

The system of state support was also introduced into Scotland. It prevails upon the continent of Europe—in some countries the Lutheran, in others the Greek, but in most the Roman Catholic Church being the one that is supported by the state.\*—You have it also in Canada—several denominations of Christians receiving out of the public funds. When the Lower Province was conquered from the French, the Romish clergy were allowed, by a Protestant government, whose sovereign was sworn to do nothing hurtful to the interests of Protestantism, to retain the endowments they had previously enjoyed. In 1791 an act of the Imperial legislature was passed, authorising His Majesty George III. to reserve one-seventh of all lands granted within the Province for the support and maintenance of a Protestant clergy. Five years afterwards, Reserves began to be granted in the Lower Province.† Up to the present time the country has been saddled with this provision. Parties have exclaimed against it, but no change has been effected. The injustice and invidiousness of the measure have been asserted, but interested parties have prevailed with the government to accede to their requests. The injurious effects of the system have been repeatedly and faithfully declared; but the State is anxious to have such a useful pensioner as the Church,‡ and the Church, alas! is willing to forget her spiritual character as a kingdom not of this world, craving alliance with the powers that be, and prostituting herself to our civil legislators.

To be continued.

### Miscellaneous.

#### THE HARP OF JUDAH.

Sweet-harp of Judah! shall thy sound—  
No more be heard on earthly ground,  
Nor mortal raise the lay again,  
That rung through Judah's sainted reign?

No—for to higher worlds belong—  
The wonders of thy sacred song:  
Thy prophet-bards might sweep thy chords,  
Thy glorious burden was the Lord's.

Thy lay, descending from above,  
Full fraught with justice, truth and love,  
His Spirit breathed and mingled there  
As much of heaven as earth could bear.

Kind was its tone—its warning plain;  
But rebel Israel scorned the strain;  
Proud, careless, unabashed they trod,  
Nor owned the voice of Zion's God.

Then fell at length the vengeful stroke;  
The necks that scorned to bend he broke;  
The shino his hand had guarded well,  
Himself destroyed—and Zion fell.

Final and unretrieved her fall;  
The heathen ploughshare razed her wall;  
And o'er the race of Judah's kings  
Rome's conqu'ring eagle clapp'd her wings.

Yet, harp of Judah! rung thy strain,  
And woke thy glories not in vain;  
Yet, though in dust thy frame be hurled,  
Thy spirit rules a wider world.

\* We refer the readers of this Magazine to the No. for Dec., 1851, where they will find a table showing the "cost of religion in different countries." In England the annual sum amounts to \$47,297,825.

† These denominations are the Episcopalian, which received last year £14,820, 5s. 3d.; the Kirk of Scotland received £8,201 15s. 11d.; the Roman Catholic received £1,666 13s. 4d.—that is for Upper Canada; the Wesleyan Methodist, £777 15s. 6d., the United Synod—which must not be confounded with the United Presbyterian—received £565-13s.

‡ At present we can do little more than refer to the history of the Clergy Reserves. A good pamphlet upon this subject is a desideratum. One was issued some time ago from the press of the *North American*, which is useful as a statement of facts, but it may be described as *rudis indigestaque moles*.

§ This remark seems to be fully supported by the proceedings of the late session of our Provincial Parliament. We need mention no more than the action taken upon a resolution introduced by George Brown, Esq., Member for Kent, and which we are certain has taken every voluntary by surprise. Mr. Brown proposed that 527,559 acres of land, which have been unjustly included in the Reserves, should be restored to the public, and he had only one supporter, namely, Mr. Mackenzie.

Though faintly swell thy notes sublime,  
Far & ad—d own the stream of time;  
Yet to our ears the sounds are given,  
And 'e'en thy echo tells of heaven.

Through worlds remote—the old—the new—  
Through realms nor Rome nor Israel knew—  
The Christian hears—and, by thy tone,  
Sweet harp of Judah! tunes his own.

L. EVANS.

UNITED PRESBYTERIAN CHURCH OF OREGON.—We learn from *The Preacher*, that the Associate and Associate Reformed Presbyterian Churches in Oregon have made arrangements for becoming one body.—On the 17th September last they unanimously adopted a Basis of Union, and on the 13th of October they were to meet and constitute the United Presbyterian Church of Oregon. Their basis is the Westminster Confession of Faith and Catechisms, and their terms of Christian communion, it is said, are "much simplified, consisting of a few plain points of Christian faith and duty."

#### INFANCY AND BOYHOOD.

To a contemplative mind, what a mystery is an *infant*? There it lies in its cradle, nothing in all nature besides to be compared with it for impotency, and yet, such principles and energies may be slumbering within that tiny form as shall send him forth, when developed in his manhood, as an Angel of Light, not only to gladden and honor his Father's house, but, as a philosopher, to advance the sciences and arts; as a poet, to charm all around with his song; as a patriot, to conduct the councils or arms of his country; as a divine, to illuminate and awaken the church; as a philanthropist, to affect with happy influence the whole world; and at last as one of the nobler of redeemed spirits, to excite to higher rapture the anthems of Eternity.—Or, woeful alternative! That babe may be developed as a Demon, not only to anguish the hearts of the parents that begat him, but to be the scourge of the earth, and at last to deepen the blasphemy of the abodes of despair. The one or the other this infant may be. Of such mystery there is little in the nature of man. From what we see in him at present, we can predict with considerable certainty, whether the world shall profit or suffer by him; and the imagination has no scope in surveying him; but there are no limits to its speculations in contemplating a child. And, in the hope of charity, that the one whom I now place before my mind shall take the Angel's path—is it enough that for his father and mother's sake I should smile to him, and make sport for him? Nay; for his own sake I shall mingle my sport with reverence and respect. Were I merely to make frivolous play with him, the remembrance of it might in a future day overwhelm me with shame when he is revealed as one of Nature's Nobility. Nor shall the circumstances of his being of humble birth, cradled amid meanness and penury, restrain my imagination, so as to diminish my respect. Some of the most venerable forms of humanity have come forth, like Christ from the cottages of the poor.

That mystery arising from the *possibility* of future greatness, which makes every infant venerable in the eyes of mediocrity man, is gradually dissipated by the advance of years. As the powers begin to develop in boyhood we commence a calculation of probabilities of the degrees of advantages afterwards to be gained by society; distinguishing those of whom we expect little, and those of whom we expect more. Although the mystery, however, is considerably diminished by the tenth year of age, from what it was at birth, much remains to command our cautious respect. Luther's respectable scholarship and persevering character at that age did not form a sufficient rule for calculating the greatness of the future man. Even Trebonius's enthusiasm was at fault. Have you heard of Trebonius? Although you should, his story is worthy of being repeated. Towards the close of the fifteenth century, about the year 1495, there might be seen a man conducting a school after a fashion of his own. At that time the world had need of eccentric men, and John Trebonius was one of them who met its exigencies. What may have been the nature of his demeanor towards adult men, biography has not recorded. We can easily imagine, however, that as a scholar of superior attainments, and a philosopher of the highest class, that class which makes human nature the subject of its study and contemplation, with much beside of the prophetic spirit in him, calculating far into the future, and beyond of which all philosophers must be mean and dwarfish; thus accomplished, I say, we can easily imagine, that it was with slight ceremony Trebonius treated the rude nobility and ignorant priesthood of his time. But when he entered his school, he was affected with the most profound reverence. No person could induce him to appear covered before his boys: Who can tell, said he, what may yet rise up from amid these youth? there may be among them those who shall be princes of the empire. Schoolmaster this of the right sort! Worthy of the pupil whom God sent him to be educated! MARTIN LUTHER was one of these boys! and you may depend on it, that in the school of Trebonius the heaven-trained Reformer learned more than the accendence of his Grammar, and the construing of his *Planters*. And yet, shame on the Trebonius for such a limitation of the almsboys destiny! A prince of the empire! Pshaw! Those two antagonistic masters—Satan and Christ! and these respectively their two champions—the Pope and Luther! as is the honor of the victorious Lord, so is the honor of the victorious disciple.—Discourses by William Anderson, L.L.D., Glasgow.