

merous, nor to occasion any inconvenience or bad consequences.

I cannot better conclude than by a quotation from a pamphlet published four years ago, in the mother country, by a minister of our church,† exposing the sophistry and fallacies of the voluntary system. "It is almost, however, a new doctrine, to assert the inexpediency and unlawfulness of ecclesiastical endowments for supporting the service of God, and diffusing the light of the gospel. I have stated, in the outset, that I am not anxious to find the exact model of a christian church, either as to its discipline or secular administration, in the New Testament. I look for conformity of spirit rather than of practice, and hold this to be one of those points in which the wisdom of God is manifest, in leaving all such arrangements to be settled according to the means and circumstances of different communities; always having a regard to the obvious and acknowledged spirit of the gospel."

What has been said on this important subject, will, it is hoped, awaken the attention of your readers and induce some person, better qualified, to come forward and illustrate more fully, and enforce with greater energy, my views and expectations of the policy that should, and I trust will, be adopted by that scion of the Scottish church which is planted in the Canadas.

A LAYMAN OF THE SCOTTISH CHURCH.

Lower Canada, 11th Nov. 1837.

† Encyclopædia Britannica, 4th Edition, Article *Patron*.

† The Rev. James Eisdale, of Perth.

From the Scottish Herald.

BIOGRAPHICAL SKETCH OF JOHN CALVIN.

John Calvin, the distinguished Reformer, was born at Noyon, in Picardy, on the 10th of July 1509. From the respect in which his parents were held, even by the nobility of the district in which they lived, John received a very liberal education with the children of the Mommors, a family of the first rank in the neighborhood. He accompanied them to Paris, where he studied in the College de la Marche, under the celebrated Maturin Cordier, or Corderius. Thence he removed to the College of Montaignu, where he had for his tutor a Spaniard of extensive attainments as a scholar.

Calvin's father, as he wished that his son should enter the church, obtained from the Bishop of Noyon a benefice in the Cathedral church of that city, and afterwards the parochial cure of the village Pont l'Evêque, which had been the birth-place of the elder Calvin. Before leaving France, accordingly, John Calvin officiated for a short time as a curate in the Romish church; but in the wise Providence of God, he was prevented from continuing long in communion with the apostasy of Rome. His father, thinking that the study of the law presented a better field for the successful exercise of his son's talents, recommended his abandonment of the clerical profession,—a step which the young man was the more ready to take, as, by the divine blessing accompanying his study of the Sacred Writings, he had become disgusted with the superstitions of the Romish hierarchy, and convinced of the accordance of the Protestant principles with the Word of God.

Having come to the resolution of dedicating his talents to the study of the legal profession, he repaired to Orleans for that purpose. And so rapid and astonishing was his progress, that in a short time he was judged capable of filling the chair in the absence of any of the professors, and on leaving the University, he was offered the degree of Doctor, free of expense. His studies, however, were not confined to law, but he spent much of his time in the perusal of the Scriptures, and he was frequently consulted by those who wished to be instructed in the reformed religion. At this period he was accustomed, after a frugal supper, to study till midnight, and employ his morning hours in bed reviewing the studies of the preceding night. Though far from favorable to health, this sustained exertion could not fail in enabling him to store up that mass of solid erudition which so distinguished him in after life.

Anxious to perfect himself in the profession which he had adopted, Calvin attended the lectures of a distinguished civilian at Bourges; but from this place he was speedily recalled in consequence of the sudden death of his father. After this melancholy event, which deprived him of a valuable counsellor and guide, he removed to Paris, where, in his twenty-fourth year, he published his commentary on Seneca's Epistle concerning Clemency. While in Paris, he became intimately acquainted with a number of those who had espoused the reformed religion; and so deeply did he become interested in their principles, that he resolved to dedicate himself to the service of God, in connection with the Reformed Church.

His well-known talents and zeal led the Roman Catholics to watch his movements with the utmost suspicion, and they were not long in finding an excuse for raising against him and his friends a keen persecution. He found protection and an asylum, however, at the court of the Queen of Navarre, by whose intercession with the French Government the storm was dispelled.