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FOR THE CHRISTIAN EXAMINER.

HOW OUGHT THE CLERGY RESERVE QUESTION TO BE SETTLED?

BY DR. JOHN RAE, OF HAMILTON.

(Continued from page 242.)

We believe it may be affirmed as a general and well known fact, that a majority of the advocates of the voluntary system are to be found in the ranks of what is termed the liberal party, and that they conceive in their advocacy of this system, they are following out the aims of that party. In this, in our opinion, they err. We also are liberals. We believe that the reign of feudality is over, and that the traces of its existence will gradually be obliterated; that consequently the hopes of humanity centre on the triumph of the people, on the rise in moral and intellectual worth, and on the ultimate ascendancy which is the inevitable consequence of their possession of these. To the furtherance of the sacred cause we would cheerfully contribute to the utmost of our ability in any way that our humble abilities might be useful. Further till, we will say, that at the present moment, from many causes, chiefly as it seems to us, from the rapid progress in recent years of science and art, the people have outgrown their institutions, and that these are often constraining, cumbrous, and need-

ing reform, to suit them to the actual condition of the elements of society. But while we willingly go thus far, we will not consent to take another step to which the efforts of some reformers would needlessly press us. These feel the defects of existing institutions, but seem to feel these alone. Hence their cry—"away with them." We protest against being hurried on to any such measures. We do not think that reform is synonymous with destruction, or liberty with lawlessness. On the contrary, we would be, not only for amending, but for extending our social institutions. It seems to us that as society still advances, as capital still further accumulates, as land becomes more valuable, as communities become more intellectual, and better able to appreciate the benefits of general union in carrying on schemes that tend to the good of the whole, or of great classes, and sections; so must our social arrangements and machinery become both more extended, and more complicated. Some men seem to believe that our energies are cramped by great national forms and institutions. Their idea of liberty seems to be a power to break through these, and burst away from their pressure, as the *papilio* escapes from its envelope, and emerging into a new element flut-