

upon the Presbytery sanctioned the arrangements, entered into between Mr. Clugston and his congregation.

The Presbytery again met at Laprairie, on the 19th of Oct. for the purpose of ordaining to the holy ministry Mr. David Black preacher of the gospel as Pastor of the Scotch congregation in that place. When after a suitable discourse by the Rev. J. C. Muir of Georgetown, the questions appointed by the laws of the church were put to Mr. Black in the face of the congregation, to which satisfactory answers were given; whereupon by prayer by the Moderator and the laying on of the hands of the Presbytery he was set apart to the office of the ministry of that church. Suitable and impressive exhortations were given by Mr. Muir, the officiating Clergyman, to Mr. Black and the congregation respectively. After divine service the members of this newly formed congregation, warmly congratulated Mr. Black on his entrance on the public discharge of his duties amongst them.

W. R.

CABINET OF THEOLOGY.

CORRUPTION OF CHRISTIANITY.

Sad it is to think, how that doctrine of the gospel, planted by teachers divinely inspired, and by them winnowed and sifted from the chaff of overdated ceremonies, and refined to such a spiritual height and temper of purity, and knowledge of the Creator, that the body, with all the circumstances of time and place, were purified by the affections of the regenerate soul, and nothing left impure but sin; faith needing not the weak and fallible office of the senses, to be either the ushers or interpreters of heavenly mysteries, save where our Lord himself in his sacraments ordained; that such a doctrine should, through the grossness and blindness of her professors, and the fraud of deceivable traditions, drag so downwards, as to backslide into the Jewish beggary of old-cast rudiments, and stumble forward another way into the new-vomited paganism of sensual idolatry, attributing purity or impurity to things indifferent, that they might bring the inward acts of the spirit to the outward and customary eye-service of the body, as if they could make God earthly and fleshly, because they could not make themselves heavenly and spiritual; they began to draw down all the Divine intercourse betwixt God and the soul, yea, the very shape of God himself, into an exterior and bodily form, urgently pretending a necessity and obligation of joining the body in a formal reverence, and worship circumscribed. They hallowed it, they fumed it, they sprinkled it, they bedecked it, not in the robes of pure innocency, but of pure linen, with other deformed and fantastic dresses, in pails and mitres, gold and gewgaws fetched from Aaron's old wardrobe, or the flamen's vestry: then was the priest set to con his motions and his postures, his liturgies and his luries, till the soul, by this means of overbodying herself, given up justly to fleshly delights, bated her wings apace downward; and finding the ease she had from her visible and sensuous colleague the body, in performance of religious duties, her pinions, now broken and flagging, snuffed

off from herself the labour of high soaring any more, forgot her heavenly flights, and left the dull and droiling carcase to plod on in the old road and drudging trade of outward conformity. And here, out of question, from her perverse conceiving of God and holy things, she had fallen to believe no God at all, had not custom, and the worm of conscience nipped her incredulity: hence to all the duties of evangelical grace, instead of the adoption and cheerful boldness which our new alliance with God requires, came servile and thralllike fear: for, in very deed, the superstitious man by his good-will is an Atheist; but being scared from thence by the pangs and gripes of a boiling conscience, all in a pudder shuffles up to himself such a God and such a worship as is most agreeable to remedy his fear; which fear of his, as also is his hope, fixed only upon the flesh, renders likewise the whole faculty of his apprehension carnal; and all the inward acts of worship, issuing from the native strength of the soul, run out lavishly to the upper skin, and there harden into a crust of formality.—*John Milton.*

"OWE NO MAN ANY THING."

I shall next consider the usual modes of liquidating debt. The most obvious mode is unquestionably the best—payment by cash. But we have already seen the difficulty of paying both principal and interest. While the circumstances, which tempted the debtor to borrow, are, if not rendered worse, probably little improved, the heavy amount of his debt, even though exacted only by instalments, will long teach him, by sad experience, how much better it had been, to have touched not a farthing, beyond the produce of personal labour.

Another mode of liquidating debt is payment by goods. This method is inconvenient; even in the mutually desired bargains of simple barter. But when agreed to, as an accommodation to the debtor, it must always be with some sacrifice of value, which he of all men is least able to make. And when it is the effect of legal seizure, the sacrifice is beyond all calculation destructive, while the expenses of prosecution, falling wholly on the devoted head of the insolvent, unite to hasten and to augment his ruin.

A common method of liquidating debt, is by bills of long date. These put off, but do not lessen the evil day. While the debtor is tempted by forbearance to pursue his hopeless speculations; the unwary are involved in the snare of becoming his security. The desperate game may proceed, while bills can be renewed, with the certain consequence of increasing the amount, and the number and responsibility of the sureties. But the catastrophe, which comes at last, and often sooner than was expected, must be proportionally dreadful.

There is still another method resorted to, for liquidating debt, which sadly prevails, and which is surely of the most unprincipled and disgraceful nature. It is exemplified, when debtors combine in drawing fraudulent bills, that they may discount them, in turn, for their mutual accommodation. In this case, the imposition on the discounter is obvious. What is a bill? It is a certificate of a transfer of property. An essential clause, expressed or understood, is, "value received." But if no value has been received, the bill is a deliberate solemn lie, sanctioned by the signatures of all who have joined in subscribing it.—They are guilty of nothing less than downright forgery. They have not, indeed, forged the signatures, for that would be dangerous; but they have forged the transaction, and this they think lawful, because it is