

lative duties, or the duties which we owe to one another as superiors, inferiors, or equals, and enjoined by the second table of God's law, particularly by the fifth commandment. We fear, however, that certain opinions are rapidly gaining ground which tend greatly to banish the influence of supernatural religion from civil life; such as, that religion has no connexion with civil or political matters; and that, in prosecuting the latter, we are to pay no regard to the interests of the former. Would the advocates of these opinions have us believe, that because parents and children, masters and servants, rulers and subjects, are united by natural or civil ties, they ought, in the discharge of the duties connected with these relations, to be guided purely by the law of nature, and not to avail themselves of that supernatural revelation of moral law, which Christ has delivered to the church, and of which her functionaries are the official guardians and expositors? Are men to study conformity to the law of supernatural revelation, only in the place of the holy; and, when they leave that place, to regulate their conduct in their families, and in the ordinary affairs of life, purely by the law of nature? Are they to be Christians in the church, but heathens in the market-place? Is the same person, when acting as a minister in the church, to tell his people, that the moral law, as revealed in the Bible, is the standard of morality to Christians; and, if called to fill the Ethic chair, to direct his pupils to seek for it in the writings of Seneca or of Plato? And most legislators in Christian countries, in framing laws for the administration of justice, and the maintenance of social order in civil society, shut their eyes against the light of supernatural revelation, and collect all their ideas of right and wrong, from the dark lamp of nature's light? And must all this be done to prevent a coalition between civil and religious matters, or an improper connexion between the church of Christ and the kingdoms of men? The idea cannot be cherished for a moment. Christ is the light of the world; and his religion was intended to diffuse its salutary influence among all ranks in society, to raise the tone of public morals, and to teach men, not only to live godly, but soberly and righteously in the present evil world."

Allow me, Mr. Editor, a remark or two. Your review of the labours of last Synod is, to me, very unsatisfactory. The noble stand which was made for sound principles, in the case of Dr. Ferrier, you entirely overlook. Had nothing more been done by the Synod, than the putting forth such a testimony, as that which is indicated in the sentence of Synod on that occasion, the members deserve the gratitude of all evangelical Churches. How there should have been *nine* of a minority in a case so plain may excite surprise; but then, let it be remembered, that the single point of difference betwixt the two motions is, that the one which carried, left the decision on the Committee's Report to the *October Commission*,—the other motion reserved it for the Synod next year. As to principle, there was no difference.

Having given you a sip of the "old wine," from the cellars of an "old light," may I be allowed to give your readers a tasting from the repositories, even of a "new light," at a time when the juice of the grape was neither mingled with water, nor neutralized by any foreign admixture. The author from whom I now quote, is termed by Andrew Fuller, in his "Gospel, its own witness," p. 256, "a masterly and moving writer."

Let us hear him:—

"Convinced that religion is the best preservative of public order and tranquility, wise legislators and governors, in every age and place, have endeavoured to cherish a sense of it upon the minds of men. The worst imaginable religion, embracing

necessarily the great commanding principle, that man is the subject of God's moral government, is, in itself, and in its consequences, infinitely better than none. And if, from the influence of what was good, even in false religions, very salutary effects have resulted to society, what advantages might it not derive from the full operation of the true, which inspires far more great and impressive convictions of the majesty and rectitude of God; and of man's responsibility to him; which powerfully tends to purify the principles, and to humanize the disposition of the heart; and which in the name of the Parent of the Universe, addresses all the families of the earth as brethren, and inculcates the love of peace?"—*Sermons by Dr. Ferrier, of Paisley, 1798. p. 132.*

I am not quite certain whether the following paragraph from the same splendid discourse, may not suit the present day, just as well as the times when it was delivered:—

"Never were times more eventful and critical than at present; never were appearances more singular and interesting in the political or in the religious world. You behold, on the one hand, infidelity with dreadful irruption, extending its ravages far and wide; and, on the other, an amazing accession of zeal and activity to the cause of Christianity. Error, in all its forms, is assiduously and successfully propagated; but the progress of evangelical truth is also great. The number of the apparently neutral party daily diminishes; and men are now either becoming worshippers of the God and Father of our Lord Jesus Christ, or receding fast through the mists of scepticism, into the dreary regions of speculative and practical atheism. It seems as if Christianity and infidelity were mustering each the host for the battle, and preparing for some great day of God. The enemy is come in like a flood; but the Spirit of the Lord has lifted up a standard against him. Who, then, is on the Lord's side? Who? Let him come forth to the help of the Lord—to the help of the Lord against the mighty!"

"As the present are times of tremendous calamity to the nations around us, they are to ourselves times of great difficulty, and perhaps of imminent danger, which nothing but our return to God by righteousness can avert. What, if we were to affirm that by exerting your-elves in the cause of religion and virtue with unabating and increasing ardour, you do more for the lengthening out of our tranquillity, and the establishment and advancement of our prosperity, than you could do with your sword, or your spear, or all the weapons of war. If those means of defence are good and necessary, as undoubtedly they now are, I am sure that the protection of God is far better, and that without this they can avail us nothing. Now, 'righteousness exalteth a nation' to an honourable alliance with Heaven, and sheltereth it behind the shield of Omnipotence. Whatever, therefore, promotes righteousness, must be regarded by every man who believes in a Providence, as a part of the national defences. And were institutions and exertions, like yours, (Sabbath Schools,) more general through the land, our hopes for the public safety might proportionally rise, and our fears subside. To convince you that I do not enthusiastically overrate the consequence of such pious endeavours to communicate 'instruction in righteousness,' read with me, in the second book of Chronicles, the seventh chapter, from the seventh verse, how the wisdom of God connects the safety of Judah with similar exertions in the days of good Jehoshaphat: 'In the third year of his reign he sent of his princes to teach in the cities of Judah, and had the book of the law of the Lord with them; and went about through all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.'—p. 138.

Commending to your readers such solid and reasonable truths, I am, Mr. Editor, sincerely yours,
July 23, 1849.

ROBT. BURNS.

ADDRESS TO THE REV. W. REID.

REV. AND DEAR SIR,—

It was our desire, at the time of your departure from amongst us, to have expressed our respect for you, and our regret at parting with you, in an united address,—circumstances then prevented the fulfilment of our intention. We believe, however, that what we owe both to you and our own feelings, still demands the performance of this duty at our hands.

During the years that you have been amongst us, you have been abundant and indefatigable in your labours, and we cannot but wonder that you were enabled to continue in them so long. As to the fruits of these labours, the full amount can only be told in the great day, when the secrets of our hearts shall be revealed. This much we venture to say, that while many amongst us have, we trust, been instructed and edified by your sound doctrine and faithful preaching, the gospel of our blessed Master has been commended to all by the uprightness and consistency of your own deportment. Your uniform amiability and kindness won our affections—your sound judgment and discretion gained our confidence, and taught us to esteem you as a friend and counsellor.

We shall, nevertheless, still cherish the sincerest regards towards you, and be prepared to rejoice in your success and comfort in the new field of labour to which you have been called.

That you may be long spared and upheld in your work of faith and labour of love—that you and your amiable partner may be blessed and made a blessing, is the prayerful wish of the undesignated members and adherents of your former congregation at Colborne.

John Thomas,	Donald Campbell,
Dugald Campbell,	Arch. Campbell,
John Stewart,	J. A. Kaler,
Norman Bennett,	J. D. Gaster,
Alex. McGregor,	John Jardine,
Andrew Rutherford,	J. P. Thomas,
John McGregor,	John Cawsey,
John Haig,	James Cawsey,
Aaron Greeley,	Joseph Haig,
James R. Greeley,	Addison Vase,
Charles McGregor,	Norton Vase,
John Johnson,	James Broatch,
Thos. Johnson,	Robt. Cawsey,
Arch. Johnson,	Andrew Inglis,
W. Rutherford,	John Inglis,
James Inglis,	James Scougall,
George Inglis,	John Sinclair,
James Scott,	H. Merriman,
M. C. Gilchrist,	O. H. Strang,
Gilbert Weller,	Robt. Hamilton,
J. M. Groner,	Sidney McDouald,
Alex. Hamilton,	And others.

June 18, 1849.

REPLY.

To the Members and Adherents of the Congregation of Colborne.

MY DEAR FRIENDS,—

Confident as I was of enjoying your esteem and affection, I did not expect or desire any formal expression of your attachment on the occasion of my removal from among you. As you have, however, united in presenting to me an expression of your feelings, I receive it with much pleasure and gratification.

During the years of my ministry amongst you, I enjoyed much happiness, and received many tokens of your friendship and attachment, and now that we are, in the providence of God, separated from one another, I shall still cherish feelings of friendship and attachment to you. I shall rejoice to visit you when I have an opportunity, and shall take a lively interest in your welfare, and shall not cease to pray that God may soon provide for your spiritual wants, and enrich you with all necessary blessings, both temporal and spiritual.

Your most sincere friend,

WILLIAM REID.

June 18, 1849.