAZ.—The Senatus Academicus of the King's College, Aberdeen, have unanimously conferred the degree of LL.D. on the Rev. T. Boaz, of the London Missionary Society. Mr. Boaz for many years has laboured at Calcutta. This honour is conferred “not more as a tribute to Mr. Boaz's character and ability, than in consideration of his successful efforts to establish a college at Calcutta”; and it is highly creditable to the University thus to rise above all sectarian exclusiveness.

FREE CHURCH COMMISSION.—On Wednesday, the 8th August, the Commission of the Free Church Assembly held its stated meeting, Dr. Mackay of Dunoon, Moderator of the Assembly, presiding. Dr. Buchanan, of Glasgow, made a detailed statement as to the Sustentation Fund. The total amount received this year, during the only two months in which they had as yet received complete accounts, was £12,685. 16s. 6d.; while the amount received during the corresponding period of last year was £13,209. 5s. 9d.—making a decrease this year upon these two months of £523. 9s. 4d. Now, if they went on at that rate throughout the year, they would be landed, at the end of it, in a diminution of about £3000 upon their income, and consequently in the reduction of about £5 of the already inadequate stipends of the ministers of the Free Church; and if they were to take off this year five pounds more from the diminished incomes of their ministers, they would be found, in two years, to have reduced their income to the extent of £11. He did hope that a result of that kind was not in store for the Free Church of Scotland.—Some discussion ensued, Mr. Hay of Whiterigg condemned congregations for retaining larger sums than they sent to the funds. There were 31 presbyteries who acted honestly by the fund against 71 who preferred their own aggrandisement. Among other cases Mr. Hay mentioned the following.—One congregation, not self-sustaining, sent £115 to the Sustentation Fund, retaining £368, or three times as much as it sent; another sent £299, retaining £893, or three times the amount it sent; another sent £89, retaining £318, or four times the sum it sent; another sent £67, while it retained £472, or five times what it sent; and another sent £121, and retained £679, five times the amount it sent. He could give a great many more instances of a similar kind; but what he had adduced showed the absolute necessity of some strong measure being adopted to set upon a right footing the different congregations and funds of the Church. In conclusion, he deprecated the system of deputations, in aid of the sustentation fund, after the signal failure of the last attempt, the result which had been, that while they had 425 congregations giving an increase upon their former contributions of £976, they had 422 in which a decrease had been exhibited to the extent of £3078. Mr. Muggill Crichton, Mr. Wilson, Dundee, Mr. Paul, &c., dissented from the views of Mr. Hay, as many of the congregations had debts to liquidate, and other objects to accomplish. A motion by Mr. M. Crichton to loose Mr. Macnaughtan from his present charge in Paisley, with the view to his acceptance of the call to Belfast, was carried on a division by a majority of 57 to 13, against a motion to a contrary effect proposed by Mr. R. Paul. The Commission sat again next day, when a minute was adopted instructing the Presbytery to meet on an early day, to receive the decision of the Commission in regard to the call from Rosemary Street congregation, Belfast, and to declare the High Church charge at Paisley vacant. The case of Mr. Edersheim, who had been called by the Old Machar congregation, was next considered. Mr. Edersheim had formerly been employed by the Jewish Committee, and last Assembly remitted to the Committee to consider whether they could not now avail themselves of his labours.

They reported they were not now in a situation to do so. The Commission remitted the case to the Presbytery of Aberdeen to proceed in the moderation of a call to Mr. Edersheim. When supporting this deliverance, Dr. Cunningham took occasion to say that it was the law of the Church that a Presbytery, as well as the congregation, had a veto in the induction of a minister. After some other business the Commission broke up.

MONUMENT TO RALPH ERSKINE.—The inauguration of the statue of Ralph Erskine, one of the Fathers of the Secession Church in Scotland, which has been in contemplation for some time past by the United Presbyterian Church, took place on Wednesday afternoon in front of Queen Anne Street Church, Dunfermline, of which he was long the minister. The statue, which is of white freestone, was executed by Alexander Handyside Ritchie, Esq., and reflects the highest credit on the taste and skill of that distinguished sculptor. It stands on a pedestal made of the same material, chastely adorned near the top with an elegant wreath of flowers cut in the stone, on which are inscribed the words "Ralph Erskine, 1849." Erskine is represented in the costume of the period, which is at once sculptural and graceful. The single-breasted coat with the large slashed cuffs, the knee breeches, silk stockings, and buckled shoes, have been sculptured with wonderful fidelity, and while an innovation on what is termed classic art, this fine work proves that genius can arrange modern costume in sculpture in a manner to harmonise with the most refined ideas of beauty. The figure which is colossal, is cut from a fine block of stone from Bavelaw Quarry. We understand the monument will cost altogether between £160 and £170. At the inauguration ceremony, which was conducted with masonic honours, the concourse of spectators was considerable, notwithstanding the occasionally unfavourable state of the weather, and letters of apology for absence were read from various individuals. After the statue was exposed to the view of the assemblage, the Rev. Dr. Kidston of Glasgow offered up an appropriate prayer, which was followed by the singing of the 64th paraphrase, the composition of Ralph Erskine. Addresses were then delivered by Professors M'Michael, and the Rev. James Young, minister of Queen Anne street congregation; after which votes of thanks were awarded to Mr. A. H. Ritchie, Mr. Andrew Balfour, builder, who has been mainly instrumental in procuring the erection of the statue, and of the other parties concerned. The Rev. Mr. Fraser of Alloa, the oldest living male representative of Erskine, having pronounced the benediction, the assemblage separated. In the evening a soiree was held in the Church, at which addresses on topics connected with the day's proceedings were delivered by the Rev. Mr. Young, the Rev. Dr. Johnston of Limekilns, the Rev. Mr. Law of Dunfermline, the Rev. Dr. Kidston, the Rev. Dr. John Macfarland of Glasgow, and the Rev. Mr. Anderson of Glasgow.

DEPUTATION TO PARIS.—The deputation appointed by the committee of Synod of the United Presbyterian Church, to pay a fraternal visit this month to the Evangelical Synod of France, are the Rev. Dr. Struthers, of Glasgow, the Rev. Andrew Thomson, of Edinburgh, and Mr. Henderson, of Park. There will be but one opinion respecting the selection made; and we trust they will not only be the means of encouraging evangelical brethren in France, but of drawing closer the bonds of sympathy between the good men in both countries.

SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

W. M. Wilson, Simcoe, 5s.; John Wallace, Simcoe, 5s.; G. H. Wilson, 2s. 6d.; Miss Therese N. Lamont, 2s. 6d.; Rev. J. M. Smith, Galt, £1; J. Black. Norton Creek, 2s. 6d.

FRENCH MISSION FUND.

The Treasurer of the Financial Committee begs to acknowledge receipt of the following contributions:—

Georgetown, Rev. James C. Muir.....	£4	0	0	
Cornwall, Rev. Hugh Urquhart.....	5	0	0	
St. Michael Church, Hinchinbrooke, per Rev. Alex. Wallace	4	7	6	
		£13	7	6

HUGH ALLAN, Treasurer,
Financial Committee French Mission.

Quiet Board.

TWO or THREE YOUNG MEN can be accommodated with BOARD and LODGING in a FRENCH CANADIAN FAMILY, belonging to the French Presbyterian Mission of Montreal, occupying the house, corner of St. Urbain and Dorchester Streets, right side. Reference to the Rev. E. LAPELLETIERE, No. 72, St. Antoine Street.
Montreal, September, 1849.

Religious Publications.

FORMS OF PUBLIC WORSHIP in the Church of Scotland, by the Rev. A. Brunton, D. D., 7s. 6d.

Heathen Converts to the Worship of the God of Israel, by the Rev. G. Macdonnell. 3s. 9d.

Discourses on some peculiar and unusual Texts of Scripture, by the Rev. James Cochrane. 5s.

Popular Readings in the Revelations, by a Minister of the Church of Scotland. 3s. 9d.

Sermons by the late Rev. Nathaniel Morren, A. M. 7s. 6d.

The Church and the Nation, by the Rev. Dr. Macfarlane, of Duddingston.

A Commentary on the First, Second and Third Reports for Sites—(Scotland.) 7½d.

Tanfield and the Vatican. 7½d.

The Church of Scotland Pulpit, 2 vols. 6s. 3d.

Letters to a Friend, whose mind had been long harassed by many objections against the Church of England, by the Rev. A. S. Thelwall, M. A. 4s.

Philosophy of Christianity; or the Genuine Christian proved to be the only real Philosopher, by P. D. Hardy. 4s.

The Works of the Rev. John Newton, complete in one vol., 8vo. 11s. 3d.

A Commentary on the Book of Psalms, by the Right Rev. G. Horne, 8vo. 8s. 9d.

Mason's Spiritual Treasury, 8vo. 7s. 6d.

The Child's Own Bible, being a Selection of Narratives of the leading events of Revealed Religion. 7s. 6d.

History of the Church of Scotland during the Commonwealth. 2s.

French Pulpit Eloquence, by Wm. Johnstone. 3s.

Jones's Dictionary of Religious Opinions. 3s.

The Church's Voice of Instruction, by F. W. Krummacher, D.D. 2s. 9d.

Philosophy of the Plan of Salvation, a Book for the Times, by an American Citizen. 2s.

Human Nature in its Fourfold State, by the Rev. Thos. Boston. 3s. 6d.

Lectures on Ecclesiastical History, to which is added an Essay on Christian Temperance and Self-denial, by the late George Campbell, D.D. 2 vols. 9s. 6d.

The Letters of the Martyrs, collected and published in 1564, by M. Coverdale. 8s.

The Scots Worthies, by Wm. Gavin, Esq. 6s. 3d.

A Practical Commentary, or an Exposition with Notes on the Epistle of James, by the Rev. Thos. Mantou. 5s. 6d.

The Sacred History of Jesus Christ. 2s.

A Short View of the whole Scripture History, by Isaac Watts, D. D. 2s. 9d.

The Christian's Armour against Infidelity, by the Rev. J. G. Lerimer. 2s. 6d.

—AND—

Always on hand, a large supply of PAPER and BLANK BOOKS, for sale to the Trade and Country Merchants.

ARMOUR & RAMSAY.

Queen's College.

THE NINTH SESSION OF QUEEN'S COLLEGE will begin on the First Wednesday of October, (3rd October,) 1849, at which date all Intrants and regular Students in the Faculty of Arts, are requested to be present.

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

Candidates for Matriculation as regular students, will undergo an examination before the College Senate in the first three books of the Æneid of Virgil, the first three books of Caesar's Commentaries, Mair's Introduction, the Greek Grammar, and Arithmetic as far as Vulgar and Decimal Fractions, inclusive.

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

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

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

A number of Scholarships will be awarded at the commencement of the Session. The Scholarships for Students of the first year, will be conferred on those who display the greatest proficiency in the subjects of examination for matriculation, together with the First Book of Euclid. For Students of previous years, the subjects of examination for scholarships, will be the studies of former Sessions.

THE PREPARATORY DEPARTMENT or COLLEGE SCHOOL, will be conducted as usual, under the charge of competent Masters. The Fees in this Department, are as follows:

TERMS PER ANNUM.	
For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age.	} £4 0 0
For Pupils above 12 years of age.	
For Tuition in all the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes.	} 6 0 0
For Tuition in all the above branches, with lessons in the Latin Classics, Greek or Mathematics.	
An extra charge for Drawing.	} 8 0 0
All fees payable quarterly in advance. A deduction of 25 per cent, is allowed on the Tuition fees of parents sending more than one scholar.	

This department is under the superintendance of the Professors, and is visited by them as often as their other duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,
GEORGE ROMANES,
Secretary to the Senatus.
Kingston.

NOTICE TO CORRESPONDENTS.

The Presbyterian

Is published for the Lay Association, by Messrs. Lovell and Gibson, at their office, St. Nicholas street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (Post-paid) to "The Editor of the Presbyterian, Montreal."

PRINTED BY LOVELL & GIBSON,
St. Nicholas Street, Montreal.