

youth is heart? Our correspondent thus proceeds:

I shall now proceed to give you a short account of the Bible Class under the Rev. Dr. Burns, whose labours for the spiritual welfare of his loving flock in general, but more particularly of the young, cannot be over-estimated. Anything which I could say would not add in the least to the reputation which he has obtained here and in his native land, for the zeal which he has always manifested for the advancement of the cause of God. Suffice it to say, that his thorough knowledge of the Word of God, and of the Gospel scheme, renders his services invaluable to the young of his congregation, and not only to them, but to the Presbyterian Church at large—more particularly at the present time, when Error is spreading her withering influence throughout our province.

Dr. Burns's class numbers, on an average, from 50 to 60, including six or seven Students of Divinity, who may not be employed on the Sabbath in distributing a portion of the bread of life to our destitute brethren in the country. The young men who attend this class vary in age from 15 to 20, or upwards: those under 15 attend the Sabbath school. This class is composed of young men of piety and intelligence, and many of them will soon be able to take their places as teachers in the Sabbath school: and it is to be hoped that many, by the grace of God, will be led to embrace Christ as he is offered to us in the Gospel, which is the grand object of all such instruction. From their punctual attendance, we may judge that their hearts are engaged in the work.

What a delightful sight does it not present to the pious mind to see so many young men, in the morning of life, separating themselves from those who in our towns and cities indulge in all kinds of sinful practices on the Sabbath, and thus bid defiance to the laws of God!

I must also allude to the valuable services which the Rev. Henry Esson rendered to the youth of Knox's Church, previously to the arrival of the Rev. Dr. Burns,—a service which he enters into with his whole heart—along with that truly excellent servant of God, the Rev. A. Kerr, whose labours will long be remembered, and whose name will be long held in veneration by that congregation, and particularly by the young.

It affords me great pleasure to state, that Mrs. Burns has a class of young females, which numbers 22, and is still increasing. Her services, I need hardly say, are contributing greatly to the benefit of the female portion of the young of our congregation, in obtaining a knowledge of the great truths of the Bible.

The Sabbath school in connexion with Knox's Church, is also in a flourishing condition, about 200 pupils being in attendance at it. Let me add, in conclusion, that I look upon Bible Classes as being, when properly conducted, the seminaries which we most mainly look to for the piety and intelligence of the rising generation. I hope this brief and imperfect notice may be the means of drawing the attention of ministers and people more strongly to this most important subject, on which, in my opinion, the prosperity of the Church, in a great measure, depends.

A MEMBER OF DR. BURNS'S CLASS.

The following interesting sketch, which we extract from *The English Presbyterian Messenger*, will, we are sure, be acceptable to our readers:—

DISRUPTION IN THE NATIONAL CHURCH OF THE CANTON DE VAUD.

In a former number we gave the more important particulars of this event. Since the disruption in the Scottish Church, no event has taken place in Europe that we deem of higher moment than this secession from a National Swiss Church. It indicates that there are principles at present in operation which are destined to change the ecclesiastical condition of the world. It indicates that the Church is becoming aware of her own inherent liberties, her independence of the powers of this earth, her right and her duty to manage her own spiritual affairs; and is assuming a determination to assert those rights and to perform those duties, let who will interfere them, and let the temporal consequences be what God may please to ordain. It indicates that the Church is becoming awake to

the fact that she has been robbed of her birthright privilege, her high-priced freedom, bought by the blood of her sole King and Head, and ratified by the blood of her martyrs, and is resolved that, through the grace of God, she will suffer not even an Uzzah to touch the ark, not even a Theodosius to profane her ordinances, not even a Constantine to dictate her laws: that she will have no King but Jesus, and that the rulers of the earth shall bear no rule in that kingdom which is not of this world. The principles which shook Europe when maintained by a Beckett, an Anselm, and a Gregory VII., principles right in themselves, only then carried to excess, vilified by our secular historians though they be, and censured by our ill-informed or erastian ecclesiastics, the principles that the State has no right to intermeddle in spiritual affairs, are again rising in all the plenitude of their power, and though they may not again overturn thrones and dynasties, that is, if secular governments do not provoke men beyond the ability or the obligation to obey, yet they will hurl back the earth's domination within its legitimate limits, and vindicate for the Church all that liberty wherewith Christ has made his kingdom free. We rejoice to live in such times. We praise God that our lot was not cast in the coldness, the deadness, the servile secularity of the eighteenth century when the Church was the veriest slave of the State, and ministers of religion a mere politico-religious police to carry into execution the edicts of erastian princes and parliaments. We exult in being one of a generation of men who have intelligence enough to know their rights, courage to maintain, and principle to suffer for them. A disruption in Scotland and Switzerland are enough to stamp any age with earnestness of conviction, depth of emotion, and energy of character. And the principle that has produced such results, vindicates its claim to the consideration of men, whether they be politicians, philosophers, ecclesiastics, or mere worldlings.

Our readers will be anxious to learn the history of that event alluded to at the head of our paper, the causes that have led to it, and the circumstances in which it has occurred; and as we are aware that many of them have not access to other means of information, and as in fact, we must confess we have been obliged to ransack many sources in order to ascertain the point for ourselves, we are the more easily induced to supply the requisite information.

The deadness and heterodoxy of the eighteenth century, which overspread the whole earth, penetrated also into Switzerland, and pervaded the whole country. The infidel, demoralizing and anarchical principles that issued in the French revolution, sealed the frozen barriers of the Alps, and took possession of the land of Calvin and Beza, of Zuinglius and Bullinger. The presence of French troops, and the dissemination of French principles throughout the country, while it formed almost an integral portion of the empire, rendered the Swiss as infidel, democratic, and demoralized as their French masters. At the general peace of Europe, their old constitution slightly modified, was re-imposed upon the Helvetic cantons, not only without their consent, but against their desire. The presence of foreign troops, and subsequently the vigorous rule of Louis Philippe, controlled the democratic elements in France, and the revived energy of the Romish clergy recalled the people to their old religious traditions. But there were neither foreign troops, nor a sagacious king, nor a clergy, independent either of the populace or of the rulers in Switzerland. The Swiss citizens were their only sovereigns, and the national clergy were their mere stipendiaries, whom they elected, controlled, and cashiered at the bidding of their own veriest caprices, and the clergy, too, were as heretical as their hearers; Socinians or infidels, both in name and in fact. Their whole orthodox confessions and catechisms were rejected with scorn and contempt, and cretical formularies were substituted in their place.

But the revival of religion which has marked this age, forced its way also into Switzerland.—Man's immortal spirit found no sustenance among the negatives of rationalism and heresy, in a cold barren region of bare abstractions, a mere vacuum. A revival, principally through the instrumentality of Mr. Haldane, of Edinburgh, and of Dr. Mula, of Geneva, commenced amid much opposition and began to triumph over pertinacious hostility on the

part both of Government and populace. Jesuitism was particularly active, and was the first to bring down upon its head the persecuting animosity of the infidel and revolutionary part of the people. But in order to reach at the revived religious convictions of a growing party in the State, it was deemed or found necessary to force on a political revolution, and overturn the Government. This revolution succeeded in February last, and as its first religious act the Jesuits were expelled from the Canton de Vaud. The opposition to the Jesuits however did not spring from Protestant, but infidel sentiments, and the party who attained to power proclaimed openly, and even in the Senate, that it was not enough to have expelled the Jesuits, that the country must also shake off the "nightmare" of the revived christian faith. In this crusade against Christianity in every form, the Government are zealously supported by their literary organs. One of these journals recently declared, that "belief in God is the source of all the evils of society, and that real love of religion begins only with atheism;" and another announced that "there is no God but humanity, and that since humanity is imperfect, God must be imperfect also." These horrid statements are enough to show the true sentiments of the faction and demonstrate the real causes and the true originators of all the calamities that now convulse that unhappy country. It was not a Protestant hatred of Jesuitism, then, that led to the expulsion of the Jesuit fathers, although that was inaugurated in this country, and the act in consequence applauded.—It was a hatred to Christianity in every form, and a determination to suppress every religious emotion which was powerful enough to influence the conduct of men.

It was impossible that the Protestant clergy could long escape coming into collision with the atheistic Government, and we almost envy the Jews the honour of having been the first to suffer at such hands. The reason, however, why the Protestants escaped longer was not that they were less zealous in the propagation of their tenets, or less hated by the rulers, but that as the ministers of the Established Church, they were protected by the laws: one advantage this, by the way, of establishments; although, as we shall see, counterbalanced in this instance by an equal disadvantage, counterbalanced, however, only because the Government violated the laws. But although the clergy of the Established Church were protected by the laws, there was no such protection guaranteed expressly to any religious meetings, but such as were held in the parish churches. The infidel populace, therefore, rose in mobs and dispersed all such assemblies, and the Government, instead of repressing, rather encouraged, if they did not primarily instigate such riotous proceedings. The Established Clergy to their credit, stepped forward in defence of such dissenting assemblies, and at a synod in May last, sent a memorial to the government subscribed by 208 members pleading for liberty of conscience and of worship. The Government, however, instead of listening to law, reason, or Scripture, issued an edict forbidding the national clergy to officiate in any dissenting chapel or anywhere else but in the established churches. The clergy held another synod: and in all these proceedings how manifest is the advantage of our own Presbyterian form of Government over every rival system! At this Synod they drew up another memorial, signed by 229, respectfully but firmly declaring that they could not obey the orders they had received, as they were manifestly inconsistent with the interests of the Church, and above all, with the commands of Christ. All this happened in May and June last. The parties were evidently coming every month into closer collision, and it must soon be decided which was to yield, and the next act in the drama decided that point.

The Revolutionary Government found it necessary to attempt a justification of the Revolution, which had placed them in power, and of the acts they had performed since the reins had fallen into their hands, although both were utterly and demonstrably unjustifiable. For this purpose they drew up an elaborate statement, and commanded the ministers to read it from the pulpit during Divine service on the Lord's day. This happened in August last. To enforce and ensure the reading of this desecrating manifesto, Government agents were despatched to every Church; and to prevent the possibility of allowing the ministers time t