

five men, or of fifty thousand—the principle is the same.

"In a word, a Government without force among depraved creatures, is *will*, in place of *law*. To this it must come: and this, as it appears to me, is just no Government at all. Excellent state of things this for the cunning sharper and the ruffian, greedy for rapine: what it might be to the virtuous, peaceable and simple-minded citizen, is quite another matter. But the whole thing is as far wrong in an international point of view, as it is in a municipal. Assuredly, my brethren, the time will come "when nation shall not lift up sword against nation, neither shall they learn war any more." Universal submission to the Prince of Peace will bring all this to pass. But ere this consummation takes place—a consummation for which all christians are bound to pray and to labour—it will be too soon "to beat our swords into ploughshares, and our spears into pruning-hooks." It would be well if persons who speculate on this matter would look a little more carefully into the cause—the true cause of universal peace. The complete triumph of the Redeemer's kingdom alone can bring about this. But to expect universal peace in a world "that lieth in wickedness" is what neither reason nor prophecy warrants. And to suppose a Government to exist without power to enforce all its just claims, in the various relations in which it stands to its own subjects, and to foreign states, is the height of folly. A folly, it is true, quite congruous with the other notions bred in the minds of crazy enthusiasts. But what shall be thought of those who are now clamouring against defensive war, but who neither ask, nor are entitled to, the same apology which, in all fairness, ought to be made for the enthusiast? Who can forbear to smile, when he sees this affected humanity employed to hide principles as different from justice and mercy, as they are from loyalty? Defensive war murder! Pity it is that John the Baptist did not understand this matter better, so that, instead of telling soldiers "to be content with their wages," he ought to have told them, in plain terms, that they were murderers. We wonder much what these persons would have said to St. Paul, when he accepted a guard of Roman soldiers, to protect him from the daggers of assassins, on his way from Jerusalem to Cesarea? On more occasions than one did this Apostle find, that human law would have been to him a poor protection, had the magistrate borne no sword, or borne it in vain. It is not a little surprising sometimes, to see extremes meet. The upholder of despotic authority cries out, there must on no account whatever be any defensive war. Lie down and die. The man who is secretly preparing arms to overthrow the Government, exclaims how horrible to think of men kept on pay to destroy their fellow-creatures—all war is murder. All war, we presume, but his own.

There is something wrong—the intellect of the conscience is diseased, or it is mere hypocrisy in a man to declaim against defensive war. To excrete as murderers all who have drawn the sword in defence of law and human rights, is to excrete some of the noblest for moral worth whose names adorn the page of sacred or profane history. While to condemn the principle in unqualified terms, is to shield the guilty—to hold out an inducement for the commission of the most horrid crimes—is to be wiser and more benevolent than Almighty God—is to play the fool or the knave in a manner truly deplorable. What! are we to see a horde of men—men in nothing but the form—plundering, burning, and murdering around us, and shall we meet them only with opinions and appeals? Is violence, when suffering helpless innocency is flying before its gory weapons, to be met with nothing but cool reasoning.—Contemptible madness,

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cruel mercy were this. And when you see the Government and the Constitution under which you live, and in which you find so large a share of all your earthly happiness treasured up, openly assailed by wicked men, are you to stand coolly by and witness all, all torn to pieces, and scattered to the winds, and a whole country filled with confusion, lamentation, and woe? This you have not done. This, I venture to affirm, you will not do. All boasting apart, as morally indecorous, I fearlessly aver, that ere that glorious symbol of liberty that waves on a thousand towers, from the banks of the Ganges to those of the St. Lawrence, is torn to the dust in our Western Canada, by the hands of home-bred traitors, or foreign sympathizers, there are many hearts in Upper Canada that will warm to desperate defiance: and if that day of deep desecration and woe comes, that shall see our Constitution and British connection perish, there are many hearts now warm that will be cold ere that day's sun shall go down."

ECCLESIASTICAL INTELLIGENCE.

THE PRESBYTERIES OF BATHURST AND TORONTO.—

It is our earnest desire that the end and aim of our journal should be one and single—the advancement of "the truth which is according to godliness;" and if this object be but feebly promoted by it, we fear that some of our brethren on whose co-operation we had reckoned, and were entitled to reckon, will not easily exonerate themselves from blame. Few pens have recently been employed to lend us a helping hand; and even the clerks of presbyteries seem to have forgotten that the proceedings of their courts might be profitably known beyond their own immediate precincts.

We have accidentally seen in the hands of a friend, a circular of the Presbytery of Bathurst which we have much pleasure in copying. Subjoined to it is a scheme of appointments for preaching in 20 different stations by six of the brethren. According to the scheme, each minister is out eight successive days in the half year, preaching ten times during these days so that each place is visited three times during the half year. Other presbyteries, we know, are acting on a similar plan, though not, we believe, so systematically as the Bathurst brethren.

According to the VI. article in the annexed plan, the Bathurst Presbytery seem desirous to employ a "Lay Missionary." We fear that some hypercritical committee of the Synod in revising their records may move for a note to be affixed to this unecclesiastical like language. We presume that our devoted brethren of the East meant a catechist, or reader, or exhorter. This order of labourers is known in our scheme of church government. But if they will consult M'Crie's Life of Knox, they will find that these labourers of old